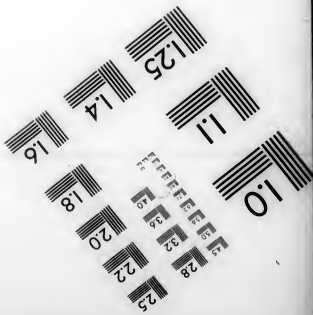
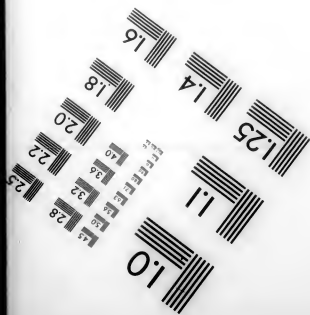
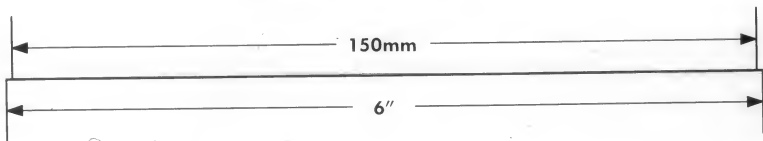
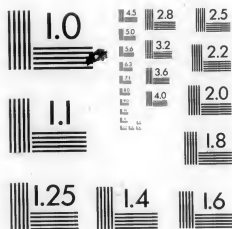
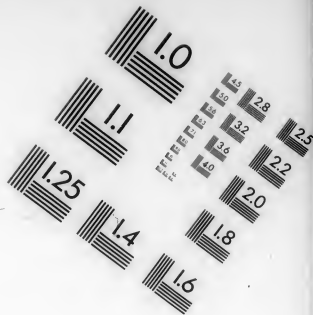
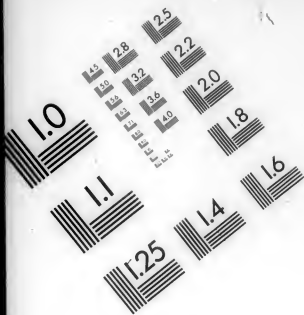


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Vol. 14

Jan. - Dec., 1877

THE Herald of Truth.

A RELIGIOUS MONTHLY PAPER

DEVOTED TO THE

Exposition of Gospel Truth, and the Promotion of Practical Piety.

EDITED BY JOHN F. FUNK.

VOLUME XIV.

"How sweet are thy words unto my taste ! Yea, sweeter than honey to my mouth. Through thy precepts I get understanding ; therefore I hate every false way. Thy word is a lamp unto my feet, and a light unto my path." Ps. 119 : 103—105.

"Cast thy bread upon the waters: for thou shalt find it after many days. In the morning sow thy seed, and in the evening withhold not thine hand : for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11 : 1, 6.

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1877-

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"How beautiful are the feet of them that preach the Gospel of Peace."

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NEW YEAR.

"And now my soul, another year,
Of thy short life is past;
I cannot long continue here,
And this may be my last.
Much of my hasty life is gone,
Nor will return again;
And swift my passing moments run—
The few that yet remain.
Awake my soul with utmost care,
Thy true condition learn:
What are thy hopes? how sure? how fair?
What is thy great concern?
Behold another year begins;
Set out afresh for heaven;
Seek pardon for thy former sins.
In Christ so freely given.
Devoutly yield thyself to God,
And on his grace depend;
With zeal pursue the heavenly road,
Nor doubt a happy end."

For the Herald of Truth.

THE MENNONITE CHURCH AND HER ACCUSERS.

Continued from Nov.

We shall refer first to the writings of Henry Funk. He came to America in 1719, and settled in Skippack township, Montgomery County, Pa. He was there ordained to the ministry. During his life time he wrote considerable, and his writings prove him, to have been a man of more than ordinary abilities; a deep thinker and a careful and diligent bible-student. He wrote one volume of over three hundred large pages, in which he gives an explanation of some of the principal parts of the law, their fulfillment through Christ, and their significance under the Gospel dispensation, in twenty-five parts or chapters. The Mirror of Baptism is also the production of the same author. His book was published in 1763, about three years after his death. So that his time of life and labors was through the first half or two thirds of the eighteenth century. We Give here a number of extracts from his work.

On page 109, in the edition of 1763, in the article, "The priestly office of Jesus and His followers," he says, "Therefore, let every one of my kind readers well

consider, how that Jesus is a Being of the most incomprehensible greatness. Isa. 4: 10—12; 41: 4. He is, 'The mighty God, the everlasting Father' (Isa. 9: 6), a Stone and Kingdom that fills the whole earth.' Daniel 2: 35, 44. Such an indescribable Being is Jesus. Thus he is also the indescribable King of kings, an indescribable High Priest; and just so indescribable is his raiment or priestly apparel and his royal, high-priestly office, and the sacrifice which he brought into the Holy of Holies and accomplished for us such an indescribably great joy; and just so indescribably great is the number of souls which he brought from death unto life, from the beginning of the world until his second coming at the end. Thus also by his blood he has brought forth an indescribable Church, Tabernacle, and Temple, both on earth and in heaven, which shall remain eternal in eternity. In this eternal Temple, Jesus is the forever-abiding High Priest. All this Jesus accomplished by the sacrifice of his body and blood, by his suffering, death and resurrection. Therefore every soul should draw nigh unto Jesus with a true, living and active faith, and submit to him with body and soul, that they may possess this glorious High Priest both in this present time and in eternity."

Again, on page 111, he says: "There sitteth the High Priest, in his glorious priestly office and raiment, on the throne of his glory, and on his raiment, in his heart he has the breastplate of the New Testament, filled, with light, love and righteousness, in which he speaks, from above, from heaven, in the spirit of his wisdom, through his servants (2 Cor. 5: 20), and by his Gospel exhorts the fallen sinner to come to him, and be reconciled with God, not by the Law of Moses with oxen and rams, and such like offerings, but with the offerings of a broken heart, a broken and contrite spirit which are well-pleasing to God. Ps. 51: 17. Therefore, shall man come to the High Priest, Jesus, with a living faith in him, with repentance and reformation of life, with the laying aside of the works of sin and the putting on of righteousness, with the full conviction that Jesus has full power to forgive sins, and that

he is the only High Priest, in whom an through whom alone we can obtain reconciliation with God. When man comes to Jesus in this manner, Jesus will be to him the merciful High Priest that desireth souls of this character (Matt. 11: 28); that he may release them from the burden of their sins, and give them the easy yoke of his love, that they may serve him, and he desires to receive them as Levites and priests instead of the first-born (Num. 3: 12), to serve in his Tabernacle, Temple and Church."

Further, on page 112, after referring to Jn. 17; Heb. 7: 25: 1 Jn. 2: 1, 2, we find this passage, "Such a great High Priest is Jesus, that all men that come to him in true faith, repentance and reformation, may through him, and the sacrifice which he made, come to God."

On pages 112 and 113, he further says, "But Jesus in his priestly office is much more perfect (than Aaron and his sons), because he not only sees not only the outward impurity of the leprosy of sin, in man, but he also sees and knows the hidden impurity of the heart. Mark 20: 23. When such impurity arises or makes its appearance in the house of God' among believers, Jesus, who seeth in secret, warns them through the Gospel, to cleanse themselves from such impurity of heart. If such warning is accepted, and men lay hold of themselves, by the grace of God, to purify themselves from such impurity of heart, with a sorrowing and penitent heart, Jesus our High Priest knows it at once, receives him as pure, forgives him his sins, reconciles him with the Father, and retains him in his house, in the spiritual citizenship of Israel. If, however, a man does not reform, but goes on in his evil ways, he will through his evil thoughts, exclude himself from those spiritual gifts, so that faith, love and the peace of God, will no longer have any influence with him. If a man then sees and finds that his heart has become so impure and corrupted, that the divine influences, as faith, love and peace, and whatsoever more belongs thereto, do no longer affect him, and that his exclusion by the High Priest is near at hand, and he becomes concerned, and reforms himself with a sorrowing and penitent heart,

Jesus, the great High Priest is ever at hand to notice it, and will by no means reject him if he repents, but much rather forgive and before the Father reconcile him. If a man, however, will not leave the deceitfulness of his heart, evil thoughts will take possession of him, which will corrupt him and produce an evil leprosy full of sin and blasphemy, of which we have the first example in Cain (Gen. 4: 5, 8.), and still a more perfect one in Judas. Of this leprosy, and wickedness, which have no place in the Temple and Kingdom of Christ, the Scriptures speak in Gal. 5: 19-21; Rom. 1: 21-32; 2: 5, 9; Rev. 21: 8; 22: 15; 1 Cor. 5: 11. Observe well, where such a leprosy of ungodliness and sinful corruption appears in man, before the all-seeing eye of God, without true repentance, they are in the Holy Scriptures, by the High Priest, Jesus, *excluded from his house and from his kingdom* as we have shown above. When, however, he who is taken in this leprosy of sin, is able by the grace of God, in this present life, to see his sinfulness and leprosy and becomes conscious that on this account, he has been excluded and expelled from the Camp, by the Lord; and with the King, Manassa, enters within himself, and exercises himself in sincere sorrow and repentance on account of his many sins, praying and sighing to God; and with the prodigal son returns to the Father, leaves the herd of swine (which are the many sins) and ungodly works, (Luke 15), and turns, in faith, to Jesus, with repentance and reformation of life, then the offering the body and blood of Jesus, the High Priest, with which he entered into the Holy Place, is yet so powerful that it again makes full satisfaction for all the sins which he committed, so that man is again received by the Father as a son, in the fullness of Divine grace, and by command of the Father clothed in the best garment, the garment of righteousness, and the Father with his house (the angels) rejoices over the event. Luke 15: 10, 22, 23.

If, however, man in his selfishness and wickedness of heart, refuses to accept the grace of God unto repentance, which is taught in the Gospel by Jesus and his ambassadors, he, according to the words of the Gospel, must remain excluded, and Jesus remains a High Priest forever; and at the last day he will make a separation between the leprous and the clean, between the sheep and the goats, and set the goats on his left, out of the kingdom of God, into everlasting fire, prepared for the devil and his angels. But the sheep he will place to his right, into eternal life, where will be fullness of joy forever and ever. Let us as children and priests of God, hasten and seek through Jesus, to obtain an entrance there."

From the foregoing, the reader will readily perceive what the teachings of the Church were in the middle of the

last century. It is true we present here the testimony of a single preacher, but as there were but a small number of churches in the country in the days of this writer, and these churches, according to reliable and trustworthy traditions, were united in the strongest bonds of union and fellowship. Services were held at an early day, at Germantown, Pa., where the first church was organized in 1683, and at Deep Run, not less than thirty miles distant, and also at Skipack, or what is now known as Franconia, where the writer, above quoted, resided. The ministers from the different churches frequently visited each other and aided them in their services. And a little later, in the days of Christian Funk, who was a son of Henry Funk, and ordained to the office of Bishop by his father in 1757, only three years before he (Henry) died, we have the written evidence of the warmest co-operation between the several churches then organized. And as far back as we have any tradition, there always was a warm intimacy between the churches in Conestoga, (Lancaster County) and those of Skipack, or the more eastern counties. From this fact we may reasonably conclude that if the brethren of that day maintained such a warm intimacy between themselves in their labors and efforts to build Zion and extend the influence of the Church, they must have been of the same mind, taught the same things, preached the same doctrines, and lived by and practiced the same rules.

Another proof of this exists in the fact that in 1763, three years after the death of Henry Funk, his writings were published. The book contains 309 large pages, and was well bound in leather, and must have in that day cost a considerable sum, and it is not likely that the book would have been printed if there had not been manifested a demand for it. Had Henry Funk not been a teacher, teaching such doctrines as the Church—the people at large—desired and believed to be good and profitable for the brotherhood, there would have been no demand for the book. Hence we have here a testimony of considerable force, showing that the Church believed in, and had a desire to read and promulgate just such a doctrine as that book contains, and that doctrine is certainly the doctrine of the Gospel, and as a certain writer, in a recent work says, contains nothing that is "contrary to the writings of Menno Simon."

As another evidence of the condition of the Church about the close of the last century, and just before, we will give an extract from the writings of Jacob Stauffer, who, though in after years, not a friend of the Old Mennonite Church, still at this time, bears an excellent testimony in her favor, which has only so much the more weight, because it was written at a time when his prejudices were against the church. If one speaks well

of a person or a church to which he is not friendly, it shows that there must be an undeniable truth in the facts presented, which an honest mind will not allow, even prejudice and hatred to overcome, or deny. Stauffer* was born in the latter part of the Eighteenth Century, and lived at the same time as John Herr, and hence had a very good opportunity to judge from the testimony of the older ministers and members of the character and condition of the Church during the latter part of the eighteenth, and the beginning of the nineteenth centuries, until the time of his death; and in regard to this subject, says Holdeman, "*He writes the contrary*," of what Musser writes. According to Stauffer's writing it would appear that the corruption of the Church had its commencement between the years 1800 and 1830. "*During this period, Satan sought to bring the beautiful and prospering Church into corruption.*" But that "during these years there were still many faithful witnesses in the Church, who sought to avoid every appearance of evil (Thess. 5: 22), and with a sincere desire, through prayers and supplications continued before God, and with his help endeavored to walk before the Lord, in faithfulness, purity, uprightness and love, and who at all times testified against the beforementioned things and all that could serve to the ruin, corruption, and desolation of the Church, in order to preserve the Church pure and separate from the world, just as Jesus ordained and called her." Pages 128 and 134.

We have not at hand, at the present time, any book or written testimony that gives us a direct testimony of the condition of the Church in America, between the time of the death of Henry Funk in 1760, and the close of the eighteenth century, any further than we have here given, but it seems to me the testimony, already presented must be conclusive to every reflecting and unprejudiced mind. For if the Church taught the true doctrine of the Gospel, in the days of Henry Funk, as his writings so plainly show, and which Musser cannot and does not deny, then it is not at all probable that the Church, in a few years became so entirely corrupt. It requires time to entirely corrupt a Church, that is truly a Church of God, as well as to reform a corrupt people and bring them back to God. We seldom, if ever find an individual person, who plunges suddenly from a pure, innocent, Christian life, into the depths of sin, delinquency and crime. The most notorious villains and criminals always begin their course by little transgressions. The taking of little things

*From John Holdeman's History of the Church of God.

He says that long before the close of the eighteenth century, the Church "had very widely departed from the faith and practice of Menno and his brethren."

makes at last the highway robber; the wantonly killing of harmless insects and animals, often leads a man step by step to bloodshed and murder. The drinking of the daily dram, or the morning and evening bitters, creates gradually a taste and desire for more, until step by step the man becomes a confirmed drunkard. The idea that the Church, standing, as we have seen, upon the genuine doctrines of the word of God in 1760, should in the course of forty years or less become so entirely corrupt, as our defamers would have it, is, to say the least, not at all probable.

If the accusation were true, God's word must be untrue—God's promises false. Jesus says, "Upon this Rock will I build my Church, and the gates of hell shall not prevail against it." The promises of God also is, that he will never leave nor forsake his people. Now if the Church was so corrupted in 1800 as is represented, then the transition from a pure and glorious Church to a corrupted one, must have been exceedingly rapid. In much less than fifty years every vestige of her glory must have perished, and her candlestick taken away. Every minister, who had once raised his voice for the pure doctrine of the Gospel, must have been silenced or corrupted, and every true believer must have departed from the true faith and taken to the refuge of lies and false doctrine.

But of such a sudden transformation, of such a rapid, retrograde movement, as would have been required for the entire Church to come down from that exalted position, in which our friend Musser holds her, while she was in her glory, to the depths in which he would have her at the beginning of the present century; we find no record beyond that of Musser and his friends, and to what credit that is entitled to, we have already shown. Neither would we find the men of such spiritual power and pure teaching immediately after the beginning of the present century, if their immediate predecessors had been so corrupt and dead.

For out of such a dead Church it would be impossible to bring forth men of such vigorous, spiritual strength, such living faith, without a general awakening and reformation. But we have no account, whether written or traditional, of any sudden, powerful and wide-spread awakening or reformation taking place at that time. It is a very singular and note-worthy fact, that all our modern would-be reformers of the Mennonite Church give the Church credit for being a good, pure, evangelical and acceptable Church, as long as they were members of it, or until they commenced their reformation.

We shall now proceed to show that the doctrines and practices of the Church in the early part of the present century, harmonized and were the same as those taught and practiced in the latter half of the last century and earlier.

One of the accusations against the Church, in particular, is that the Church was a dead Church, that repentance was not understood, nor taught; and both ministers and people were unconverted. In Henry Funk's writings we have seen, that in his time this was not the case. Now, we have an address, written on this very subject during the latter part of the eighteenth century, that is before 1792, by one of the ministers of this dead Church, residing in the very neighborhood where this undesirable condition of things is said to have existed. Christian Burkholder was a minister of the Mennonite Church in New Holland, Lancaster Co., Pa., and wrote an address on "True Repentance, Pure love to God and our neighbor, Obedience to the word of God and a full surrender of the soul into his hands," &c. The preface to these articles is dated Feb. 21st, 1792; and these articles were written with and by the consent of the Church, and were published for the first time in 1804, and in the same year reprinted at Ephrata, and again in 1829. The fact that it was written by and with the consent of the Church, and that two editions were required in the same year, to supply the demand, shows that the Church believed and accepted the doctrine, and that there was a desire for just such teachings as these instructions contain, which could not have been the case, if the Church was dead and unconverted Church. Let us hear what he says.

(To be continued.)

A SERMON.

DELIVERED IN CHICAGO BY D. L. MOODY,
NOVEMBER 3rd, 1876.

You who have been here during the week have heard me speaking on the fourth chapter of Luke and eighteenth verse. I spoke on the first three clauses of that verse, and we have now come to the next clause, in which he tells us that he came to give sight to the blind—for the recovery of sight to the blind. Paul tells us in his epistle to the Corinthians, fourth chapter and third verse; "But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." "If the gospel be hid?" "In whom the god of this world hath blinded?" Now you may see this world is just one large blind asylum—it is full of blind people. Last Wednesday night I tried to tell you that the world was full of broken hearts; last night I tried to tell you that the world was full of captives, bound hand and foot in sin, and to-night I tell you that it is full of blind people. Not only blind people, but they are bound and broken-hearted.

You might say that nearly all those in the world come under the three heads. Now just look at the contrast between Satan and Christ. Satan breaks men's hearts, but Christ binds them up; Satan binds the people of this earth hand and foot, but Christ breaks the fetters and sets them free; Satan makes us blind, but Christ opens our eyes. He came to do this, and just see how He was received. He went into that synagogue at Nazareth and preached this glorious gospel, and commenced by telling them that the spirit of the Lord was upon Him, and went on to tell them that He had come to save them, and what did they do? They thrust Him out of the city, and took Him to the brow of the hill, and would have hurled Him into hell if they could. And men have been as bitter toward the gospel all along these eighteen hundred years. Why, some men would tear the preachers of it limb from limb if it wasn't for the law. Then we find when He goes to Bethany, and raising up the brother of Martha and Mary and binding up broken hearts as he went along and preaching mercy, and they wanted to kill Him. We find Him, in the third chapter of Mark, setting the captive free. Here we find a man possessed of demons, whom no one could cure, set at liberty by the Son of Man, and in the healing because they lost a few swine they told him to depart from their coasts. Then we find him just a few days before his death, almost on his way to Calvary, giving sight to that blind man. And for all this they take him to that mount and nail him to a cross. Oh, what blindness!

We are told there are 3,000,000 people in the world who are called blind. Every one calls them blind because they haven't their natural sight. But do you ever think how many are spiritually blind in this world? Why, if there are 3,000,000 people in the world who have not their natural sight, how many do you suppose are spiritually blind? We sympathize with those who have lost their sight. Nothing appeals to our sympathy so readily. I believe I could raise thousands of dollars among you by telling you about some blind persons who are suffering for the necessities of life through their affliction. How many of you wouldn't put your hands in your pockets and give liberally? How it moves our compassion—how it moves our hearts as we see the blind men, women, or children in the streets. How your heart goes out to those poor unfortunates. I was at a meeting in London, when I was there, and I heard a man speaking with wonder, and power and earnestness. "Who is that man?" I asked, my curiosity being excited. "Why, that is Dr. —." He is blind." I felt some interest in this man, and at the close of the meeting I sought an interview, and he told me that he had been stricken blind when very young. His

mother took him to a doctor, and asked him about his sight. "You must give up all hope," the doctor said. "Your boy is blind, and will be forever." "What! Do you think my boy will never see?" asked his mother. "Never again." The mother took her boy to her bosom and cried, "Oh, my boy, who will take care of you when I am gone—who will look to you?" forgetting the faithfulness of that God she had learned him to love. He became a servant of the Lord and was permitted to print the Bible in twelve different languages, printed in the raised letters, so that all the blind people could read the Scriptures themselves. He had a congregation, my friends, of 3,000,000 people, and I think that blind man was one of the happiest beings in all London. He was naturally blind, but he had eyes to his soul, and could see a bright eternity upon the living God. We pity those who have not their natural sight; but how you should pity yourself if you are spiritually blind. If we could get all the blind, spiritually, in this city! You talk about those great political meetings, they would be nothing to the crowd you would collect. Why, just look at all the men in this city who are blind, and many of them are in the churches. This has been the trouble with men always. Christ couldn't get men to understand they were blind—He couldn't even get his disciples to open their eyes until after He went up to heaven. And then they received the spiritual truth. How many are the professed children of God we read of in the Book of Revelation?

I think to-night I might pick up some of the different classes who are blind. I am somewhat acquainted with the rich men of this city, and I don't think it would take long to prove that the leading men of this city are blind—blind to their own interests. Take a man just spending all his strength and energies to get money! He is money blind. He is so blind in his pursuit that he cannot see the God of heaven. Money is his god. His cry is continually, "Money, money," and it is the cry of many here in Chicago. They don't care about God, don't care about salvation, don't heed their eternal condition so long as they get money, money, money. And a great many of them have got it. But how lean their souls are. God has given the desire of their heart, but He has given them leanness of soul. I heard of a man who had accumulated great wealth, and death came upon him suddenly and he realized, as the saying is, that "there was no bank in the shroud," that he couldn't take anything away with him; we may have all the money on earth, but we must leave it behind us. He called a lawyer in and commenced to will away his property before he went away. His little girl couldn't understand exactly where he was going, and she said,

"Father, have you got a home in that land you are going to?" The arrow went down to his soul. "Got a home there?" The rich man had hurled away God and neglected to secure a home there for the sake of his money, and he found it was now too late. He was money mad, he was money blind. It would not be right for me to give names, but I could tell you a good many here in Chicago who are going on in this way—just spending all their lives in the accumulation of what they cannot take with them. This is going on while how many poor people are suffering for the necessities of life. These men don't know they are blind—money is their god.

There is another class who don't care so much for money. We might call them business blind. It is business business, business with them all the time. In the morning they haven't time to worship. They must attend to business; must get down to the store. Down they run, and haven't time to get home to dinner. They must not let any one get ahead of them; and they get home late at night and their families have gone to bed. They scarcely ever see their children. It is all business with them. A man told me not long ago, "I must attend to my business. That is my first consideration, and see that none gets ahead of me." That is his god. I don't care if he is an elder or a deacon in the church. That is his god. The god of business has blinded him. Look at the merchant prince who died the other day. Men called him a clever, shrewd man. Call that shrewdness—to pile up wealth for a lifetime and leave no record behind so that we know he has gone to heaven? He rose above men in his business; he devoted his whole soul to it, and the world called him a power among men; the world called him great. But let the Son of God write his obituary; let Him put an epitaph on his tomb stone, and it would be, "Thou fool." Man says, "I must attend to business first;" God says, "Seek first the kingdom of God." I don't care what your business may be, it may be honorable, legitimate, and all that, and you think you must attend to it first; bear in mind that God tells every man to seek His kingdom first.

There is another class of people who are blind. They don't care so much about riches, they are not very ambitious to become rich. They don't spend their lives in business matters. They are politically blind. They are mad over politics; they are bound up in the subject. There will be a great many broken hearts in a week hence. They have got their favorite candidate to attend to and they cannot find time to worship God. How little the prayer there has been about the election. There has been a good deal of work, but how much praying has been done? We want a prayer to go up all over our land that high and honest men

may rule us. But they are so excited over this election that they have no time to pray to the God of heaven. They are politically blind. How many men within our recollection who have set their hearts upon the Presidential chair have gone down to the grave with disappointment? They were poor, blind men, and the world called them great. Oh, how foolish; how blind. They didn't seek God; they only sought one thing—greatness—position and office. They were great, brilliant, clever men, but when they were summoned into the presence of their God, what a wreck. Men so brilliant might have yielded an influence for the Son of God that would have lived in the hearts of the people for generations to come, and the streams of their goodness might have flowed long after they went to heaven. But they lived for the world and their works went to dust.

But a great number of people don't care for business or politics, they only want a little money so as to get pleasure. How many men have been blinded by pleasure. A lady told me in the inquiry-room she would like to become a Christian, but there was a ball coming on, and she didn't want to become a Christian till after the ball. The ball was worth more to her than the kingdom of God. For this ball she would put off the kingdom of God until it was over, forgetting that death might come to her in the meantime and usher her into the presence of God. How blind she was, and many are just like her. The kingdom of God is offered to them without money and without price, and yet for a few days of pleasure they forfeit heaven and everything dear to their eternity. I was talking to a lady who, with the tears running down her cheeks upon my speaking to her, said: "The fact is, if I become a Christian I have to give up all pleasure. I cannot go to a theater; I cannot read any novels; I cannot play cards. I have nothing else to do." Oh, what blindness! Look at the pleasure of being taken into the Lord's vineyard, and the joy and luxury of working for Him and leading souls to Christ. And people with their eyes wide open would rather bend down to the god of pleasure than become a Christian.

Then there is a god of fashion. How many women just devote their lives to it. They want to see the last bonnet, the last cloak, the last dress. They can't think of anything else. Said a lady to me, "I am always thinking of fashion; it don't matter if I get down on my knees to pray, I am always thinking of a new dress." You may laugh at this, but it's true. Pleasure in the ball-room and fashion is the god of a great many people. Oh, that we may lift our eyes to something nobler. Suppose you don't have so many dresses and give something to the poor, you will have something then which will give you joy and comfort that will

last you always. I pity the man or woman who lives for the day like the butterfly—those whose minds are fixed upon fashion and pleasure, and have no time to look to their perishing soul. A good many people don't know they are blind. Look at that young man. You call him a fast young man. He has got a salary of \$1,000, and it costs him \$3,000 to live. Where does he get the money? Where does it come from? His father cannot give it him, because he is poor. The employer begins to get suspicious. "I only give him \$1,000 a year, and he is living at the rate of \$3,000." By and by he looks into his account and finds it overdrawn. Thus he is ruined—character blasted. Oh, how many are of this stamp in Chicago! It is only a question of time. How many young men have we got just living beyond their income—taking money out of their employer's drawer. They say, "Well, I am going to the theater to-night, and I will just take a dollar; will put it back next week." But when next week comes, he hasn't put it back, and takes another dollar. He has taken two now. He keeps on draw, draw, drawing, when by and by it all comes out. He loses his place; don't get any letters of recommendation, and the poor man is ruined. My friends, this is not a description of an isolated case. This class is all over the country. I wish I could send you the letters I get about just such cases. I got one the other day from a young mother with a family of beautiful children. She told me how happy they had lived—husband, wife, and children, and how one night her husband came home excited, his face white with terror, and said, "I've got to fly from justice. Good-bye." He has gone from her, and she said it seemed as if she could die; her husband disgraced and starving; couldn't get anything to do. Her cry seemed to be "Help, help me." Is not the country full of such cases. Is it not blindness and madness for men to go on in this way? If any one is here to-night following in the way of these men, I pray God your eyes may be opened before you are led to death and ruin.

I noticed a young man while I was coming down to-night pretty blind. I will just read what Solomon says about him: My son, keep my words, and lay up my commandments with thee. Keep my commandments, and live; and my law as the apple of thine eye. Bind them upon thy fingers, write them upon the table of thy heart. Say unto wisdom, Thou art my sister, and call understanding thy kinswoman. That they may keep thee from the strange woman, from the stranger which flattereth with her words. For at the window of my house I looked through my casement, And beheld among the simple ones, I discerned among the youths, a young man void of understanding. Passing through the street near her corner, and he went the way to her house.

In the twilight, in the evening, in the black and dark night: And, behold, there met him a woman with the attire of a harlot, and subtle of heart. (She is loose and stubborn; her feet abide not in her house; Now is she without, now in the streets, and lieth in wait at every corner.)

So she caught him, and kissed him, and with an impudent face said unto him, I have peace offerings with me; this day have I paid my vows. Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.

I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt. I have perfumed my bed with myrrh, aloes, and cinnamon.

Come, let us take our fill of love until the morning; let us solace ourselves with loves.

For the good man is not at home, he is gone a long journey.

He hath taken a bag of money with him, and will come home at the day appointed.

With her much fair speech she caused him to yield, with the flattering of her lips she forced him.

He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks:

Till a dart strike through his liver; as a bird haster to the snare, and knoweth not that it is for his life.

Hearken unto me now therefore, O ye children, and attend to the words of my mouth. Let not thy heart decline to her ways, go not astray in her paths.

For she hath cast down many wounded; yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death.

My friends, I don't know a much quicker way down to ruin than that; I don't know a much quicker way down to hell than that. How many young men in this city—in this audience—have been led astray by the harlot. A young man comes up from the country who has left a mother and sister pure as angels, and by and by news reaches them that he is on his way to hell by this road. I beg of young men don't take this way. May God give you strength and power to say, "By the grace of God I will not."

You know we had a full meeting today, and the subject was "Intemperance."

Now many young men are there who spend their time in the saloons of the city. I am afraid many will be led astray next Tuesday. I always dread an election day—I generally see so many young men beastly drunk. They are led away, and that is another quick road down to hell. May the young men see the folly of this, and on that day stand firm. May God open your eyes. How many young men are there whose characters have been blasted by strong drink? How many brilliant men in the Chicago bar have gone down to death by it. Some of the noblest statesmen, some of the most brilliant orators and men of all professions have been borne down to the drunkard's grave. May God open your eyes to show the folly of tampering with strong drink.

Now, many young men say, "I am not

going down to the grave of a drunkard." They think they have strength to stop when they like. When it gets hold there is nothing within us by which we can save ourselves. He alone can give you power to resist the cup of temptation: He alone can give you power to overcome its influence, if you only will believe Him.

The god of this world has been trying to make you believe that man can do it himself, and Christ will have nothing to do with him. The god of this world is a liar. I come with authority to tell you—I don't care how far gone you are; don't care how blessed you may be—that the Son of God can and will save you if you only believe Him.

If there is one here to-night under the power of strong drink come to-night—We lift up our voice to warn you.

Look at that man in a boat on Niagara River. He is only about a mile from the rapids. A man on the bank shouts to him, "Young man, young man, the rapids are not far away, you better pull for the shore." "You attend to your own business; I will take care of myself," he replies.

Like a great many people here, and ministers, too, they don't want any evangelist here—don't want any help, however great the danger ahead. On he goes, sitting coolly in his boat. Now he has got a little nearer and a man from the bank of the river sees his danger, and shouts: "Stranger, you better pull for the shore; if you go further you'll be lost. You can be saved now if you pull in."

"Mind your business, and you'll have enough to do; I'll take care of myself." Like a good many men, they are asleep to the danger that's hanging over them while they are in the current. And I say, drinking young men, don't think you are standing still. You are in the current, and if you don't pull for a rock of safety you will go over the precipice. On he goes. I can see him in the boat laughing at the danger. A man on the bank is looking at him, and he lifts up his voice and cries, "Stranger, stranger, pull for the shore; if you don't you will lose your life," and the young man laughs at him—mocks him. That is the way with hundreds in Chicago. If you go to them and point out their danger they will jest and joke at you. By and by he says: "I think I hear the rapids—yes, I hear them roar," and he seizes his oars and pulls with all his strength, but the current is too great, and nearer and nearer he is drawn on to that abyss, until he gives one unearthly scream and over he goes. Ah, my friends, this is the case with hundreds in this city! They are in the current of riches, of pleasure, of drink, that will take them to the whirlpool Satan has got them blindfolded, and they are on their road to the bottomless pit.

We hear men say in a jesting way, "Oh, we are sowing our wild oats; we will get over this by and by." I have

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They think they have strength to stop when they like. When it gets hold there is nothing within us by which we can save ourselves. He alone can give you power to resist the cup of temptation: He alone can give you power to overcome its influence, if you only will believe Him.

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"Mind your business, and you'll have enough to do; I'll take care of myself." Like a good many men, they are asleep to the danger that's hanging over them while they are in the current. And I say, drinking young men, don't think you are standing still. You are in the current, and if you don't pull for a rock of safety you will go over the precipice. On he goes. I can see him in the boat laughing at the danger. A man on the bank is looking at him, and he lifts up his voice and cries, "Stranger, stranger, pull for the shore; if you don't you will lose your life," and the young man laughs at him—mocks him. That is the way with hundreds in Chicago. If you go to them and point out their danger they will jest and joke at you. By and by he says: "I think I hear the rapids—yes, I hear them roar," and he seizes his oars and pulls with all his strength, but the current is too great, and nearer and nearer he is drawn on to that abyss, until he gives one unearthly scream and over he goes. Ah, my friends, this is the case with hundreds in this city! They are in the current of riches, of pleasure, of drink, that will take them to the whirlpool Satan has got them blindfolded, and they are on their road to the bottomless pit.

We hear men say in a jesting way, "Oh, we are sowing our wild oats; we will get over this by and by." I have

going down to the grave of a drunkard."

They think they have strength to stop when they like. When it gets hold there is nothing within us by which we can save ourselves. He alone can give you power to resist the cup of temptation: He alone can give you power to overcome its influence, if you only will believe Him.

The god of this world has been trying to make you believe that man can do it himself, and Christ will have nothing to do with him. The god of this world is a liar. I come with authority to tell you—I don't care how far gone you are; don't care how blessed you may be—that the Son of God can and will save you if you only believe Him.

If there is one here to-night under the power of strong drink come to-night—We lift up our voice to warn you.

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seen men reap their wild oats. It's all well enough sowing, but when it comes to the reaping it's a different thing. I remember I went home one night and found all the people in alarm. They had seen a man coming down the street, and as he approached the house he gave an unearthly roar, and in terror they had bolted the door. He came right up to my door, and instead of ringing the bell just tried to push the door in. They asked him what he wanted, and he told them he wanted to see me. They said I was at the meeting, and away he ran, and they could hear him groan as he disappeared. I was coming along North Clark Street, and he shot past me like an arrow. But he had seen me, and turned and seized me by the arm, saying eagerly, "Can I be saved to-night." The devil is coming to take me to hell at 1 o'clock to-night." "My friend, you are mistaken." Thought the man was sick. But he persisted that the devil had come and laid his hand upon him, and told him he might have till 1 o'clock, and said he: "Won't you go up to my room and sit with me." I got some men up to his room to see him. At 1 o'clock the devils came into that room, and all the men in that room could not hold him. He was reaping what he had sown. When the Angel of Death came and laid his cold hand on him, oh how he cried for mercy—how he besought for pardon. Ah, yes, young men, you may say in a laughing and jesting way you are sowing your wild oats, but the reaping time is coming. May God show you to-night what folly it is—what a miserable life you are leading. May we lift our heart here to the God of all grace, so that we may see our lost and ruined condition if we do not come to Him. Christ stands ready and willing to save—to save to-night all those who are willing to be saved.

For the Herald of Truth.

WHERE ARE THE DEAD?

"Man dieth, and wasteth away; ye can give up the ghost, and where is he?" Job 14: 10.

We have very many instances on record in the holy Bible giving testimony to the truth of the language of the venerable patriarch in the text. We are daily taught by experience that such is the fact. How often have I seen a fellow-mortal—a near and dear friend—on the couch of affliction, wasting away, and finally die and give up the ghost; and how often does the question arise in my mind, "Where are they?" We know that we have followed their mortal remains to some burying-ground, and there paid unto them our last tribute of love when we consigned them to the narrow limits of the tomb, and covered them with the clouds of the valley, to moulder back to its native dust. But there is something nobler and

more precious about man than this frail tenement of clay about which we have been speaking. When the Lord God formed man of the dust of the ground, he breathed into his nostrils the breath of life, and man became a living soul. It is this never-dying principle—the "inward man," which at death takes its flight from the tabernacle of clay, to which we have reference when we inquire, "Where are they?" Solomon in part answers this question. He says, "When the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern: then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it;" but he is silent concerning the future state or condition of the soul. Other inspired writers, however, tell us that the departed spirits of the dead are not all at one place. There are two classes of people which are traveling on two different roads, and when they lay down their staff their journey will end at two different places. When the righteous man, who is faithful over a few things and makes his peace with God in this accepted time, dies, attending angels will waft his disembodied spirit to regions of immortal bliss, where the wicked cease from troubling; and the weary are at rest, because it is said, "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, they shall rest from their labors; and their works do follow them."

Many of the patriarchs, and prophets, the apostles and disciples are already there who have fallen asleep in Jesus. When the Revelator "saw under the altar souls of them that were slain for the word of God, and for the testimony which they held;" and also a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, who have come out of great tribulation; who had washed their robes and made them white in the blood of the Lamb; and them that have gotten the victory over the beast as now standing on the sea of glass, wearing immortal crowns, with palms in their hands; having the harps of God, singing the song of Moses and the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. This tells us in plain language where the souls of the righteous are.

I believe that I have friends there who have joined this heavenly choir of angels, and spirits of just men made perfect; and if "by patient continuance in well-doing, I seek for glory, honor and immortality, I have the promise of meeting them there; and the promise is not to me only, but to all them that love his appearing. Oh, how painful it is for a moment to think that the departed are not all there. All the ungodly, and sinners, who are wasting their substance in riotous living, with the

prodigal, or clothed in purple and fine linen, and fare sumptuously every day, and those who suffer the dogs to lick the sores of a poor Lazarus before their door, "They are the enemies of the cross of Christ, whose end is destruction, whose god is their belly, and whose glory is in their shame," and when they die there will be no angel ready to bear their souls into Abraham's bosom. No, they, like the rich man, must lift up their eyes in the torments of hell.

The Savior, whose record is true, said unto the Pharisees, "I go my way, and ye shall seek me, and ye shall die in your sins; whither I go, ye cannot come." Hence there remains no other place for them but hell. And if we do believe the Scriptures we must believe that millions are already there in endless misery and woe, "Like the troubled sea when it can not rest, whose waters cast up mire and dirt." Jude tells us that the Sodomites, and the cities about them in like manner, who had given themselves over to fornication, and other filthy dreams, who had defiled the flesh, despised dominion, and spoke evil of dignities, are there suffering the vengeance of eternal fire, like raging waves of the sea, foaming out their own shame; wandering stars to whom is reserved the blackness of darkness forever.

Some people claim that the soul sleeps, or is in a state of insensibility from the time that the body dies until the resurrection, but this doctrine is proved to be erroneous from the parable of the rich man and Lazarus. The rich man knew Lazarus when he saw him, and was also conscious of his five brothers yet living. "And the Lord is the God of Abraham, of Isaac, and of Jacob; for he is not a God of the dead, but of the living." This, then, shows that the souls of the departed are yet living somewhere. Moses, of whom it is said, "He fell asleep," after the Lord showed him the promised land from the top of Pisgah, died and the Lord buried him in the valley of Moab; yet we can rest assured that his soul is living, because he was seen by Peter, James, and John, on the mountain at the Savior's transfiguration; and they also heard him talk of the decease which Jesus had to accomplish at Jerusalem.

We have reason to believe that death fixes the misery or happiness of every human being with a scrutiny equally decisive, though not equally public, with the judgment of the last day. Christ promised to be with the penitent thief on the cross, "to-day," which was before the Judgment-day. The apostle says, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." And he also says, "When we are absent from the body, then are we present with the Lord, which is much better." At his approaching death, he said, "I have fought

a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness." These passages, then, imply that the faithful apostle, the chosen vessel of the Lord, has been with Christ in paradise, wearing the crown of righteousness for the past eighteen centuries, and the resurrection of the dead has not yet come. "God hath appointed unto man once to die, and after death the judgment."

Now then, we have in a weak manner considered the state of the dead, and have shown by the word of God where they are; but they shall not remain there. "God hath appointed a day, in the which he will judge the world in righteousness." Jesus says, "Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." According to my limited understanding of Divine revelation, all the bodies of them that died since the creation of the world, will arise, no matter when or where they returned to dust, or in what state of decomposition they may be, and will be reunited with the soul, and appear before the judgment seat of Christ. This may seem incredible to the skeptic mind, yet it is confirmed by different passages of Scripture. In Ezekiel 37, a simile of the resurrection of the dead is taken to prove the restoration of the Jewish nation after their captivity and dispersion. Therefore, we have reason to believe that God, in the same manner that Ezekiel had seen in the vision, will cause the dry bones to come forth, and put sinews and flesh upon them, and clothe them with skin, and cause breath to enter into them, and cause them to live. "And ye shall know that I am the Lord," saith Jehovah.

If such would not be the case, it seems to me, a simile of the resurrection of the dead would never have been used, to signify the restoration of Israel, unless such a future resurrection had been believed and known, because no one attempts to confirm uncertain things, by things which have no existence. If any think it impossible for such dry bones, or particles of dust to arise and live again, let him for a moment consider the omnipotence of God. He must then confess, that with God all things are possible. He created the world out of nothing; He "measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance." "Maketh the clouds his chariots; and walketh upon the wings of the wind: maketh his angels spirits: his ministers a flaming fire;" and when he said, "Let there be light," there was light. But corruptible flesh and blood shall not enter the kingdom of heaven.

The dead shall be raised incorruptible, and the living shall be changed in the twinkling of an eye.

At the resurrection, there will again be a difference between the righteous and the wicked. The righteous shall precede the wicked in the resurrection. "Christ is the first-fruits; and afterwards they that are Christ's at his coming." The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Then they shall hear the welcome voice, "Come, ye blessed of my Father: inherit the kingdom prepared for you from the foundation of the world." They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat: for the Lamb which is in the midst of them shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. Then death is swallowed up in victory. Then they can exclaim, "O death, where is thy sting? O grave, where is thy victory?" When Paul says, "We shall be changed," &c., he has reference to the righteous only: he does not say that the wicked shall be changed or caught up in the clouds.

"The Lord Jesus shall be revealed from heaven, with his holy angels in flaming fire, taking vengeance on them that know not God." Their resurrection, as it appears, will take place after God's elect are gathered from the four winds of the earth. Then they, like the five foolish virgins, will come too late—when the door is locked, and they cannot partake of the Lamb's marriage feast. O then, there shall be weeping and gnashing of teeth, when they shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and themselves thrust out. They shall be left, as it were, on a wrecked world on fire; for, "The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Pet. 3: 7. And they shall hear that terrible sentence, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. They will then, in vain, try to hide themselves in dens, and in the rocks of the mountains, and say to the mountains and rocks, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Rev. 16: 20.

There is no possible way to escape. The

Lord says, "Though they dig into hell, thence shall my hand take them; though they climb up to heaven, thence will I bring them down." It is then forever too late. God's mercy is gone forever. The smoke of their torments will arise. They must wring out, and drink the dregs of the cup of wrath, and indignation of the Lord. And that day will surely come as a thief in the night. As it was in the days of Noe, when they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away: so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. "Watch, therefore, for ye know not what hour your Lord doth come."

DAVID BURKHOLDER.

Locke, Ind.

For the Herald of Truth.

THE END OF LIFE.

Written by Bro. Herman Dyck, about fourteen hours before his death.

Two hands upon the breast,
And labor done;
Two pale feet crossed in rest—
The race is won.
Two eyes, with coin weights, shut,
And all tears cease;
Two lips where grief is mute,
And wrath at peace—
So pray we oftentimes,
Mourning our lot,
But God in his kindness
Answereth not.

Two hands to work address'd,
Aye for his praise;
Two feet that never rest
Walking his ways.
Two eyes that look above,
Still through all tears;
Two lips that breathe but love—
Nevermore fears.
So pray we afterwards
Low on our knees—
Pardon these erring prayers,
Father, hear these!

WE WILL SEE JESUS.

The glory of heaven will be in seeing Jesus. "A little while, and ye shall see Me, because I go unto my Father." "Where I am, ye shall be also." When we return home after a long absence, it is not the house, or the furniture, or fireside that awaken our joy. It is meeting the loved ones. If they have gone, every forsaken room or empty chair is an agony. So in our Father's house it will not be the pearly gate or the streets of gold that will make us happy. But O! how transcendently glad will we be when we see our Lord! If we ever weep in heaven, it will be tears of joy at meeting Jesus. Perhaps in that "upper room also He may show us His hands and His side, and we may cry out with happy Thomas:—

"My Lord, and my God!"—Dr. Cuyler.

Elkhart, Ind., Jan., 1877.

HOW TO SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

New Year.—We wish all our readers a happy and blessed New Year. We trust it may be a year in which the angels in heaven may especially rejoice over many thousands of sinners turning to God, and finding peace in believing in Jesus Christ; and that it may be a year of special effort on the part of the people of God to extend the borders of Zion. Let us not be found standing all the day idle in the Market place, but faithful laborers in the vineyard of the Lord.

Title Page and Index.—Those wishing to have their *Heralds* bound, may have a title-page and index sent free of cost by writing to us.

New Subscribers.—We hope with the beginning of the year to receive a large number of new subscribers. We also hope to retain all our old ones. A religious paper in the family is worth a great deal.

To those in Arrears.—The first of the year is at hand, and we need a large amount of money to pay up our accounts for the year, for labor, materials, &c. We would, therefore, request all those who know themselves indebted to us either for books or for the Herald, and are able to do so to send us the amount.

No Address.—We received a letter from David Klaasen, Steinau, with no name of post office or state; and another from Ohio, without a name. We would ask our correspondents to be particular, always to give their name and address in full when they write letters. It often saves us much labor, and them much annoyance.

Plain teaching, or simple Illustrations from the word of God, with several Hymns, &c., by J. M. Brennan. This work has just left the press and is ready for delivery. It contains "The true foundation of God's Building Considered," "Repentance," "Christian Love," &c. It has 257 pages, is nicely printed on excellent paper, neatly bound in half leather and cloth, and costs 60 cents. We especially recommend this book to the brotherhood. It is a book containing sound doctrine and is profitable for all to read.

New Subscribers.—There are a great many families who have no religious paper in the house. In every neighborhood there are such, who with a little effort could be induced to subscribe for the Herald. How many of our subscribers are exerting themselves to gain a new subscriber? We could just as easily print 1000 copies more than we do as not. If every subscriber would only send in one new name, our list would be doubled, and twice as many persons as now would have the opportunity to read it. See what an amount of good could be done if we would only try.

Subscribe for the Herald of Truth.—The beginning of the year is an excellent time to commence the subscription of the Herald. It will make an excellent New Years present for a friend. Subscribe for it yourself and ask your neighbor to do likewise. We ought to increase our list largely with the beginning of the year. For four new subscribers and four dollars you will get a copy free, or for two dollars you will get one copy of the Herald a year and a large map of the United States. For twelve new subscribers and \$12.00 we will give you a German Martyr Spiegel, worth \$6.00 and for 9 new subscribers and \$9.00 the complete Menn. Simon worth \$4.50. Who will try it?

A Cheap Map.—We have a good map of the United States, the Territories, Canada, and Mexico, showing counties, towns, rivers, railroads, mountains, &c., and a map of the entire world on the reverse side, with much other useful information. The map is mounted on rollers; is 42x68 inches in size and usually sells for \$2.50 per copy. We have made arrangements that we can furnish our subscribers with a copy of the Herald of Truth for one year and this map for \$2.00. That is we will give to our subscribers a map worth \$2.50 for \$1.00. To all who send us two dollars we will send the Herald for one year and a copy of the map. We also have a State map of the States of Ohio, Indiana, Illinois, and other States, 31x42 which will be sold at the same price to our subscribers.—For those who desire a map of this kind this is an excellent opportunity to get one cheap. Or to any one sending us 4 new subscriptions with the money we will send a copy of the map. The large map will be sent by express at the expense of the purchaser. The State map can be sent by mail.

Ordination of Bishops.—In Tazewell Co., Ill., Bro. Emmanuel Hartman has recently been ordained to the office of Bishop, and in Franklin Co., Pa., the lot cast on the 11th of December, as noticed in our last, fell on Bro. Hunsieker.

A Cold Winter.—So far, we have had a very cold winter and abundance of snow. Should it continue thus during the two coming months, it will prove a hard time for the poor. Let the wealthy remember that they can make

many a heart glad, by assisting those whom they know to be pressed with poverty and in want. "He that giveth to the poor, lendeth to the Lord."

The Church in charge of Bishop Jacob Wiebe in Gnadenu, Rissley, Marion Co., Kansas, have built a new meeting-house, in which they intended to hold meeting the first time on Sunday the 10th of December. They will, with many thanks, receive any contributions that any one may feel to give, though ever so small.

The new Meeting-house on Slate Hill, near Shireamstown, Cumberland Co., Pa. The Brethren in the vicinity built a new Meeting-house which has just been finished, and meeting was held in it the first time on Sunday, Dec. 3rd. The services were commenced by singing, and an introductory address by Bro. Auker. After which a discourse was delivered by Bro. Amos Herr, from Heb. 3: 1-6. Further remarks were also made by Bro. Graybill, from 1 Cor. 3: 11. There were eight ministers present, and a very large concourse of people had assembled on the occasion. The brethren have built them a good house, and we trust it may be to them a place in which men may worship the true God in Spirit and in truth, and that from Sabbath to Sabbath the people may gather there, feeling that it is none other than the house of God, and the gate of heaven. Gen. 28: 17.

Returned.—Bro. Jacob A. Beutler and wife, of this County, have returned, from their recent visit to Pennsylvania and Ohio. We are pleased to hear of the brethren going abroad to visit other churches; we believe it is good and edifying; we think more of it should be done. Let the brethren everywhere awaken up to more earnest and active labors in the vineyard of the Lord. It gives us pleasure, too, to see that a few have sent in accounts of their trips. For some time we have had very few of these reports of visiting brethren. We hope during the present year, the ministering brethren especially will be active in this direction, and also send in their reports for publication. The brother-hood also love to read what the brethren are doing, and how the work of the Lord and his people prosper.

Correction.—We received a letter from W. M. B., of Winnipeg, Manitoba, in which the writer claims that our article, in the Aug. No. of the Herald, giving an account of the journey of the Russian brethren from Ontario, to that place, was in several particulars incorrect. He says they had plenty of provision and were not in any danger from any of the parties who traveled with them. &c.

We would merely remark here that the article was not ours; it was an article copied, if we mistake not, from one of the Winnipeg papers. We are willing to make any corrections that are sent to us on any matter that we

give, but we want the author's name as a guarantee of good faith, and as this article does not give the writer's name, we shall take no further notice of his article.

Notes of the Board of Guardians.—Some seem to have misunderstood the decision of the Board in regard to the notes. We will therefore say that the decision is to be understood as follows: For all the money that was paid out for passages, notes shall be taken from the persons who used the money, for the full amount. (The notes were signed and dated in New York as the passengers arrived, but were not filled out at that time, and are not all filled out yet, as the Board had not decided whether the notes should be made for the full amount, or only for that proportion which was given as loans. Then on these notes, written for the full amount which each passenger or family paid, one quarter shall be endorsed as paid, so that each person or family which gave a note, may have an equal portion of the money given as gifts. Then of these notes every person who loaned money for this purpose, shall receive as many notes as will be required to cover the amount he gave after the one quarter is deducted. That is, if a man has given \$100.00 as a loan, he will receive notes to the amount of \$133.33. But as these notes have one quarter, or 33.33 cents endorsed as paid, he can only collect 100 dollars, which exactly covers his loan. In this way the emigrants need only pay three fourths of the amount of money used, and get one-fourth as a gift, while the person who gave the money has notes for the full amount which he gave. About half the money given was given as loans. The Board of Guardians will hold the balance of the notes, and if when the notes are due, any of them cannot be collected, the Board will exchange them for others, as stated in the report in the last number.

CONDITION OF THE BRETHREN IN MANITOBA.

Bro. J. Y. Shantz from Berlin, Ontario writes us the following account of the condition of the Russian brotherhood recently emigrated to that country.

"Yours of the 12th is at hand. The condition of the Mennonites in Manitoba is such, according to letters received and a telegram of the 11th inst, that they will be in distress, unless immediate assistance be given. They have purchased provisions for those that came this year, to the amount of \$10,000, from a merchant, with the expectation and promise of getting money from Russia (the rich even were without money). The money they were expecting from Russia, was the proceeds of their farms sold there. The amount yet due them was \$95,000, and was promised them when they were ready to leave that country. They left in June without it, but it was promised them on the first of November, but it did not come, and it is getting doubtful whether it will come at all. Now if they cannot soon

pay, the merchant of whom they purchased these provisions will bring suit against them for his money. And then the amount purchased is not enough; they will need in all about \$25,000.00.

In 1874, two hundred and seventy-four families, or 1407 souls, went to Manitoba. They received \$23,000.00 aid, from the Mennonites of Ontario as a loan, to buy seed-grain and provision for the year. But as usual, the first sowing on sod, produced only about half a crop, and that was nearly destroyed by the grasshoppers. So they had to buy their seed-grain and provisions another year.

In 1875, six-hundred and twenty-seven families or 3,200 souls came to Manitoba, among whom there were also many without means and to buy their seed-grain and provisions they obtained a loan from the government of \$65,000.00, which is secured by bonds, from the Mennonites of Ontario, besides \$5,000.00 as a loan and \$2,000.00 as a gift from Mennonites. This year the crops were very good, considering the amount sown, but the larger number had only the sod-sowing, and not much of that, as they had to do their ploughing with oxen. Some of them, also, did not have much seed, but it would have been enough for them that were there last year. The second sowing was very good.

This year, 1876, three hundred and nine families, consisting of 1185 souls, went there, the most of them without means, with the promise of assistance from those who had sold their farms in Russia, and as that assistance failed they are now sufferers without assistance. Therefore it is very necessary to get all the assistance we can.

JABOB Y. SHANTZ.

OUR FAMILY ALMANAC FOR
1877.

Is now ready for delivery. It contains 32 pages of choice reading matter, beautiful illustrations of the Garden of Gethsemane and the Yosemite Valley, is neatly printed from new electrotype plates and nicely covered with colored paper. We expect a large sale for this popular almanac, and ask our friends to interest themselves in selling them. It is one of the best almanacs now published.

Price per single copy by mail, prepaid..	.10
" " dozen ..	.60
" " hundred by express, purchaser to pay express charges.....	4.25

THIS YEAR

We shall try again, this year, to make the Children's Department as interesting and profitable to the children as possible. The children are the lambs of the flock, and need the most care, and best selected food, such as their young minds can most easily digest, and by the nourishment of which they may become healthy and strong followers of the Lamb.

it Brethren and sisters, we hope you will
on consider the importance of this matter,

and as you value the prosperity of our church, so put your hands to the work, and help us. The church in many places is becoming weak; the young people are wandering away and uniting with other churches, just because the brethren and sisters do not try to interest them in their own church, or give them the proper instructions at home—do not teach them that pride and fashion, and the things which are “highly esteemed among men, are abomination in the sight of God,” and altogether contrary to the teachings of His holy word. They do not seem to see the great importance of teaching the children that pure, non-resistant doctrine which we profess, and believe to be the doctrine taught by our Savior and his apostles. It seems to me that if the children were strictly taught this doctrine in their childhood and youth, they would not, in their manhood and womanhood, so readily forsake it, and unite with churches which teach men that these things are naught; and that conformity to the world are but outward, and do not affect the heart; and that it is a Christian duty to take the sword and slay our fellow-men.

These are important thoughts, my brethren, and should be well considered; for if, in many places, stronger efforts are not made to gather the young people into the church, it must unavoidably decrease; as many have already dwindled down to a very small number, and many more are going in the same way. We hope our brethren and sisters will from time to time send us some good articles for the Children's Department.

H. B. BRENNEMAN.

For the Herald of Truth
FEET WASHING.

"If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." Jn. 13: 14.

Dearly beloved brethren and sisters in the Lord, my prayer is that the grace of our Lord, and the love of God might abide in our hearts; and that He might impart unto us His Spirit to enable us to renounce the world, and our own sinful desires, and everything that is a hindrance to us in our pilgrimage to that happy home above.

By the assistance and grace of God I will endeavor to give my thoughts on the words of the Savior above selected. Let us consider by whom these words were spoken. Are they not the words of the Savior—Him who laid down his life, that we through him might live?

Let us first consider what kind of people the children of God should be. We believe God wants a *willing* people—a people who serve Him through love, and not through fear of punishment. Have those of us who have promised not to live any more to ourselves but for Him who died for us, become willing to obey God

in all things? Jesus plainly says, "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." Now, as before said, God desires a willing heart. It was only to make known his will and desire that Jesus said to his disciples, "Ye also ought to wash one another's feet," and they, as humble followers should be willing to obey.

When an obedient child is told by his earthly father that he ought to do a thing, it is sufficient. It is not necessary to say, *You must*, especially when the child obeys him from pure love. Now just such children should we all be. We should obey God out of love and not from fear.

Brethren and sisters, here we have the desire and will of Jesus made known unto us. Where then is our willingness to obey, and our love to God and his Son Jesus Christ, in refusing to obey this commandment? O, just think of the Son of God to come in such humility as to wash the feet of man—dust and ashes as it were—and we poor, needy creatures, unable of ourselves to do anything; but it is alone through the goodness and mercy of God, and through the suffering and atonement of this Jesus that we can be saved. Why is this refusal? Is it because of high-mindedness, or perhaps ashamed to wash one another's feet.

Brethren, let us all try to be more humble, and be willing to obey our Savior in all things. The command in regard to feet-washing is as plain as any other command. He has taught this both by precept and example. Some think this command and example was only for the disciples. But I think it goes farther. It extends to us. After Jesus had risen from the dead he commanded his apostles, saying, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen."

Now mark you, He said, "Go ye therefore and teach all nations." What were they to teach? In the twentieth verse we have the answer, "Teaching them to observe *all things whatsoever I have commanded you*." If he commanded them to observe *all things*, it is evident they were to teach *all nations* to observe whatsoever he commanded them. Have we, then, any reason to believe that they did not teach this ordinance? I believe they taught it. We believe that the churches which the apostles built up practiced the ordinance of feet-washing.

In the Acts of the Apostles we read that as Peter was preaching to the people, "then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. And they continued stead-

fastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." As before said, We believe that in those churches which the apostles planted, feet-washing was observed. Could any one, after reading this Scripture (Acts 2: 41, 42), believe otherwise, since it so plainly says, "And they continued steadfastly in the apostles' doctrine?"

We have proven from the word of God, that Jesus Christ commanded, and that he and his apostles practiced it (John 13: 14); and that he commanded them to teach it (Matt. 28: 20); and that after the teaching of it by the apostles to the churches they were obedient unto the observance of it (Acts 2: 42). We have the word of God, and we can examine it for ourselves. It has often occurred to my mind, why it is, when feet-washing is observed that a part of the church only take part, and the other portion remain in their seats without taking part therein.* Now how can this be? Does this look as if we all had "one mind?" We read 1 Cor. 2: 10, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same judgment." By these words we learn that Paul was in earnest about this being of *one mind*. He did not want them to think that it was not particularly necessary to obey this command, or that it was only *his idea*. O, no: but he beseeches them in the name of Jesus Christ. Ought we not, then, be obedient, in this, since he has charged them so strictly? Could he have besought them in any higher name, or made his request any stronger?

Peter says in Acts 5: 12, "Neither is there salvation in any other: for there is none other name given among men, whereby we must be saved." One part of the church in humility observe this command, believe and know it came from Christ himself, and have promised to live for him, therefore let us try, in weakness, to obey him. Another part perhaps think it is not necessary, or that they are as good without it. But why should Christ command one part of his church to wash one another's feet, and be *satisfied* with the other part who do not observe it? Dear friends, such is not the case. I fear that those who have not felt the necessity of observing this, or do not look upon it as a command, have not that humbleness of heart, which they should have. "Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls."

If we are "barn again," not of blood, nor of the Acts of the Apostles we read that as Peter was preaching to the people, "then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. And they continued stead-

* This may be the case in the church where our brother is, but it is not the rule generally.]

Our great desire will then be to know and do the will of God. The Savior says, "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5: 14-16. Let us then be as lamps filled with oil—the oil of obedience, so that the world, or as Christ says, "All that are in the house," may see the light.

Let us come out before the world, and not only confess Christ with our lips, but show to the world by our works, although done in great weakness, that we have a desire to obey God through evil as well as good report. And when he would bring us to humility, let us in all meekness obey him. And when the cross of humility seems hard to bear, let us be encouraged with the thought that the Savior—the Son of God, who being King of kings, and Lord of lords, having all power in heaven and on earth, trod the path of humility himself. Why, then, should we—dust of the earth—refuse? Let us be more in earnest in serving God, for we know not how soon we shall be called to account; at farthest it will not be long; and if we continue faithful and obedient, O, the happiness we will enjoy in heaven! As it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Is it not well worth while to serve and obey God, since so many rich blessings are promised? Mark you, He says this beautiful place is prepared for them that *love* Him. Have we any reason to believe that it is prepared for any others than those who *do* love him? Jesus says, "If ye love me keep my commandments." How wisely God has made all things! If we are willing to examine ourselves by this same rule, how easily we may know if we are right. We should show our love to God, by humbling ourselves in his sight, and taking up the cross of Christ, without fear of being reproached, mocked, and laughed at by a wicked world. Remember Christ teaches in Matthew 10: 37, 38, that if we love anything more than we love him, we are not worthy of him. We should know whether we are serving Christ or not. We have no promise of happiness beyond this life if we are out of Christ. We have no certainty of any time but the present, and if we should be called away in an unprepared state, what a gloomy prospect would be before us.

Let us therefore pray more, be more zealous in the cause of the Master, that He may impart unto us strength to overcome the desires of our sinful flesh, the temptations of Satan; become truly humble, and render faithful obedience unto

him in all things which he has commanded us. If ye know these things, happy are ye if ye do them.

A YOUNG BROTHER.

For the Herald of Truth.

HAVE YOU BEEN CALLED?

"Incline your ear and come unto me: hear and your soul shall live." Isa. 55: 3.

I have never conversed with any person upon this subject but has admitted that he has been called or warned to turn to the Savior, and flee from the snares of vice, by some way or other, either by the reading or hearing of the word, or by the Spirit of God. This call is extended to all the human family, and to every enlightened nation. There are some who have felt the need of redeeming grace. There are thousands also who are so hardened in sin and disbelief that they seldom hear the kind invitation of the blessed Savior.

Kind reader, in all solemnity, I ask you, Have you paid due attention to these calls, or have you lived regardless of them? Will you trifle away your precious time, while Christ bids you come and partake of His precious feast? There are persons who believe that God has chosen a portion of mankind to be saved, and the remainder to be lost. The reader may ask, Am I chosen, or am I only called? I will try to answer this question. If you can believe in Christ as the only way through which you can be saved, and remain steadfast in that belief unto the end, you are chosen. "Without faith it is impossible to please Him (God); for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him, is not condemned; but he that believeth not, is condemned already, because he hath not believed on the name of the only begotten Son of God."

Now if you are yet in an unregenerated state, and are still unwilling to come to the great gospel feast, you must be compared to a man in a barren place, who is starving with hunger: but a certain rich lord came unto him and said, "Come, for I have prepared a dinner for thee free, without money and without price." Would you not think the hungry man was unreasonable and vain if he should refuse to accept this kind offer? If this man should die in that unfruitful land for want of

food, upon whom could he lay the blame but upon himself? Thus it is with the sinner who neglects coming to the Savior. Paul says, "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." "The soul that sinneth it shall die." "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked: but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways: for why will ye die, O house of Israel?" Ezek. 18: 4; 33: 11.

The unconverted reader may ask, How shall I come to Christ as every Christian knows how? If he does not, I fear he has not been born again. I will add a few passages of Scripture bearing on that point, for the benefit of those who do not know the way of salvation. The Scriptures are so plain that wayfaring men, though fools, need not err therein. Many erroneous doctrines have been taught in all ages of the world, and are still being taught. My counsel to the reader is, Make the word of God your daily study, and meditate prayerfully upon it. "He that believeth and is baptized, shall be saved: but he that believeth not shall be damned." "He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him." "To him (Jesus) gave all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." "Jesus answered and said unto them, This is the work of God, that ye believe on Him whom he hath sent." "Christ is the end of the law for righteousness to every one that believeth."

A call to the Savior—"Many are called, but few are chosen." This call is an invitation to embrace the glorious gospel of Jesus Christ. Some have thought that Christ alluded to the selection of the twelve apostles; but the parable of the wedding feast does not admit of this: "He sent forth his servants to call them that were bidden to the wedding; and they would not come." The Jews were first invited to embrace the salvation of Christ, as they were a separate people from other nations. He shows in this parable that it is an invitation to all mankind who have heard its truths, as will be seen by the following passages: "In the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink." "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." "The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Dear reader, You can now see that there is nothing to hinder you from coming to the dear Savior but your own rebellious heart—your disbelief and disregard of God's holy word. O, behold the multitudes, how they throng and press on to seek worldly honors in this world of sin and sorrow. If there were a place or country where sickness could not come, or at most but for a short time, how anxious people would be to go there. There is such a place beyond this life, where sickness, sorrow and death can never come. To obtain an entrance to that place, let us hearken to the kind invitations of the blessed Redeemer, who has prepared a home in heaven—a mansion in his Father's house, for all his true children. "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you: and if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, ye may be also."

Friendly reader, if you are a true Christian, methinks the precious promises which the blessed Redeemer has left on record, should cause you to rejoice in the hope of the glory of God, and that your hope in Him might be full. Seek not pleasure in this world; for they are but momentary and imaginary when compared to the pleasures of a never ending home in heaven, which Christ has prepared for those that love him. If we are willing to have this Jesus to reign in our hearts, and rule over us, and we be submissive to his will, we shall hear the welcome voice: "Come, ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world." On the other hand, if we idle away our time while in the day of grace, and neglect the salvation of our immortal souls, we cannot hear the, "Come, ye blessed;" O, no! but we must hear the solemn voice: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

If we know that we are not a child of God—have not repented of our sins—have not given our hearts to a crucified Savior, and called upon him for mercy, let us not put it off for a more convenient season. Death is certain, and he may take us away without a moment's warning.

"See, Christ with open arms,
Invites and bids you come:
O stay not back, though fear alarms;
For yet there still is room."

CLAUDE CURTIS.

We exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. See that none render evil for evil unto any man.

Children's Department.

"The old year hath departed,
With all its sin and fear;
With sorry smiles to greet us,
Behold the new appear.
But let us all remember
How fast the days will fly:
How soon will come December,
The year grow old and die."

For the Herald of Truth.

HAPPY NEW YEAR.

Dear children, We come again to greet you with a "happy New Year," although we cannot greet all our young friends that we greeted last year, because some who were with us a year ago have died and gone to that "Happy, happy home, far away;" but you and I, my little readers, are still here. God has still something for us to do, and perhaps if our Savior was here, as he was once, he would say to us as he did to Judas who betrayed him, "What thou doest, do quickly," because we may have but a short time to live; and I am sure that some who read this will not be here in a year from this time.

Has not God been very good and kind to us? I think you must all say that he has. But what have you done for him, for his kindness? I am afraid that some who read this must hang their heads with shame, and say that they have done nothing for him, but have done many things against him; and indeed we think that those who have done nothing, not even as much as to thank God for his love and kindness, but have disobeyed him in many ways, ought, not only to be ashamed, but they ought to be very sorry for having disobeyed and displeased their kind heavenly Father, when they think how he has spared their lives and cared for them through the last year—yes ever since they have been in this world.

Now then, dear young readers, if we feel like greeting each other with a "happy New Year," let us think of this, that none of us can be happy unless we receive kindness from others; and if we wish to be treated kindly by others, that we may be happy, we must also do our duty toward them, that they may be happy; and we must also think of this, that we should be much less happy if God would no longer love and bless us, and give us all the good things which he has been giving us; and then let us think how much we owe him for all these things, and try, more than we did last year, to obey and please him.

In loving and showing kindness to others, we make them feel happy, and they will in return love us and treat us kindly; and God also wants us to be good toward our fellows, and will bless us for so doing; and thus, if we obey God and feel thankful to him for his

goodness, and also do to others as we would like to have them do to us, we cannot expect anything else but a *happy New Year*.

Will you try, my little friends? I hope you will promise that you will try, and then go away somewhere by yourself, where no one can see you but God, then get on your knees and clasp your hands and look up to God, and say, O Lord God, hear now my prayer. I have not been as obedient to thee as I should have been, and am sorry that I have ever disobeyed thee; for thou hast been very good to me. O, forgive me all my sins, and give me a heart to obey and love thee, and help me to feel thankful to thee for thy blessings. Help me also to show that kindness to others that I would like to receive from them. This I pray because I am weak, and can do nothing except thou help me, and ask it all in the name of Jesus; and O, dear Jesus, do thou be with me all the time, and lead me as one of thy little lambs, and keep me from sin and wickedness, and lead me into thy kingdom and to heaven, where I may be forever happy. Amen.

BROTHER HENRY.

TO OUR YOUNG READERS.

Dear children, This number of the Herald of Truth is the beginning of another year, and we are ready, and intend to make your part of it (the *Children's Department*), as interesting as we can. We shall try all the time to give you the very best reading we can get. We should be very glad to know whether you are pleased with what we give you, or not; and wish our young readers would from time to time write us little letters, and tell us how you like your part of the Herald. It would encourage us in our work to know that our young friends are pleased with what we are doing for them.

We have been friends together for a long time, and I have always felt a great interest in you; have sat at my table a great many hours writing something for you to read, and tried to persuade you to love Jesus, that dear, heavenly friend, and become his lambs, and obey his blessed words, that you may be happy while you live, and that when you die you may have a home in heaven. We have often prayed that God might bless what we write, and bless you, my dear little friends, and help you to be good, obedient children; ever willing to do the things which He tells us in the Bible—His holy word, that you may all become his children, and that we may all meet in heaven, that beautiful home which Jesus has gone to prepare. And I do not intend to give up, but shall continue to work and pray for you as long as God lets me live.

I hope we may still be friends together, and try to help each other, and do as the

good Book tells us, "Bear one another's burdens," (help to carry each other's load) by speaking kind, encouraging words to each other, to make our troubles seem lighter. May God bless you, my little friends, and may Jesus be with you all the time, and make you kind, lovely and cheerful, and lead you in the right way, and make you all useful men and women. Good bye. I am still your friend,

BROTHER HENRY.

FAITHFULNESS.

1. What is a *Promise*? The children will be able to answer this. When a boy or girl says, I will do such a thing—get a certain lesson or go on an errand for somebody at such a time—that is a promise. Every child knows what a promise is.

2. What is a *Resolution*? This is the same thing as a promise, only it is not made to other folks, but to ourselves. When we say to ourselves or think to ourselves, that we will do so and so at such a time, we make a resolution. When we promise anybody to do a thing, if we are sincere we also make a resolution, that is, promise to ourselves to do it; and when we make a resolution to ourselves, we also promise to anybody that knows of it, and certainly to God.

3. What is a *Vow*? It is the same thing as a promise or a resolution, only instead of being made to persons around us or to ourselves, it is made to God. When we are thinking of God, or praying to him, if we say in our hearts that we will do so and so we make a vow, that is, we promise God or we resolve before God to do that thing; and that is a vow.

You see that these three things—a promise, a resolution and a vow—are very nearly alike. You can not make a sincere promise without making a resolution; and you can not make a sincere vow without making a resolution; and you can not make a promise or a resolution, if you think of God as you ought to, without also making a vow.

4. What is *Faithfulness*? It is keeping your promise; sticking to your resolution; fulfilling your vow; it is doing what you say you will do, whether you say it to other folks, to yourself, or to God. *Unfaithfulness* is breaking your promises, forgetting your resolutions, and neglecting your vows.

God only is eternally faithful, and he only can make us faithful. Whenever you make a promise or resolution consider it a vow to God, and ask him to make you keep it, and believe that he can and will. The thing that we ought to wish for above all things, is, that we may be *faithful*. Look in the New Testament and you will find that is the name that is given to Christ and to true Christians and to the saved in heaven—*THE FAITHFUL*.

Miscellany.

WHO IS MY NEIGHBOR?

"Thy neighbor? It is he whom thou
Hast power to aid and bless:
Whose aching heart or burning brow
Thy soothing hand may press.

Thy neighbor? 'Tis the fainting poor
Whose eye with want is dim,
Whom hunger sends from door to door—
Go thou and succor him!"

—The Pope is said to have written a Brief condemning Catholic liberalism in Canada.

—The number of postal cards issued by the government during October, was 23,116,000, being an increase of 2,977,500, over the issue of October of last year.

—He that desireth to keep the grace of God, let him be thankful for grace given, and patient for the taking away thereof; let him pray that it may return; let him be cautious and humble, lest he lose it.

—Christosmen when stationed over the church at Antioch, rebuked the dwellers of that city for their wickedness, saying: "Though ye invented the Christian name, ye have left to others the practice of the Christian virtues."

FLOUR.—The entire quantity of flour produced by American mills is 25,000,000 barrels each year.

COFFEE.—The United States imported about 300,000,000 pounds of coffee last year, which is about one-third of the entire crop of the world.

WARLIKE.—A contract has just been received by a large New England establishment, for the manufacture of 600,000 guns for the Russian army.

SALOONS IN THE LARGE CITIES.—New York has 5,700, one saloon to every 175 of its inhabitants. Chicago, one to every 250 inhabitants. Boston, one to every 201 inhabitants. Cincinnati, one to every 155. Philadelphia, one to every 306 inhabitants.

THE BIBLE AND BISHOPRIC.

Sextus IV., having great esteem for John Wessel, a learned German, sent for him, and said, "Son, ask of us what you will; nothing shall be refused to you that becomes our character to bestow, and your condition to receive." "Most holy father," replied he, "I shall never be I never sought after great things; the only favor that I have to beg is, that you will permit me to take out of your Vatican library a Greek and a Hebrew Bible." "You shall have them," said Sextus, "but what a simple man you are! Why did you not ask for a bishopric?" "Because, holy father, I did not want one," replied Wessel.

PETER AND THE SWORD.

Our Lord said to Peter, "All they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels? But how, then, shall the Scriptures be fulfilled, that this it must be?" No words could more plainly declare that the kingdom of the Redeemer is not to be supported by the weapons of earthly warfare. Where the celestial powers, which are ever at His command, are not summoned for maintenance of His cause, it is not for His followers to supply their lack by unsheathing the sword. All "crusades," "holy wars," persecutions in the name of Christ, are contrary to the spirit of His religion. Well would it have been for mankind if the Church, which makes its boast of Peter's name, had laid to heart the warning thus addressed to him in the garden of Gethsemane.—*Angel of Peace.*

ABOUT HATING.

Hate not. It is not worth while. Your life is not long enough to make it pay to cherish ill-will or hard thoughts toward any one. What if that man has cheated you; or that woman has played you false? What if this friend has forsaken you in this time of need, or that one, having won your utmost confidence, your warmest love, has concluded that he prefers to consider and treat you as a stranger? Let it pass. What difference will it make to you in a few years, when you go hence to the undiscovered country? All who treat you wrongly, will be more sorry for it then, than you, even in your deepest disappointment and grief, can be. A few more smiles, a few more tears, some pleasures, much pain, a little longer hurrying and worrying in the world, some hasty greetings, and abrupt farewells, and life will be over, and the injurer and the injured will be led away, and ere long forgotten. Is it worthwhile to hate each other?—*Sel.*

LOSS OF LIFE BY KEROSENE OIL.

It is stated that during the past year over six thousand persons have lost their lives from kerosene-oil explosions. All danger from kerosene can be avoided if people will use proper care, and know how to handle it. The *Scientific American* says: "When a lamp is full of oil it contains no gas; but immediately on lighting a lamp, consumption of oil begins, soon leaving a space for gas, which commences to form as the lamp warms up, and after burning a short time sufficient gas will accumulate to form an explosion. The gas in a lamp will explode only when ignited. Cheap or inferior oil is most dangerous.

The flame is communicated to the gas by passing down into the lamp beside the wick, when it is not wide enough to fill the tube, and thus explode the gas. Many things occur to cause the flame to pass down the wick and explode the lamp. 1. A lamp may be standing on a table, and a slight puff of air from the open window or door may cause an explosion. 2. A lamp may, when taken up quickly from a table or mantle, or into an entry where there is a draught, or out of doors, or taken up a flight of stairs, or raised up quickly, result in an explosion. In those cases the mischief is done by the air movement—either by suddenly checking the draught, or for forcing the air down the chimney against the flame. Blowing down the chimney to extinguish the light is a frequent cause of explosion." All the good burners have a tube for the escape of gas, and persons using them should see that they are kept open.

THE SERVICE OF SONG.

CONGREGATIONS AND CHOIRS.

"Two principal methods have prevailed, to a greater or less degree, in the service of Song in Christian worship; that of the *whole congregation*, and that of a *select Choir*. The Congregational was the primitive method, and the only one known in the earliest history of the church. The method of singing by a choir came into the church at a later period, with wealth, power, and worldly greatness, and it has been her attendant rather in temporal prosperity, than in poverty and adversity.

At the time of the Reformation, Congregational Singing had become extinct, and the more artistic manner of choirs, consisting mostly of an inferior order of the clergy singing in a language unknown to the people, had taken its place. Luther, Calvin, Knox, and others, took early measures to restore the singing service in public worship from the hands of the clergy, and to reinstate it as an exercise for the *people*. As the abuses of the Romish church had led to the rejection of chanting, (the *primitive* form of Church Song) the Psalms were translated, or hymns were written in stanzaic form, and adapted to a simple but dignified form of melody, with special reference to the capabilities of the people. The union of the *whole assembly* in the exercises was regarded as essential. Other liturgical forms were rejected, but this new one of a metrical Psalmody, for the people's simultaneous utterance of praise and prayer, was received with great favor, and almost universally practiced. It was no attempt on the part of the Reformers to introduce an artistic manner of song, but, on the contrary, a very plain one, a "highway" of Psalmody, in which "the wayfaring man, though a fool, should not err."

The Congregational method, thus restored to the churches, was brought to this country by the Protestant Fathers. It continued to be their only method for about a century and a half. It is not surprising that during this period, amidst the deprivation which the new settlements experienced, attention to song should have been neglected, nor that, neglected by generation after generation, the ability for it should have been well nigh lost. In the early part of the last century the very low condition of the singing in public worship begun to attract the attention of some of the friends of religion, and measures were taken by a few of the leading clergymen, and others, for reform. Hitherto all the singing in the American churches had been unisonous, the melody only having been sung; but in 1720, a book of tunes in three parts, "Cantus," "Medius," and "Bassus," was published by Rev. Thomas Walter. The harmonizing of the tunes in parts undoubtedly grew out of the fact that the more elaborate service of choirs had always taken that form both in the Lutheran and in the English church. In the Protestant churches of Europe generally, metrical Psalmody continues to this day to be sung, as it was originally, in unison, and it is at least doubtful whether this method for the congregation, would not still be the best arrangement for Church Song. This new arrangement of tunes in parts led to the formation of choirs. At first, they were introduced only as helps to Congregational Singing, but this gradually yielded, as it had done before, and the new method advanced with sure and steady progress, until towards the close of the last century it had become the almost exclusive method of Church Song.

And now, within ten or fifteen years, Congregational Singing is again attracting attention, and many persons, especially those who look for a higher religious power in Psalmody, and turning to it, as a remedy for the evils which have grown out of the method of choirs, and as promising to restore to the church the almost lost religious aid of song.

The congregational is *nature's* method of praise. It is in a great degree independent of art culture, being indeed above art. It is adapted alike to the voices of the young and the old, of the uncultivated and of the cultivated. It engages all in the simultaneous exercises of the same emotions; furnishes something for every one to do, admits of no listeners, and thus excludes that bane of all true worship, criticism. As individual voices are lost in the chorus of the many, one is naturally led to feel his own insignificance. That essential feature of choirs singing, the blending of voices, by which the impurity of individual tones is neutralized, and dissonance harmonized, and in which consists, in a great degree, its

strength and its beauty, is obtained almost without effort when many voices, (even fifty or a hundred,) join in one melody. It is adapted to awaken within us ideas of greatness. It belongs to the sublime in tone; the sublime in nature rather than art. It may be compared to the mountains, which owe their majesty, not to their fertile soil, nor to any elaboration of architectural skill, but to that power which commanded the light to shine out of darkness, and brought up from the depths the rough and diversified materials in which consists the "strength of the hills." The mountains are not more necessary to fit the earth to be the habitation of man, than is this great method of song to the highest development of that religious life which is perfected through Psalmody.—*Musical Ad. & S. Ed.*

LOVE TO OUR NEIGHBORS.

The one great principle of the gospel, and one which is at the same time, "the fulfilling of the law," is love. This duty is variously expressed in the teachings of Christ and his Apostles. Now it is called a love to our neighbors, now a love to our brethren, now a love to our enemies. It is represented under such names as "Charity," "long-suffering," "meekness," "patience," "forbearance," "forgiveness," and "peace with all men." These different terms go to prove its universal character, and present some of its phases which might otherwise be overlooked by us. They each form a part of that "royal law" which embraces every duty of man to man, "*Thou shalt love thy neighbor as thyself.*" Matt. 22: 39.

The best commentary upon this precept, is that afforded by its author. In his beautiful parable of the "good samaritan," our Lord for ever answers the question, "Who is my neighbor?" Luke 10: 30—37. He there teaches us that an alien, and even an enemy, is our neighbor; that such a one, in distress, has a claim upon our compassionate, self-denying love; in short that *every human being*, whoever and whatever he may be, has an undoubted right to our affection and our sympathy.

This demand may appear to some a severe one. What, it may be asked, must our affections go out as well to the stranger as to the intimate companion; to the inhabitant of a distant clime as well as to the beloved ones about us? Some may be disposed to count such a requirement as absurd and impracticable. Let us, however, for a moment look at its justness.

Why is it, we ask, that renders any human being an object of regard? It is the supposed existence of amiable qualities in the object, or else the fact that there are certain natural ties between us. Look, for instance, at the family. All must admit that the relations subsisting between

its members afford a reason for the exercise of mutual affection between them. Applying this principle to mankind in general, will it not equally hold good? what is our race but one vast family, descended from a common home, similar in general character, tastes, and pursuits, and greatly dependent upon one another for the most ordinary comforts of life? "Have we not all one Father? hath not one God created us." Mal. 2: 10. It is both our fault and our misfortune that we have sadly lost sight of this relationship, and too frequently look for some conventional or social bond to regulate the outgoings of kindly feeling. As if God had implanted within us these fine affections for blessing only a select circle of chosen friends; or as if our hearts were incapable of embracing any more than a certain limited number of their fellow-hearts! Many live and act as if they had been gifted with but few and feeble affections, and were fearful of extending them too widely, lest they should all be lost. Yet so far from this being the case, it will be found true of our heart's wealth, as well as of our gold and silver, that "there is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. 11: 24. We know not our own hearts, nor the powers of expansion with which God has endowed them. If men would but cultivate them as they do their minds, and bodies, they would prove capable of embracing in their large charities and sympathies, *all mankind.*

This required love is no where limited as to its objects. The gospel makes no distinction, and does not only not exclude, but expressly includes the enemy, the persecutor, and the vile. We are to love not merely the friend, the benefactor, or the amiable, but the *fellow-mortals, the member of the human family.* And the reasons of this love are to be found not merely in favors received, or qualities admired, but in the divinely ordained relations of man to man, and in plain, simple duty, as prescribed in the gospel. To him who takes this high, scriptural view of his obligations, every man is in some degree an object of love. Upon seeing one who wears the human form in need of kindness, he unhesitatingly bestows it, stopping not to ask his name, his country, or his creed. He is a *man*, and therefore a neighbor, and his warm heart needs know no more to impel him to do his utmost to relieve and cheer him.

If ever we are at a loss to know how much of sympathy or regard we ought to cherish towards a fellow-man, our doubts may be removed by glancing within our selves, and estimating the strength of that principle of self-love which we all to a greater or less degree possess. There is no danger that, with this for our standard, we shall exercise too large a charity for others. It may, however, be urged

that a strict obedience to this precept is extremely difficult, if not impossible. This sad truth should only drive us to Him who has for us "fulfilled all righteousness." Yet the justness and obligation of a divine command does not depend upon our power literally to fulfill it. Are we absolved from the duty of loving God because we cannot love him with "all our heart, and soul, and strength, and mind."

As Christ has shown the objects and the measure of this love, so Paul has defined its *nature*. The word "charity," in the following passage, is strictly synonymous with *love*. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth in truth in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." 1 Cor. 13: 4—7.

We have only to consider this *Law of Love* and trace it to its consequences, to see that it tends inevitably to the preservation of harmony among men. They who honestly obey it will be linked together by a bond which even the widest diversities of opinion, or the most provoking acts of injury cannot sever. Where this love is in the heart, the world of resentment cannot linger upon the tongue, and the purpose of revenge, even if momentarily aroused, cannot ripen into deliberate action. The bitter retort that trembles on the lip gives place to the "soft answer," that "turneth away wrath;" and the flashing eye and menacing aspect are lost in the look of kindness and benevolence. The quarrel is avoided, hearts that were on the eve of smoldering are knit yet more closely together, and love achieves the triumph over hatred, and right over wrong. This principle transforms the lion into the lamb, the vulture into the dove, the brutal, the degraded, and the unloving into beings, sympathy and tenderness, and all glowing with the noblest instincts of humanity. Where it has been deeply implanted by God's grace—and it is only there that it can fully and permanently abide—it assimilates man to the angels; nay, to Christ himself, who so loved us as to give himself for us, and to that spirit whose richest fruits are "love" and "peace," and to God who "is love."

Such are to be, under God, the glorious results of a universal obedience to that law. It is for us to do our part towards hastening such a consummation, first, by conforming our own hearts and lives to it, and then by publishing it to others, as well by the power of a beautiful example, as by direct efforts. Every reader of this, may thus become, in however humble a sphere, the means of extending the triumph of the gospel of peace.—*The Right Way.*

THREE GOOD LESSONS.

Be faithful in all things: do your best for your employers: be careful in the selection of your associates. Let every boy and girl study these lessons well. They are the foundation stones of character and honorable success.

Remember thy Creator in the days of thy youth.

RUSSIAN AID.

Catharine Wanner.....\$1.00
P S Lehman..... 2.50
Peter Engel..... 1.00

Married.

Dec. 7th in Elkhart Co., Ind., by John Metzler, JOHN MARTIN, of Goodville, Lancaster Co., Pa., and SUSANNA EDERLY of the first named place.

Sept. 30th, in White Pigeon, Mich., SAMUEL W. SUMMERS and CATHARINE MILLER, both of Elkhart Co., Ind.

"Lord, on the bridal pair look down,
That they with Christian care,
May make domestic burdens light
By taking mutual share."

Oct. 22nd, in Branch Co., Mich., DAVID TRUBY, of LaGrange Co., Ind., and MARY LUZZIE SUMMERS, of Branch Co., Mich.

"O, may this pair increasing find
Substantial pleasures of the mind;
Happy together may they be,
And both united, Lord to thee."

Dec. 23rd, by John Metzler, ELL WENGER and SUSANNA WITMER, both of Elkhart Co., Ind.

Dec. 24th, by the same, JACOB SERAS, and SUSANNA GOOD, both of Elkhart Co., Ind.

Died

Dec. 3rd, in Page Co., Iowa, of CROUP, HENRY, son of John and Fanny SHELLENBERGER, aged 6 months and 19 days. Funeral discourse by J. S. Good, from Mark 10: 13—16.

Dec. 3rd, in Montgomery Co., Pa., of nervous disease and fever, JACOB BATMAN, aged 72 years, one month and 3 days. He suffered three weeks. Buried the 7th, in the Herford Mennonite grave-yard, in the presence of a large assembly. Funeral Sermon by I. Clemmer, and Andrew Mack from Rev. 14: 13. Peace to his ashes.

Dec. 6th, in Eden Twp., LaGrange Co., Ind., infant daughter of Paul and Esther HOSTETLER, at the age of 4 months and 16 days. Services by Joseph J. Berntrager, from Matt. 19: 14.

Mir ist sehr wohl geschehen,
Ich leb' in won und Freud,
Ihr sollt mich wieder sehen,
Dort in der Herrlichkeit.

On the evening of July 3rd, in VanBuren twp., LaGrange Co., Ind., instantly, by lightning, son of John J. and Veronica BERNTRAGER, aged 12 years, 2 months and one day. Buried the 4th. Services by David Miller, and John C. Berntrager, from John 5: 20—30; 1 Peter 1.

Dec. 2nd, in Marion Co., Kansas, Bro. HENRY

B. BURNHOLDER, in the 30th year of his age, after suffering severely for eight weeks from disease of the heart. Notwithstanding his great affliction, he frequently talked of the beauties of the spirit world. One night as I sat on the bed beside him he threw his arm around me, and said, I should talk to him of Jesus and of heaven. At another time he quoted some of Paul's words to the Philippians 3: 12—14, and asked me to find it. He felt to adopt it as his. He had a longing desire to depart and be with Christ. The last evening of his life while upon the brink of the Jordan he prayed the Father to let him pass over, which was granted him the following morning at 5 o'clock, when, without a struggle he went quietly and calmly to sleep, leaving a little daughter, and many friends and acquaintances to mourn their loss, his beloved wife having preceded him to the spirit world. Funeral services the 3rd. Appropriate remarks by John Evers, Henry Hornberger, and Jacob Holdeman, from Job 14: 10; and 103 Psalm 15. Many a sympathizing tear was shed over Bro. Henry's remains while with solemnity we solemnized at the wisdom of God in casting his lot in a distant land, to be nursed and cherished by strange hands without a single relative to witness his death or burial. Truly we can say, as much higher as the heavens are above the earth so much higher are the Lord's ways above our ways, and his thoughts above our thoughts. R. J. HEATWOLE.

On the 23rd of November, in Wayne Co., Ohio, of rheumatism of the heart, Bro. JACOB TROYER, aged 77 years, 3 months and 17 days. He was buried on the 26th, at which time there was a large number of relatives and friends assembled to show their last respects to the old father. He was a faithful brother in the Amish church, in which he served as deacon for a number of years. In the evening he was as well as usual, and in the morning about 8 o'clock he died. Funeral services by John Smiley and John P. King in German, and John Shoemaker in the English. Text: Matthew 24: 43, 44.

Oct. 23rd, near Allenville, Millfin Co., Pa., of the infirmities of age and dropsy, Sister A. BEILER, aged 87 years, 2 months and 14 days. She was a faithful sister in the Amish Mennonite church. She lived 64 years in the bonds of wedlock with her husband, who mourns his loss. Yet not without a living hope that she is with her Redeemer. Words of comfort were made on the funeral occasion by David Peachey.

On the 8th of December, in Wayne Co., Ohio, BATHARA, oldest daughter of Tr. Henry BEERY, aged about 25 years. She had been ill for some time. She was baptized the day before she died, and was buried on Saturday following.

On the 10th of Dec., Sister POLLY COPPES, widow of Abraham Coppes, aged 56 years, 4 months and 18 days. Buried the 12th

Letters Received.

WITHOUT MONEY.

And Gerhard, J. K. Andrews, J. J. Weaver, H. R. Hurst, Dietrich Guedert, P. G. Wenger, John Allet, R. J. Heatwole, John S. Stutzman, David Martin, Amos Neff, Jacob L. Huber, John Smiley, John Buller, T. R. Martin, Joseph Metzler, Jacob B. Ducks.

MONEY LETTERS.

A—John Andreas, Joseph Augspurger, Joseph Anthes.

B—D W Basinger, Jacob Bowman, Christian Beek, Adam Breisch, Samuel Beachy, John Barnhart, Joseph Brubaker, Daniel Brubaker, Aaron Brubaker, George Beery, Henry Barne, Jacob Brennenman, Peter Burkman, Samuel Baker, Jacob Buller, C Brundage, Joseph J Bornreger, John Birky, Jacob Brennenman, Susanna Baker, Lena Bechler, Jos Birky, Joel B Barger, S K Byler, Joseph Byer, William A Barge, Dan R B Babcock, Jacob E Bechtel, Christian Berger, J B Belsley, Benjamin Barr, Tobias Blosser, Catharine Basinger, David Brubacher, B B Brennenman, Jonathan Beller, Rev Peter Blough, J P Blough, Daniel Bender, David Bender, Jo A Brown, Chr M B Brntreger, Jos C Bornreger, Chr Brunkholder.

C—Peter Christophel, Solomon Culp, D Charles, J N Christophel, Joseph Cender, Thomas Clay. D—Henry Dester, H H Deitrich, Peter Duock, Abm Diller, Christian Dester, Tobias Denlinger, Henry Duvall.

E—Peter Eby, Jacob Ens, J Eicher, E R Ebersole, Jacob Eberhard, E W Eby, Peter Engel, John Egli, C S Engel, Christian Ehrismann, Reuben Eschbach, Peter Eckert, C E Ebersole.

F—Abm Fleming, S W Ferguson, Elizabeth Frey, Jacob K Fisher, John Foell, H Friesner, Jacob Freed, John S Fisher, Jos K Frantz, Rachie Fretz, Nathan Fretz.

G—Elias Geary, Eliza Ann Groff, Jacob H Groff, J P Gunglerich, John L Gabel, Elizabeth Good, Joseph Gascho, John S Good, J N Gross, J W Gascho, Christian Gunglerich, David Grose, N M Geil, Sebastian Gerig, Chr Good, David Gehman, Daniel J Good, Christian M Gerber, John L Gross, Wm Geisl, John Good, Hannah Groff, Benj L Garber, Barbara Garber, Jacob H Grater.

H—C J Hostetter, D J Hostetter, S B Hershey, J M Hershey, Jeremiah Hochstetler, H Heawole, Nancy Hurst, Christian Hertzler, G Hirstein, Susan Hess, R J Heawole, D S Holde-man, John Hurry, Henry D Hildebrand, Moses Hartz, Elias Hartman, John Hege, Jacob Haker, Christian Honderich, H Hildebrand, J C Hochstetler, A H Huerstein, Joseph Hallman, Isaac Hertzler (Ohio), Christian H Hess, Jos Heawole, P S Hartman, B Huber, B Harsberger, C Hean-nig, Emmanuel Hartman, David Hershey, John H Hess, Benj Hertzler, Abm Herr, J R Heckerl, John W Heisey.

I—J—Peter Jardy, Samuel Juizi, Joseph Juizi, Daniel Joder. J—J—S Kaufman, Joseph Culp, Christian King, C Kaufman, D H King, Jonathan Kolb, Emma Kennel, Peter Keller, Isaac King, Andrew Kreider, E W King, A Kornhaus, M E Kreider, Naomi F Kurtz, J H Kaufman, L J Knepp, Abm Kramer, J H Kengy, J H Kreider, Michael Kryder.

L—Christian Litwiler, Benj Lesher, P S Lehman, Peter Loucks, John Latschaw, John T Lee, Emma Landis, Benj Lesher, Samuel Lantz, Isaac Longacre.

M—Jonas K Moyer, Elias R Miller, Anna Miller, Abm Miller, A Miser, Christian Mussel-man, B K Miller, S H Musselman, J Nusser, John W Moyer, K E Meyer, John I Miller, S C Mellinger, J W Martin, John Moser, L & H B Mason, A Miller, Raos Mumaw, Benj L Moyer, Amos B Miller, David Maust, H A Mumaw, Jacob Mellinger, Adam Merz, Kate Martz, C F Martin, David Metzer, L J Miller, Lydia S Miller, Mrs. Lizzie Minnich, S D Mast, P C Miesher, P J Miller, Chr Miller, Jos C Miller, David Mast, Jacob J Moser, Jacob B Meyers, Emma E Mayer, Philip Meek, John M Miller, Christian Miller, Solomon Martin, James Morell.

N—Elias N Nissley, Isaac Nuchbaum, J Nitrau-er Abm Nice, Barbara Neuschwanger, Jacob N

Neff, Samuel Nash, Mary Nissley, Christian Naff-riger, P Nerdy, Ephraim Nissley.

O—Nicholas Otzenberger, Wm G Overholt, Daniel Ohrendorf, Susan Odenwalt, Wm Over-holt, Daniel D Otto.

P—C Plank, Anna Peters, Samuel Pletcher, Nosh J Petersheim.

R—John Richey, Joseph Roth, John Regeir, W B Rittenhouse, Z Reed, E L Rosenberg, Joseph Rupp, Jacob Ramer, F A Rose, Geo A Reynolds, Rudolph Reesen, John Risser, Peter Reutiger, Chr Ruvenacht, Joseph Ruesler, Hatty A Ressler, Chr Ruiser, Frederick A Rodas, David Ratz-laf, Nicholas Routh, Frederick Rodas, John Rupp, Christian Rychener, Christian Rohrer, Lewis Reist, Mary Rosenberger, Veronica Reiff, Geo Rupp.

S—Hannah Swearingen, Albert Shupe, J A Sloneker, Christian Schneck, P D Steiner, Peter Schrock, Henry Siemen, Christian Sumy, Geo R Smith, Christian Stuckey, Joseph Schlatter, Andrew Snoke, Jacob Schott, E Stahley, Jos Schrock, Jacob Schmidt, Jacob Stuckey, Levi Snyder, Elizabeth Showalter, N Scheirling, Mur-bach & Schmetzler, John D Stutzman, D E Shel-lenber, John Strohm Jr., Michael Saltzman, Isaac Stahl, Heinrich Staeber, David E Stauffer, C C Schrock, Benj Steiner, A D Shifflet, A Stauf-fert, H Smeltzer, Joseph Sommer, David Schrock, John Schmidt, Jacob Stultzfuss, Bar-bara Stauffer, Fred Schoetter.

T—Joseph Thomas, Lydia Troyer. U—Benjamin Urub, Christian Ulrich. V—Heinrich Voth, Heinrich Voth, O, George Vandemark, Heinrich Voth.

W—Catharine Wanner, J C Wismer, Lizzie Witmer, Jesse Ward, E Weaver, D I Wyse, John Wedel, M F Weber, Wm Wiler, Dr. J D Weaver, Christian Wismer, Aaron Wall, Christian C Wen-ger, Anthony Wisler, Abraham Witmer, John S Wideman, J M Walter, Peter Warkentin, Wm Waser, Jacob Yoder, Abner Yoder, Harriet Yawlar, Jost Yoder, Chr C Yoder, Reuben Yoder, Dan S Yoder.

Z—John Zehr, Shem Zook, Christian Zook, M D Zendt.

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TIME TABLE.

Lake Shore & Michigan Southern Railroad.

Passenger trains on and after Nov. 26th, 1876, leave Elkhart as follows:

GOING EAST—MICHIGAN DIVISION.	
No. 8, Chicago Express.	3.00 A.M.
No. 2, Mail.	10.55 "
No. 22, Stock Express	7.15 P.M.
No. 70, Way Freight.	7.40 "
White Pigeon Train.	1.40 "
	5.15 A.M.

AIR LINE DIVISION.	
No. 4, Special New York Express	12.50 P.M.
No. 6, Atlantic Express	9.45 "
Grand Rapids & Indianapolis Express	12.20 "

GOING WEST.	
No. 3, Toledo Express	2.15 A.M.
No. 5, Pacific Express. (Air Line)...	5.05 "
No. 9, Michigan Accommodation...	7.30 "
No. 1, Special Chicago Exp. (Air Line)	3.35 P.M.

KALAMAZOO DIVISION.
The Grand Rapids Express, 2.55 a. m., and Accommodation 3.00 p. m., run direct to Grand Rapids.

Returning, ar. at Elkhart 12.40 p. m., and 9.35 p. m., making connections with Air Line trains.

CONNECTIONS.

At Adrian for Monroe, Detroit and Jackson. At White Pigeon for Three Rivers, Kalamazoo and Allegan. At Detroit with Grand Trunk Railroad for Sarnia, Montreal, Quebec, Portland, &c. At Salem Crossing with trains for Lafayette, New Albany, &c. At Chicago to all points West & South bay, &c. All trains run on Cleveland time which is 20 minutes faster than Chicago and 15 minutes slower than Buffalo time.

Tickets can be obtained for all prominent points between Boston and San Francisco.

J. E. CURTIS, Supt. Mich. Div.

S. P. WILCOX, Ticket Agent.

Herald of Truth.

A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 14—No. 2.

ELKHART, IND., FEBRUARY, 1877.

Whole No. 158.

"THIS I DID FOR THEE, WHAT DOEST THOU FOR ME?"

[Motto placed under a print of Christ in the study of a German divine.]

I gave my life for thee,
My precious blood I shed,
That thou might'st ransom me,
And quickened from the dead.
I gave my life for thee:
What hast thou given for me?

I spent long years for thee
In weariness and woe,
That one eternity
Of joy that thou might'st know,
I spent long years for thee:
Hast thou spent one for me?

My Father's house of light,
My rainbow-circled throne,
I left for earthly night,
For wanderings sad and lone;
I left it all for thee:
Hast thou left aught for me?

I suffered much for thee,
More than thy tongue can tell,
Of bitterest agony,
To rescue thee from hell.
I suffered much for thee:
What dost thou bear for me?

And I brought down to thee,
Down from my home above,
Salvation full and free,
My pardon and my love;
Great gifts I brought to thee:
What hast thou brought to me?

O, let thy life be given,
Thy years for me be spent,
World-fetters all be riven,
And joy with suffering blend:
Give thou *thyself* to me,
And I will welcome thee!

For the Herald of Truth.

THE MENNONITE CHURCH AND HER ACCUSERS.

Continued from page 3.

"Repentance is the first command of Christ, as it is to be seen Matt. 4: 17. 'From that time Jesus began to preach and to say, 'Repent: for the kingdom of heaven is at hand.' But this is not merely the first command—his first command to his disciples—but also his last, as it is to be seen in Luke 24: 46, 47; where he opened unto them the Scriptures, and said: 'Thus it behooved Christ to suffer, that repentance and remission of sins should be

preached in his name,' &c. This command the apostles were to convey to all men. 'But now he commandeth all men every where to repent.' Acts 17: 30.

Thus all men, without contradiction, need repentance, as they have all sinned, are children of wrath, and by nature carnally and earthly minded. Yea, in this striv'g our hearts are a desert, overgrown with thistles and thorns; and into this desert comes the voice of the preacher: 'Prepare ye the way of the Lord, make his paths straight.' Luke 3: 4. 'This is the voice of true repentance—the voice once addressed to Adam, when the Lord said: 'Where art thou?' Wherupon the soul answers: 'I hear thy voice, and am afraid, because I am naked.'"

Thus man is brought to a proper sense of himself, by the quickening power of the word of God; so that he learns to know himself with all his inherent defects. Yea, hereby he is brought to 'acknowledge his transgressions, and his sins are ever before him.' Psalm 51: 3. Yea, to one who is penitent, every thing becomes a burden, and every thing sinful a great sin. 'He is bowed down greatly; and goes mourning all the day long.' Psalm. 38: 6.

Greatly afflicted and troubled is a penitent soul, if she somewhat delights in the pleasures of youth, and then retires to solitude. This becomes, as it were, a hell to her conscience; and she is ready to cry out: 'O what have I done! O wretched man that I am!' Thus looking upon the tree of nature as one that bringeth forth no good fruit; as one concerning which the preacher of repentance says: 'Cut it down, why cumbereth it the ground?' Luke 13: 7. 'Every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.' Luke 3: 9.

Many carnally minded, or in a state of nature, is compared to the 'vine of Sodom, of the fields of Gomorrah,' whose 'grapes are grapes of gall,' and whose 'clusters are bitter;' whose wine is the poison of dragons, and the cruel venom of asps.' Deut. 32: 32, 33.

The Lord, in alluding to the disobedience and wickedness of the children of Israel, (Deut. 32: 23,) says: 'I will heap mischiefs upon them; I will spend mine arrows upon them.' Thus speaks and

feels a person who has come to a knowledge of his sins; his heart is tender as melted wax; he is penitent; he is heartily sorry, that so much evil cleaves unto him; for when he wants to do 'good, evil is present with him.' But his being in possession of this knowledge, is not yet sufficient. For John the Baptist says: 'Bring forth therefore fruits meet for repentance.' Matt. 3: 8.

The fruit of true repentance grows in a change of heart; for the heart of man by nature, is proud and conceited; but the heart of a penitent is humble and contrite; and as the heart is, so is the fruit thereof. It moreover 'sets its affections on things above, and not on things beneath.' Col. 3: 2. In short, it imitates the virtues of our Savior while on earth: who himself declared that he was 'meek and lowly in heart.' Matt. 11: 29. And here it may be remarked, that a person who is 'meek and lowly in heart, cannot bring forth fruit that has externally the appearance of pride, whether it be in words, actions, or the 'putting on of apparel.' 1 Pet. 3: 3. 'For in pride is destruction and much trouble.' Tobit. 4: 13. But when further the heart is filled with the meekness of Christ, it bespeaks a good tree, (Matt. 12: 33,) while on the other hand, evil fruit grows out of the evil seed which the enemy has sown into the human heart by means of the senses and thoughts; whereby much evil fruit has been brought forth; particularly in reference to the lust of incontinence, with which poor man is, as it were, intoxicated.

True repentance is further very necessary; yea, 'fruits meet for repentance;' whereby an entire change for the better takes place—whereby we come to a pious and virtuous course of life; so that we do no more that which we were wont to do in our former sinful course of life. The grace and power, however, of leaving off a wicked course of life, and leading a pious life, as just stated, must be obtained of the Lord, through earnest prayer day and night. Good resolutions alone are not sufficient for this purpose; for it is the 'goodness of God that leadeth us to repentance.' Rom. 2: 4.

We have moreover to take care, that we do not 'after our hardness and impenitent hearts, treasure up unto ourselves wrath

against the day of wrath and revelation of the righteous judgment of God.' For in true repentance we are subject to great temptations, as the enemy assails us in many different ways. At times it appears to us, that at no time more sinful and adverse things have come into our way, than just now that we are resolved to amend our lives. We are ridiculed by the world; of others we see bad examples. Again the enemy tempts us with self-exaltation, trying to persuade us that we have had much experience—much more than we really have had; that we are far advanced in the divine life, &c. In short, he tempts us in every way. But the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds, and bringing into captivity every thought to the obedience of Christ.' 2 Cor. 10: 4, 5. For he who yields obedience to Christ, endeavors to 'keep his word.' Luke 11: 28.

A person who labors under temptation, does well if he diligently takes heed to the word of God, as 'unto a light that shineth in a dark place, until the day dawn, and the day-star arise in his heart.' 2 Pet. 1: 19. For the Lord says: 'Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon the world, to try them that dwell upon the earth.' Rev. 3: 10.

The whole work of regeneration, or the new birth, grounds itself on true repentance; and penitent souls 'love one another with a pure heart fervently: being born again not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.' 1 Pet. 1: 22, 23.

To a penitent the word of God becomes life and light in the soul. He who listens to it, becomes thereby changed in heart—converted; namely, from pride to humility; from incontinence to chastity; from hatred to love; from covetousness to liberality; from the habit of lying and cleaving to truth and honesty. Yea, he is thus transformed from the power of Satan, and converted to God. This, dear reader, is what is produced by 'fruits meet for repentance.'

In his address on Saving Faith, on page 193, the same author says: "God is an invisible mighty Being, and speaks through his Holy Spirit; to many a soul in secret, in order to reprove it, and convince it of sin and the depravity of its nature; and after repentance again to comfort it. Yea, this is the case even with such souls as have not the Scriptures, or cannot read them. But the convictions of such souls agree with the doctrines of the Son of God and that of his apostles; for the teachings of the Spirit of God agree with these doctrines. Therefore Scripture is not to be set aside; for it is with it as with natural food; this appears before our natural eyes to be dead, and

yet there is a power in it, whereby our natural life is preserved. If we however do not relish such food, it follows that we are not in health. And so it is with the word of God. If we do not enjoy its precious contents, it follows that we are yet in a state of spiritual disease, if not dead—dead in sin.

Another means of becoming strengthened in faith is earnest prayer to God. Of this means the disciples of our Lord made use in their weakness. They went to Jesus and prayed: 'Lord increase our faith.' Luke 17: 5. So the father of the child which had a dumb spirit 'cried out, and said with tears, Lord, I believe; help thou mine unbelief.' Mark 9: 24. So again the disciples, to whom we just alluded, although they at all times believed and acknowledged, that Christ was the Son of the living God, yet were they sometimes, in times of necessity, of 'small faith.' In the foregoing passages, the writer would show how needful it is that we, too, should exercise ourselves in prayer that we may be strong in the faith. He says further: 'But how weak are we in faith in our time! Yea, I fear that our faith is in many respects too weak—that if it were put to the test, it would be found wanting.'

The Savior says: 'When the Son of man cometh, shall he find faith on the earth?' Luke 18: 8. Indeed every body believes and confesses, that there is an invisible Divine Power, which created every thing, and preserves every thing; and that Jesus Christ is the only Son of God, conceived by the Holy Ghost, and born of the Virgin Mary, &c. But what does it help us if we embrace and adhere to such confession of faith, and yet lead a heathenish course of life, in all kinds of sin and wickedness? 'What does it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?' James 2: 14.

True faith leads us into a state of self-denial—a state in which we follow Christ, as did his faithful followers in the time of his incarnation. Yea, here a faith is required that 'worketh by love'; a faith whereby we become 'justified,' and obtain 'peace with God, through our Lord Jesus Christ.' Rom. 4: 1, 2. Yea, a faith which has for its foundation the word of God; which 'word (the apostle says) is nigh thee, even in thy mouth, and in thy heart; that is the word of faith which we preach.' Rom. 10: 8."

"Through faith we obtain the pardon of our sins, and salvation through the blood of Christ." "A person who has received a new heart, also speaks with a new tongue." "An impenitent heart is a breeding nest of this poison and seed of serpents; which may however be expelled by faith and repentance. Flee therefore from sin, as you would flee from a serpent. For it is a deadly draught to the soul: which may occasion its dis-

ease, if not death." "But Christ is the proper destroyer of serpents. * * * Through faith in him and his word, the serpents, with their tricks and wiles, are expelled from the heart; and when the hands of faith are laid upon the sin-sick soul, she will recover."

"Now my dear young hearts, if the word of God binds us so closely, to love him as our Creator, 'with all our heart, and with all our strength,' there remains nothing of our hearts, wherewith to love the vanities and pleasures of this world; such as the 'lust of the flesh, and the lust of the eyes, and the pride of life;' for 'if any man love the world, the love of the Father is not in him.' 1 John, 2: 15. Therefore let every one well distinguish whether he is actuated by the love of God or by the impure love and lusts of nature."

"He who lives in 'envy, hatred, wrath, and strife,' generally lives in a state of self-righteousness—thinking that he has a right to speak and act as he does; and this false righteousness keeps him in his sinful course of life. For did he believe in regard to himself, that his conduct was 'earthly, sensual, and devilish,' it is impossible that he could live on from year to year in 'wrath and strife.' For the apostle also says: 'They which do these things shall not inherit the kingdom of God.' Gal. 5: 20, 21.

We feel that our extracts from this work have been ample to give the reader a good idea of the teachings of this man, and any one who is not fully satisfied from these extracts, will find it of advantage to read it in full in the "Conversation of Saving Faith." He further admonishes against hatred, uncharitableness towards brethren and neighbors; against falsehood, ridicule, slanderous and vain conversation, vain and idle company; against all evil desires and fleshly lusts, dissensions in the Church; against seeking revenge, in any manner, of those who in any wise have injured us; in short, I believe that in his several addresses, he covers the whole ground of Christian doctrine and practice, and any one following the teachings which he gives, and avoiding the sins and snares which he points out and warns us against, will be a true Christian and an heir of heaven.

Now these teachings, doctrines and instructions were written and published with and by the consent of the churches, and were acknowledged and accepted by the signatures of twenty-seven ministers and deacons in the name of the whole Church. This goes very far to prove that the Church, generally accepted, esteemed and maintained the genuine doctrine and practice of the Gospel. Let the kind reader consider these things.

We will now pass over to another writer, who lived and preached and wrote a few years later, Abraham Godshalk, of the Deep Run Church, in Bucks Co., Pa.,

The English work from which our extracts are made was printed in 1838. The work is called, "A description of the New Creature, from its birth until grown up unto a perfect man; unto the measure of the stature of the fullness of Christ, with its necessity, origin, growth, and final glorious and happy state through Jesus Christ." The work was first written and published in the German language, and it is very probable that at least, several years, elapsed between the first writing and the English publication. He wrote and published this work in his later years, and he, himself, says that he was, "at a pretty early day," that is, at a pretty early age, "called to be a preacher of the Gospel," so that he must have lived, and preached, at least in the early part of his ministry, just in the very time, or at least soon after, in which the Church is represented as so dead and impure. We will give only a few extracts from his writing which we deem sufficient, however, to give the key-note to the entire work.

On page 32 and 33 he says, "I go on, secondly, to show what regeneration is, and first, it is a change in man, as the terms of regeneration, new creature, &c., sufficiently imply and show forth. Our Savior could hardly have made use of a more powerful and significant expression, or given a better type than the birth of man. * * * Paul says, 'My little children, of whom I travail in birth again, until Christ be formed in you,' notwithstanding it is not in the power of the bride to give the increase, but God gives it; therefore, regeneration is a change of such a nature, as not to be produced by man alone; neither by the regenerated, nor by him who is to be regenerated, but by the co-operation of God with man, so that it may be said with propriety of the regenerated man, that he is born of God. There are many, I know, who think that all who will, may be regenerated, and so I think too; but it is in the will that regeneration has its commencement; for if the wicked man only once has the will to receive Christ, or in other words, to cease from evil, and to learn to do good, has he not the most essential part, and is no more what he was before, but a new creature? Understand me rightly, he is new in will; and Paul shows most clearly, that it is God which worketh in man, both to will and to do, of his good pleasure, though this may by some be considered small, it is nevertheless a commencement of regeneration, a birth out of God by faith, and when to the will is added the deed, we have regeneration in a good degree.

Regeneration is putting on Christ by faith. And where Christ, who may with much propriety be called a new man (for there never was any like him on earth before), is to be put on, the old man must be put off; as Paul says (Eph. 4: 32), 'That ye put off concerning the

former conversation the old man, which is corrupt, according to the deceitful lusts; and be renewed in the spirit of your mind, and that ye put on the new man, which after God, is created in righteousness and true holiness: wherefore, putting away lying, speak every man truth with his neighbor.' To put on Christ, is not merely to believe that he is, but to receive him in all, as he is, namely: in doctrine, in examples and merits, as Paul says, 'As ye have learned him, so walk ye in him.' And if we put on Christ with his holy doctrine and example, repentance must be the consequence with the sinner for the first, and secondly a patterning after Jesus, which leads to sanctification of the flesh and of the spirit; and if we then also put him on with his merits, then are we begotten again to a lively hope of life everlasting, by the resurrection of Jesus Christ from the dead.

Now he that has truly put on Christ, cannot otherwise than love God and his brother; for this, Christ repeatedly taught, namely, 'A new commandment I give unto you, that ye love one another.' Again, 'Thereby shall all men know that ye are my disciples, if ye love one another.' And herewith John agrees, saying, 'Beloved, let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God.' 1 John, 4: 7. Again, 'By this we know that we love the Children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments.' 1 John, 5: 2, 3. And when man has once such a love to God, by virtue of which he keeps his commandments, then he is indeed a new creature. 'Old things have passed away, behold all things are become new.' 2 Cor. 5: 17. Yea, man is changed in will, understanding, and deeds; yea, in heart. So then we see that regeneration consists in light from God, faith, a change of the will, a change of the passions and propensities; where the blind are made to see, or the ignorance of the will of God must depart. And faith grounds itself on knowledge that gave evidence, being convinced, whereby the perverse will become right; so that man only wills, what God wills, and the passions are so altered that we love that which before we loved not, and hate, or at least, deny ourselves of what we before loved, that is to say all things forbidden of God. I have now given a brief description of regeneration, in so far as it is necessary unto a complete entrance into the kingdom of Christ on earth; it being righteousness, peace and joy in the Holy Ghost."

This we deem sufficient for our present purpose, namely, to show what the Church taught, what kind of a spirit was manifested by the leaders, teachers and prominent men of the Church, who lived and labored during the time referred to. In our next, we will give letters written dur-

ing that time; and testimonials from men who are still living, but whose memories go back to that very period, and bring down to us the spiritual condition of the Church in that day, and which give us, perhaps more of the practical life of the Church than what has already been presented.

(To be continued.)

For the Herald of Truth.

AN IMPORTANT THOUGHT.

By Eli Stoffer.

Beloved reader, what are you sowing? Every one of you is sowing a crop in this life, the seed is sure to spring up and grow, and in eternity we shall reap it. If we sow to the flesh, we shall of the flesh reap corruption; but if we sow to the spirit, we shall of the spirit reap life everlasting.

When the good husbandman has prepared his ground, how careful he is in the selection of his seed; he tries to get the best kind, and the best of that kind, so that the yield may be larger. If he hears of a kind that is said to yield well, how eager he is to obtain it, and he prepares his ground in the very best manner. Now since we are so very careful in preparing to preserve our mortal bodies, how much more necessary it is that we be careful what kind of seed we sow for eternity. The husbandman may be ever so careful in preparing his ground, and in sowing, yet he does not know whether he will live to reap. But eternity is sure, and whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting. Therefore how important the question; What am I sowing? Every individual should ask himself these questions. Am I sowing to the flesh? Am I following after the lust of the flesh, and the lust of the eyes, and the pride of life?

Dear reader, let your conscience answer these questions, and if your heart condemn you, the apostle says that God is greater than your heart. The word of God will tell you what will be your reward if you continue in your wickedness. But while you are at what the world shall reap, cast a glance at the promise of redemption to those who will cease from sin, and come to the Lord Jesus, who is able to destroy all the seed of wickedness. You may have sown in a dear young reader; you are living in a sinful world where Satan with all his alluring hosts, are continually trying to draw you down to destruction and everlasting misery.

FASHION invades our pleasures, and interrupts our business, compels our people to dress gaily, whether upon their own property or that of others; whether agreeable to the word of God or the dictates of pride.

THE VOICE OF TIME.

By H. B. BRENNEMAN.

The minutes are flying, are flying apace,
Reminding us all of the shortness of life;
That we should be ready and running the race—
And all should take part in the glorious strife.

The hours more slow, yet are hurrying on,
And each one is telling us, go to the field;
For I cannot tarry, but soon shall be gone:
Come, where is your helmet, your sword and
your shield?

The days yet more slow, but they do not stay long,
Each one, in succession, is filling his place;
And saying to us who are living and strong:
Why do you not also take part in the race?

The weeks, still more tardy and slow on their way,
But O, at their close, what a treasure they bring!
The day of the Lord, O how sorely they day!
In which we may worship our Savior and King.

The months next do follow along in the train,
More slow than the weeks, yet they pass one
by one;

To us they are saying, We cannot remain—
Like you, mortal creature, we soon shall be gone.

And now come the years—though they seem to us
slow,

Yet onward they move, and their time is soon
past;

Then let us be watching and ready to go,
For the year just begun, may perhaps be our
last.

Thus the minutes, the hours, the days and the
weeks,

The months and the years are all hastening on;
And time's rapid motion in thunder tones speaks:
AWAKE! O, THOU SLEGGARD! there's work to
be done.

Then why should we slumber, and heed not the
call

Of time, when it calls us in accents so great?
O come, then, I pray you, 'tis meant for you all,
Work out your Salvation before it's too late.

For the Herald of Truth.

"OH, THAT ALL MEN WERE OF
ONE MIND."

"In the beginning was the Word, and
the Word was with God, and the Word
was God." John 1: 1.

All things were made by Him, who
was, as the Apostle says, thereunto ap-
pointed before the foundation of the
world. These words plainly indicate the
perfect unity existing between the Father
and the Son, and are further con-
firmed by the words of our Savior (Jn.
10: 27-30), where he says, "My sheep
hear my voice, and I know them, and
they follow me. And I give them eter-
nal life; and they shall never perish,
neither shall any pluck them out of my
hand; * * * * * none is able to
pluck them out of my Father's hand. I
and my Father are one." There is perfect
union between the Father and the Son;
there is also perfect union and likemind-
edness between the Son, which is Jesus
Christ our Savior, and his true followers,
as is shown in the words above referred to
where Christ says to the Jews: "Ye be-
lieve not because ye are not of my sheep,

as I said unto you, My sheep hear my
voice, and I know them, and they follow
me.—If ye love me, keep my command-
ments.—By this shall all men know that
ye are my disciples, if ye have love one
for another."

That this subject also was considered
of great importance by the apostles, is
shown by the frequency with which they
exhort their brethren to be of one and the
same mind in their Epistles. Paul writes
to the Philippians, (2: 2), "Fulfill ye my
joy that ye be like-minded, having the
same love, being of one accord, of one
mind;" and in the third verse, "Let this
mind be in you, which was also in Christ
Jesus," or as it is in the German transla-
tion, which to me seems plainer: "Let
every one be minded like Jesus Christ al-
so was." If this were the case, there
would be no wars; but on the contrary,
love, peace and union would prevail. Oh,
that love might prevail without dissimu-
lation.

Rom. 10: 10, "Be kindly affectioned one
to another with brotherly love, in honor
preferring one another;" and finally, verse
10, "Dearly beloved, avenge not your-
selves, but rather give place unto wrath;
for it is written, Vengeance is mine, I
will repay saith the Lord." These pas-
sages clearly illustrate the words of the
text written above, and show how very
necessary it is, that Christians should be
more united, and seek to become more of
one mind, and work together for each
other's good, and endeavor to spread the
Gospel among all classes, that all might
come to a knowledge of sin; be brought
to repentance and gathered into the fold
of Christ. Oh, that all mankind might be
brought out of darkness into the glorious
light of the Gospel, Christ in all, that all
might be branches of the true and living
Vine, members of the same body, and all
of one mind; yea of the same mind as
Christ also was.

It was said to Hezekiah: "Set thy house
in order, for thou shalt die and not live,
and this is the common lot of all men.
All must die; and after death comes the
Judgment where all must appear to give
an account of their stewardship, and re-
ceive the reward due to their labors,
whether they have been good or evil.
Therefore, how necessary is it that all
men should be brought to a knowledge
of sin, that they might see themselves as
they are, and be brought to repentance,
through Jesus Christ, our Savior, and ob-
tain pardon and remission of their sins,
and be gathered into His fold; and that
at last we might all be gathered at the
right hand of the Father, and enter the
mansions of rest above, there to praise
his name and glorify him forever.

Christ came into the world to redeem
all mankind. He died for all—his grace
is free to all who will accept it, "for as
many are led by the Spirit of God," that
is, as many as will yield obedience to the

Spirit and permit themselves to be led by
Him, "they are the Sons of God," and no
one is excluded from a participation in
the means of grace, and in the glorious
Salvation which Christ died to accom-
plish, except that person only, who loves
darkness rather than light, and who on
this account refuses to listen to words of
the Gospel and to accept its offered mer-
cy, and thus excludes himself: for God
declares by the mouth of the holy proph-
et, Ezekiel: "As I live, saith the Lord
God, I have no pleasure in the death of
the wicked; but that the wicked turn from
his way and live: turn ye, turn ye from
your evil ways; for why will ye die, O
house of Israel?" When Christ died
upon the cross, he cried out, "It is fin-
ished;" the work of redemption is ac-
complished, and having thus once for
all, entered into the most Holy place, he
became a propitiation, not for our sins
only, but for the sins of the whole world,
and wrought out, through his blood, an
everlasting redemption; "being made per-
fect, he became the author of eternal sal-
vation unto all them that obey him." Heb. 5: 9.

We read—Luke 2: 52, "And Jesus in-
creased in wisdom and stature, and in fa-
vor with God and man." Thus also must
the Christian increase in wisdom and sta-
ture from a child to a perfect man in
Christ. Through repentance and faith,
through the mercy of Christ Jesus, he
must be thoroughly converted and
brought into union, or oneness of mind
with Christ, even as the Apostles also
were of the same mind with their Master.

David could not build the Temple, be-
cause he was a man of war, and had shed
blood; but Solomon was a man of peace
and built a house unto the Lord; and
while this temple was building, we read
that there was peace throughout the land,
and the neighboring nations dwelt in
peace with them, so that trade and com-
merce was open between them, and one
article supplied the other with such ar-
ticles as were needed. There were no
causes for strife and dissension. Oh, how
beautiful it is to contemplate the scene
where nations as well as individuals, dwell
together in peace, and yet much more,
Christians, even as the Psalmist says:
"Behold how good and how pleasant it is
for the brethren to dwell together in uni-
ty" (Ps. 133: 1); so that they may all
unite in building up that spiritual temple,
even the house of God. Disunion in
every sense is a destroyer of the work of
God, and of holiness among his children,
and therefore, how good it would be if
all hearts were prepared as temples of the
living God, so that Christ, the true
Shepherd might lead us in green pastures
and by the still waters, and feed us on the
bread of life which is his holy word, and
that we might hear his voice and fol-
low his footsteps.

When the Children of Israel lived in

accordance with the Law, and dwell to-
gether in unity and in peace among them-
selves God was with them. When they
lifted up their voices as one man, God
led them through the wilderness into the
promised land, and destroyed the nations
before them; but when they became di-
vided, and one tribe was so minded and
another otherwise, and difficulties and di-
visions were among them, their enemies
were victorious, and at last they warred
among themselves. Such was the case in
our own country, which was rent and torn
by cruel war and disunion, which now,
however, at least in part is past; and
where such things exist, I believe that
the favor of God can be restored again,
only by true repentance. A repentance,
such as the City of Nineveh manifested
at the preaching of Jonah, where they
all with one accord, both the king and the
common people, put on sackcloth and re-
pent in dust and ashes, and humbled
themselves before God, and they were
spared. If men were only more united
and of one mind whether in spiritual or
secular things, they might accomplish
great things, as we read that when they
lifted up their hearts to heaven as one
man, in accordance with the command-
ments from God to Moses, the Lord was
with them and a cloud went before them
by day, and a pillar of fire by night, and
they drank of that spiritual Rock that
followed them; and that Rock was Christ.
1 Cor. 10: 4.

We read in the song of Moses (Deut.
32: 4, 5, 6), that God is a Rock—"He is
a Rock, his work is perfect; for all his
ways are judgment: a God of Truth, and
without iniquity, just and right is he,"
and concerning Israel he says: "They
have corrupted themselves, their spot is
not the spot of his children: they are a per-
verse and crooked generation. Do ye
thus requite the Lord, O foolish people
and unwise? Is not he thy Father that
hath bought thee? Hath he not made
thee and established thee?"

Here we see how praiseworthy the
Lord is; and also that there is no fault
with this great and good God, but that
the cause of sin and corruption lies in
the people, in man alone.

God also declares that he will chastise
his people for their great and many sins and
iniquities towards Him, who has been so
good, and kind, and merciful towards
them. So it seems to be with many at
the present time. They have forgotten
the Rock, which made and nourished
them, and the chastening rod is used by
the hands of love and mercy to bring
them back to repentance, and save them
from everlasting destruction. Oh, that
we would all listen to the warning voice
of God, and receive His call as addressed
to ourselves, while we see that God is
calling us and that he is using every
means to induce us to repent, and to con-
vince all nations of their transgressions,

that they might receive pardon and live in
strict accordance with the Gospel and be of
one mind with Christ, who is willing to
save to the uttermost all who call upon
his name; that at last we may reap our
reward in heaven and sing his praise for-
ever.

SAMUEL GOTTSCHALK.

Bedminster, Bucks Co., Pa.

For the Herald of Truth.

TRUE CONVERSION AND
APOSTASY.

By DAVID BURKHOLDER.

What a happy thought to turn back to
the days of Creation, peace, and harmony
in the upper world among the higher or-
der of God's creatures "when the morn-
ing stars sang together, and all the Sons
of God shouted for joy," and the happy
pair of the lower world that were formed
of the dust of the ground enjoying them-
selves in Paradise; not knowing sin or
transgression, of no sorrow, pain, or
death; all things in the whole creation
pure and perfect, so that the eye of flam-
ing fire could detect no error or fault, but
"saw that every thing was good." If we
would be admitted into such a place of
happiness, I believe it would remind us
of the words of Peter, who, when he be-
held the glorious scene of the transfigura-
tion of the Savior, exclaimed, "Lord, it
is good for us to be here." But the pleas-
ure like all earthly pleasures, was of short
duration.

We read of an apostasy in heaven.
Some of the angels kept not their first
estate, but left their own habitation and
became rulers of the darkness of this
world; and Satan, the chief of these
apostates, in the form of a serpent, be-
guiled Eve, and brought sin and death
into the world; and thus the whole hu-
man race remained under the curse of a
broken law, during the space of about
four thousand years. But God, not being
willing that any should perish, but that
all should come to repentance and live,
had in his omniscience and infinite mercy
provided a sacrifice or atonement for this
sin, far back in the ages of eternity, be-
fore the foundation of the world was laid,
through his only begotten Son; who left
the shining courts above, and came in the
image of sinful flesh, suffering all the
scorn and derision that malice and cruel-
ty could devise; and finally the most ig-
nominious death on the cross, and thus
reconciled man with God, and fulfilled
prophecies of the Psalmist, where he says,
"The Lord brought me up out of a horri-
ble pit, out of the mire clay, set my feet
upon a rock, and established my goings."
Here we see that the sin of our first pa-
rents was taken away, the bars of death
broken, the veil of the temple rent, the
road to heaven opened, and free Salvation
preached to Jew and gentile. Yea to all
nations and kindreds, and tongues of the

earth, the great gospel feast is prepared.
The Master of the house has his servants
out inviting sinners to come, but they
heed him not, which causes him to be
angry, so that he sends his servants into
the streets and lanes of the city to bring
in the poor, the lame, the halt, and the
blind; but there are not enough of these
to fill his house, so he sends servants into
highways and hedges to compel them to
come in (perhaps by argument and en-
treaty), and says that none of them that
were invited shall taste of his supper.

It occasions joy among the angels in
heaven over one sinner that repents, and
Jehovah himself rejoices with singing
over his redeemed. Zeph. 3: 17. Why,
then, should not ministers of the Gospel
rejoice to see new converts come and par-
take of this great Supper which was pre-
pared at such a great expense of the Mas-
ter, costing the life of his only and dear-
ly beloved Son. All pious and God-fear-
ing brethren and sisters will rejoice to see
the fold increased, and the borders of
Zion enlarged. On the contrary, how
grievous it must be to a minister when
he has made his way through the inclem-
encies of the weather on bad roads to
some distant church, and has there his
lot to preach to an unconcerned and
lukewarm congregation, with some sleep-
ing and others laughing and talking, and
perhaps mocking? This is indeed dis-
couraging.

But he who undertakes to unite with a
church, and become a disciple of Jesus
must recollect it is a matter of serious im-
portance; and it must be done with a sin-
cere heart; he must come like the prodigal
son confessing his sins; or like the
publican who when he prayed would lift
up not so much as his eyes unto heaven,
but standing afar off, smote upon his
breast, saying, "God be merciful to me a
sinner;" and not like the proud and
haughty pharisee in his self-righteous-
ness.

Like as the timber and stones were all
prepared and fitted before they were
on the ground to erect Solomon's Tem-
ple, that not a sound of an ax or hammer
was heard while the temple was being
built, so the sinner ought to be fitted be-
fore he is admitted into the church as
the living stone to build that temple. The
history of the conversion of Cornelius is
a noble example for a sinner to follow.
He became a devout man and one who
feared God, with all his house; a man
who gave much alms to the people, and
prayed to God always. He received wit-
ness from an angel from heaven in a vi-
sion that his prayers and his alms are come
up for a memorial before God; and the
angel directed him to send men to the
Apostle Peter, saying, "He shall tell thee
words whereby thou and all thy house
shall be saved." We might direct any
one who intends to come out on the
Lord's side to Peter "Though he is dead,

yet speaketh." There are also other apostles and evangelists for our guide. They will tell us whereby we may be saved. They do not advise us to follow the example of Simon Magus, who was baptized in an unconverted state, and afterwards made the infamous attempt to bargain for the power of conferring the Holy Spirit, for which he received this severe reproof of Peter, "Thy money perish with thee," &c. Acts 8: 2. He was yet in the gall of bitterness, and in the bonds of iniquity. His faith was barren, nothing but an external profession, in regeneration, conversion, believing through grace, or change of heart. Ecclesiastical history tells us that he proved one of the most awful instances of apostasy on record.

It is too often the case that when people hear a minister with a distinguished talent speak they become excited, and take up the word like stony ground where it has not sufficient root, and when tribulation and persecution arise they fall away, the mind only having been affected and the heart unchanged. Sometimes people say, if such or such a preacher would preach here, we would unite with the church. I will let any one judge for himself whether such a religion is acceptable with God, or whether it is idolatry, loving the creature more than the Creator, and it will result nearly always in apostasy. When we read the Old, or New Testament, I believe we can find of no crime more abhorrent, and of no character more abominable in the eyes of the Lord than the apostate. He is like a dog that turneth to his own vomit again; or the sow that was washed, to her wallowing in the mire, 2 Pet. 2: 22; or salt that has lost his savor, that is neither fit for the land, nor yet for the dunghill, Luke 14: 35; or one who has seven unclean spirits dwelling in his heart, where he had only one before, Luke 11: 26; or an ass used to the wilderness that sniffeth up the air at her pleasure, Jer. 2: 24; or a man putting his hand to the plow and looking back not being fit for the kingdom of heaven, Luke 9: 62; or a branch that is cast forth and withered, and gathered by man and cast into the fire and burnt, John 15: 6; or a person that has committed two evils, forsaken the Lord, the fountain of living waters, and hewed himself out a broken cistern that can hold no water, Jer. 2: 13; or one that is unimpeachable of the Rock that begat him and has forgotten the God that formed him, Deut. 32: 18; or a noble vine that turned into the degenerate plant of a strange vine, Jer. 2: 21.

From the above passages we can readily learn how the matter stands between God and one who has forsaken him or suffered shipwreck in the faith. "For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and were made partakers of the

Holy Ghost, and have tasted the good word of God, and the power of the world to come, if they shall fall away, to renew them again to repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" Heb. 6: 4-7; and again, "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversary." Heb. 10: 26-28. From these words it is evident that at least a part of those that fall away from God, the living fountain, back into the beggarly elements of sin, the muddy streams of Egypt, giving loose reins to their carnal propensities, commit that unpardonable sin of which the Apostle John says, "There is a sin unto death, I do not say that you shall pray for it." 1 Jn. 5: 19.

Some men claim that it is impossible for a truly converted person to fall away; and this doctrine receives confirmation from several passages of Scripture. Christ says, "There shall arise false Christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect." Matt. 24: 24. And again, "My Sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand." Jn. 10: 27, 28. But we must bear in mind that the crown is not in the beginning, nor in the middle of the strife; but he that is faithful unto the end shall receive the crown of life. The words "Watch and pray, that ye enter not into temptation," concern us all. I am persuaded, too, that the instances are rare where a truly converted person falls from the faith; perhaps not one out of a thousand, or out of ten thousand; yet I believe there is a possibility.

The apostle Peter warns his beloved believers, saying: "Beware, lest ye also, being led away with the error of the wicked, fall from your own steadfastness," 2 Peter 3: 17. Therefore let him that thinketh he standeth, take heed lest he fall. "If that overcome, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life; but I will confess his name before my Father and before his angels." Rev. 3: 5. What do we understand by the book of life? I have heard preachers speak of our sins standing against us in the book of life. This is a mistake; the sins are written in other books; the book of life is God's register containing nothing but the names of his professed followers. The passage last quoted implies that there is a possibility for those whose names are written in this book of life to fall away, in which case, their names will be blotted out; and on the day of Judgment it is declared there shall in no wise

enter into heaven any but they whose names are written in the Lamb's book of life, all others shall be cast into the lake of fire and brimstone. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." 2 Peter 1: 10.

For the Herald of Truth.

EXHORT ONE ANOTHER.

"Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." 2 Cor. 6: 17.

There are only two classes of people in the world, the believer and the unbeliever.—The believers or Christians, if we search the Scriptures closely, are those who are born of God,—who have the Spirit of Christ,—who have entered the strait gate, and are willing to renounce all the vain things of the world, and give their whole heart to God. John, in his first epistle, second chapter, writes, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world; and the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

The way for the Christian is narrow, and he must forsake all. Christ says "If any man come to me, and hate not his father, and mother, and wife and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." "Strive to enter in at the strait gate; for many I say unto you, will seek to enter in and shall not be able." From this we see it costs all we have to become true followers of the meek and lowly Lamb of God. He also says, the kingdom of heaven suffereth violence, and the violent take it by force."

It would be well for us who have named the name of Jesus, and have promised to live the remainder of our days in his service, as much as God gives us strength and grace to do so, to examine our hearts and see if there is not something there that is contrary to God's will or word. Jesus came not to do his own will, but the will of Him that sent him. O, how great was the love of God to us poor mortals, that he sent his only begotten Son into the world, that whosoever believeth in Him should not perish, but have everlasting life. It should be our aim, at all times, to do the will of Jesus, and deny our own carnal thoughts.

With an eye single to the glory of God, let us glance around us and behold the works that are going on in the world. We have just passed a time when the whole world has been participating in the celebration of the one-hundredth anniversary

of our nation; this is a worldly affair, and belongs only to the people of the world; neither labor nor expense has been spared to make it the greatest fair that has ever been. All who visited it were partakers of it. Let us see how this accords with a Christian's duty, "*Love not the world, neither the things of the world.*" The Savior says, "Where the carcass is, the eagles are gathered also." Let us not be easily deceived or led astray by the vanities of the earth, but be more faithful, and obedient to our calling, and shun all that is highly esteemed among men, for it is an abomination in the sight of God.

"If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." From this passage we understand that the true follower of Jesus can take no part in the worldly kingdom. Christ's kingdom is not of this world; hence, those who belong to the kingdom of this world cannot belong to Christ's Kingdom. The followers of Jesus should keep themselves separate from the party strifes, and the vain things of this world, and become good examples for those who are yet unconverted. It is a matter of frequent remark, that many professors of Christianity are participators in those things which belong to worldly people. This has a strong tendency to hinder many a partly-awakened soul, from giving himself entirely into the care and guidance of Jesus, and thus has an evil influence.

Our Savior says he came not to judge the world, but to save the world. And again, "I judge no man;" and, "The word that I have spoken, the same shall judge him (us) in the last day. We are not to look upon man, but unto the teachings of Jesus and his Apostles, and by following them only will we be secure from being led astray. We have his rich promises, and his word will never fail. "I am with you always, even unto the end of the world."

How do we, as parents, look to the welfare of our children? How do we feel in relation to the welfare of the Church, which is based on non-resistance and humility? The Savior teaches us in this wise, "Learn of me, for I am meek and lowly in heart." Take heed to these instructions. Seek not pleasure in the unfruitful works of darkness,—of the world, and lead our children therein, to gratify their desires, and offer them, as it were, a sacrifice to honors and fashions of the world. Much better follow the counsel of Paul: "Bring up your children in the nurture and admonition of the Lord." Strive to be zealous of good works; and let your light shine before the world, that our heavenly Father may be honored and praised. "By the grace of God ye are saved, through faith; and that not of yourselves: it is the gift of God." "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know

them, and be established in the present truth."

A BROTHER.

For the Herald of Truth.

"THE ACCEPTABLE YEAR."

ISAIAH 61.

As time has completed another revolution, and we pass from the old year into the new, we salute each other with the words, "Happy New Year," or in other words we wish each other an acceptable year; a year in which we may enjoy the blessings of this world and gather treasure for our souls in eternity. It is very proper that our hearts should be filled with so much love, and possess so much interest in the welfare of our brethren, that we should salute each other with good wishes for each other's welfare.

In the book of Ruth we have a beautiful example of a salutation of this character, when Boaz came from Bethlehem to his reapers in his field in the harvest-time. He said unto them, "The Lord be with you." They returned the salutation with the words, "The Lord bless thee." If the Lord be with us and bless us, then truly may we have an "acceptable year."

The salutations which we have, in our day, however, are often spoken thoughtlessly—we give them as a matter of custom; they are merely an expression of the lips, without any real purpose of the heart. Let us endeavor in all things to act in truth and sincerity.

Not long ago we celebrated Christmas, and most persons spent more or less time, money and labor to make a luxurious feast and enjoy their carnal appetites. Many called in their friends and neighbors, thereby to manifest to them their love and respect, and spent together a pleasant day, but the day fled like a shadow and is past, without leaving anything of value, either for time or eternity.

The king Artaxerxes made a feast, and may have been an acceptable time for the natural man, but brought no spiritual benefit. What benefit is it, then, to us, if we take great pains to provide luxuries for the natural body, in feasting our appetites, and adorning our persons and our houses, when it is all perishable and brings us no benefit, either for this world or the world to come?

Paul admonishes us to do all things, whether eating or drinking—or whatever else it may be, to the glory of God.

The rich man who clothed himself in purple and fine linen, and fared sumptuously every day, in hell, lifted up his eyes, being in torment and suffering.

Dear reader, let us not hide our lamps under a bushel; let us not bury our talents in the earth, but let us labor for that meat which perisheth not, and seek to awaken in each other a keener appetite for this food of the soul, both in ourselves and in others, instead of catering to their natural appetites and passions, spending time, money and labor, only to lead our-

selves and our fellow-men into the indulgence of luxury and fashion: Men often do this, while for a religious work, for charity, for the cause of Christ, we have none to spare.

Let us therefore not grudge a little of our means for the circulation of religious reading matter, for the publication of good books, and good papers. In this way many of us might prepare an "acceptable" feast of the soul, both for themselves and for many others, some of whom, perhaps, have no other means, from whence to draw that comfort and encouragement, from the brotherhood which is so acceptable to us all. Many a lonely widow, no longer able to go to meeting; many a family living far away from the brotherhood, look with yearning hearts to the monthly visits of the Herald, as from time to time it comes filled with words of comfort and consolation to every sincere Christian. Let me speak boldly;

I believe every family should have a religious paper, and what excuse can we make for not having one?

Persons frequently try to get such books and works of instruction for their children as are appropriate, to their condition, and edifying in the doctrines which they wish to implant into them. Thus they endeavor to cultivate a spiritual appetite and fit them for the acceptable year of the Lord, which will endure forever.

Would it be out of place for the Church to collect means as a common church fund, to pay for the Herald of Truth for those who are too poor to pay for it themselves?

If thou makest a feast, invite not your friends, your relations, and rich neighbors, that they may invite you again, but invite the poor and the needy; make presents where thou expectest no return; make presents looking for thy reward in eternity. J. K. ARDREWS.

*We are furnishing the Herald of Truth to a large number of poor, free, and we have never felt that it was wrong to give a good gift to any one, especially such a gift as would be beneficial to any one in promoting his spiritual welfare. Many brethren also in all parts of the country have sent and paid for the Herald for their poor brethren and friends, and I do not think any of them have been made to feel sorry for the good deed done. There are many, many opportunities still remaining, and all who feel prompted to do something in the Master's vineyard in this direction, can certainly go and do likewise.

The good work may be done either through individuals, or the church may join together in it and all be made participators therein. The idea of the brother is certainly not out of place.—Editor.

Oh, what a blessing is Sunday interposed between the waves of worldly business, like the divine path of the Israelites through the Jordan! There is nothing in which I would advise you to be more strictly conscientious than in keeping the Sabbath holy. I can truly declare that to me the Sabbath has been invaluable.

Herald of Truth.

Elkhart, Ind., Feb., 1877.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

The Spiritual Labyrinth, or Irrgarten, is now printed in the English language, and will be sent by mail for 5 cents per copy. See Catalogue.

Martyr's Mirror in English. There seems to be considerable inquiry for the English Martyr's Mirror. Should we find that there is sufficient demand to justify the expense of a new edition, we shall republish it. Let us hear from all who feel interested in it.

New Subscribers.—A number of our friends have exerted themselves to obtain new subscribers for the Herald, and have succeeded quite well. We hope many more will try. With a little effort you can earn a map, a *Martyr's Spiegel*, *Memo Simon* or some other good book.

Our Book Store.—We would call especial attention to our list of books, as given in our catalogue accompanying this paper. We keep on hand a good assortment of such books as are mostly used among the brotherhood, and shall endeavor to give full satisfaction to all who favor us with their patronage. Good books are profitable to read, and such it is our aim to supply.

Memo Simon's Complete Work, in English, the *Martyr's Spiegel*, and the *Psalmharmonia* singing book, may be obtained of Benjamin Frick, near Frick's Store, about a mile from Line Lexington Bucks Co., Pa. Persons desiring any of those books in that vicinity will get them there at the regular retail price, without any additional cost for freight or express charges.

A Brother writes us as follows, which we think will be of benefit to all our contributors as well as to the Editor, "Try to make the Herald as much a religious paper as you can. Write in it God's truths as much as you have power and ability. Ask the brethren and sisters to help you by writing for the Herald."

We would repeat what the brother says, brethren and sisters help us; write for the Herald; write articles filled with God's Truths, filled with Bible Truths, full of the Gospel of

Jesus Christ, and let us all try to do all the good we can.

The Brethren, Andreas Schraag and Joseph Graber, from Childtown, Dakota, are on a visit among the Churches for assistance for their Church. On account of the destruction of their crops, by the grasshoppers, many families have nothing to subsist on of their own, and unless help is obtained some will have to suffer. They really need help to sustain life. We trust the brethren will not let them return empty handed. It may seem like a real trial of our faith to be called on so much for help, but as Christians, we dare not let our brethren suffer as long as it is in our power to help.

A Brother asks our opinion, as to whether any one can be tolerated as member in the Church, without censure, who willfully and intentionally tells a falsehood, and deals deceitfully with his neighbor, or takes undue advantage of him. This is a question which cannot be answered by any opinion of ours. We have God's word for a case of this kind. "Lying lips are an abomination to the Lord." Ps. 12: 23. The apostle also says, (Eph. 4: 25): "Wherefore putting away lying, speak every man truth with his neighbor." Lying proceeds from the devil, who is a liar from the beginning and the father of lies. No liar shall be admitted into the kingdom of heaven; it is one of the worst of sins, and therefore cannot be tolerated among the children of God. Deception, cheating, over-reaching and dealing deceitfully, or taking undue advantage of another, is half brother to lying and a step-ping-stone to stealing. They all belong to one family and are utterly condemned by the Scriptures. Any man who professes Christianity and allows himself to be caught in these snares of the devil, is unfit for the kingdom of Heaven, and unworthy of the Christian name. Therefore put away from you all lying and deception, and live a life of purity and righteousness.

A Question.—A brother desires to have the question answered through the Herald, whether it is in accordance with the word of God, that a brother, whose wife is not a member of the Church, should be ordained to the office of deacon. Let some of our old and experienced bishops give us the reply on Scriptural authority, and also the custom of the church in this matter.

Sudden Deaths.—From a private correspondent from Preston, Ontario, we learn that Henry Oberholtzer of that vicinity, fell down and expired suddenly. Bishop Joseph Hagy, on Saturday, Dec. 30th, had a stroke of palsy and died the same evening. He was buried on the 2nd of January, followed to his last resting place by a very large concourse of people.

Bro. D. Brundage and the Editor made a short visit to the churches in the vicinity of Hammond, and Bowne, in Kent Co., Mich.

On the 13th, 14th and 15th, they attended several meetings and visited a number of the brethren there, though on account of the cold weather and severe snow, two of the meetings were very small.

Brother Heinrich Richert, of New Alexanderwohl Church, near Newton, Kansas, reports a pleasant and interesting Journey to Ohio and Pennsylvania, in the month of December. He arrived home safely on the 22nd of the same month.

Accident.—On Tuesday evening, Dec. 19th, 1876; Joseph, a son of Aaron Tyson of Bedminister, Bucks Co., Pa., in company with Isaac Kratz, went to a speaking school, near Deep Run Meeting-house. They had a spirited horse to a sleigh, and on their return the horse became unmanageable, and as they turned a corner, the sleigh upset, throwing out the young men, and young Tyson fell, his head striking a root, cutting a wound four inches in length. He was taken home unconscious, but he is getting better.

Conference in Virginia will be held this Spring in Brenneman's Meeting-house, on Friday and Saturday, April 27th and 28th.

Ordination.—On New Year's day, a minister and deacon were chosen and ordained at the Yellow Creek Meeting-house, in Elkhart Co., Indiana. The lot fell on Bro. Jacob Buzzard, for minister, and Daniel Hoover for deacon. May the Lord bless both these brethren in their labors.

Free.—The pamphlet, "Encouragement to Penitent Sinners and Joy over their Conversion," a very excellent little work, written by J. M. Brenneman, is now published in the English language, and ready for delivery to all who desire to read it. Friends of the cause of Christ provided the means, last winter, for the free distribution of this work in German. 5,000 copies were printed and given away. Many of our English friends have felt a desire that it should also be printed in the same manner in English, which has now been done. The expense of printing and material of this costs us about \$100.00. Of this amount, fifty dollars has been provided. Now, if any persons should feel prompted in his heart, for the good of the cause, to contribute something, it will be received with gratitude.

We give away a good deal of reading matter without any return, and are willing to give as much as we are able to, but we want to give others also, an opportunity to help us, if they feel inclined to do so.

The object of course is to put this work into the hands of such persons as may be benefitted thereby. The work is neatly printed, with several illustrations, and the matter is both edifying and interesting. There is here an opportunity for all to obtain this work "without money, and without price," and we trust that in every neighborhood some one will interest themselves in it, and send for some for distribution. We shall send to all who send us their address.

Benjamin Schmidt from Springfield, Dakota, writes under date of Nov. 26th, 1876, as follows. We are of Bishop Tobias Unruh's Church, and are well satisfied with our new home here in America. The only thing with which we are not so well pleased is that we were visited by the grasshopper plague this year, so that we obtained very little of what we had planted and sown. We have but very little to do whereby to earn anything aside from our crops. Some could earn 75 cents a day, or \$15.00 a month. We number about 23 families, our ministers are B. Schmidt, T. Ratzlaff, and C. Ewert. Our neighborhood is good and healthy. In the two years that we are here, we have been so blessed that not a single death occurred among us. We live about forty miles west of Yankton, and only five miles from the Missouri River.

For the Herald of Truth.

VISIT TO VIRGINIA.

On the 12th of October, 1876, myself and wife, and Bro. Joseph Brenneman and wife, left our homes in Allen Co., Ohio, for Harrisonburg, Virginia, where we arrived the evening of the 14th. Met Bro. F. A. Rhodes and Sister Mary V. Brenneman, who took us to their home. The 15th, we filled an appointment for preaching at the Bank Church. We then spent a few days visiting the brothers and sisters until the 19th, at which time we filled an appointment at the Pike Church; from here we went to Augusta Co., to Bish. Jacob Hildebrand's.

The 21st, we had a small meeting at Matthews, at which time communion was administered to Sister Matthews. In the evening we had meeting at Hildebrand's church, and on the 22nd, met at the same place, where the Lord's Supper was observed.

On our way to Rockingham Co., we had meeting with the brethren at Mt. Pleasant, the evening of the 23rd. We remained in this vicinity, visiting and looking over rocks and mountains several days. The 26th, we went to the Union Springs, a place much visited during the summer season, by persons in delicate health, who resort thither to partake of the medicinal waters which the springs yield, and to inhale the pure atmosphere of the mountains. We ascended a high mountain to take a view of a portion of the kingdom of the world; while here viewing nature's wonderful works, my mind was directed to the words of the Savior, in Matthew 4, "The devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." When Satan tempts us to do any thing that is not in accord-

ance with God's word, let us steadfastly resist him, and he will flee from us. Oh, let us imitate Jesus in all things.

The 27th, we had meeting at Mt. Clinton, and the 29th at Weaver's church. In the afternoon we met at F. Brunk's, where we spent the time in admonition, singing and prayer, at which time Sister Brunk was received in the visible church by baptism. May God give her grace to hold out faithful unto the end when a crown of glory shall await her. And we pray that the finger of God's love may touch the heart of her husband, and lead him to see or realize the need of a crucified and risen Savior.

The evening of the 30th, we had meeting at A. Burkholder's. We continued our visits among the kind hearted brethren and sisters. Nov. 2nd, meeting at Brenneman's church. We now began to wend our way down the valley until the 5th, at which time we were again called upon to address a large congregation at Trissel's church. Here also the communion of the Lord's Supper was observed. In the evening we had meeting at the Valley School-house; and on the evening of the 9th, at the Union church, in Dayton; on the 12th, in Franklin School-house; here we staid over night with the dear Bro. F. A. Rhodes. The 13th, Bro. Rhodes conveyed us to Bro. Samuel Brunk's, where we were again permitted to present the word of God to a small congregation, yet we hope and felt that the Spirit of God was there, even if but few assembled in his name.

These meetings were generally well attended, and we pray that the blessings of God may be with our labors, and that they may redound to his honor and glory, and to the everlasting welfare of our souls.

On the morning of the 14th, we took passage for home and arrived safely there the 16th, and thanks be to God we met our little ones and friends all well. Many thanks to the brothers and sisters whom we met while in Virginia, for their love and kindness unto us. May God reward you all in my sincere prayer. I frequently call to mind the many tears which were shed by fathers, mothers, sons and daughters, and wonder if they were shed in vain. I hope not. I hope that every drop may tend to flood sin farther away from us.

Since our return home we learn that by the operations of the Holy Spirit on the heart, seven precious souls have become awakened, and have resolved to forsake sin, and turn in with the overtures of mercy and serve the Lord Jesus Christ. Oh, how must the hearts of those parents be made glad and rejoice to see their sons and daughters turning from the way of destruction to everlasting life! If there is joy among the angels in heaven over one sinner that repenteth, how great must be the joy when seven sinners repent and turn from their evil ways! But, Ah,

what sadness and sorrow to parents, and all Christians, when souls are called into eternity without having made their peace with God, and now must sink down—down to the chambers of death, bound in the prison of hell.

Let us all take warning, and flee from the wrath to come, while pardon and grace may be obtained. Brethren, let us be more zealous in prayer for a closer walk with God, and for the awakening of many, that many may yet be born of the Spirit, and brought from the power of Satan to God, and hear the joyous sentence, "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." C. B. BRENNEMAN.

For the Herald of Truth.

VISIT TO ILLINOIS.

Agreeable to a request of Henry Nahr-gang, in company with Bro. John Buzzard, and Elizabeth Hartman, we started the 8th of November from Elkhart to Woodford Co., Ill. On our way to Washington, we learned that Bro. Joseph Kornhaus resided six miles north of Cruger, to whom Bro. Buzzard and I went, and spent the night. The following day we came to Bro. A. Schiffler, and visited the aged sister Agnes Hartman, and her youngest son, who is also minister.

On Saturday the 11th there was a meeting, where we met Bro. Nice, and where four dear souls, who chose rather to bear the reproach of Christ than to enjoy the pleasures of sin for a season, on confession of their faith, received baptism. At the same time a man was received into the church, who formerly held to another church. May the Lord bestow his rich blessing upon them that they may so conduct themselves as to show that they are born again, not of corruptible seed, but of incorruptible seed, by the word of God, which liveth and abideth forever." 1 Peter 1: 23.

On Sunday forenoon the Communion of the Lord's Supper was observed, in remembrance of his suffering and death. In the afternoon a meeting was held for choosing and ordaining a bishop. The names of the brethren selected were, Bro. Schiffler, and Bro. Hartman, and the lot fell on Bro. Hartman. May the Lord bless him in his important duties.

Love and harmony appear to exist among the brethren and sisters, and the ministers. "By this shall all men know that ye are my disciples, if ye have love to one another." Mark, where love is wanting, all is lacking that is profitable and expedient to godliness.

Bro. Nice left us for his home on Monday the 13th, while Bro. Buzzard and I visited yet several brethren and sisters. On Saturday and Sunday we attended meetings in Grundy Co., where Bro. Shelly is minister, and Bro. A. Bachman, deacon. O, dearly beloved brethren and

Children's Department.

LITTLE CHILDREN COME TO JESUS,

"Little children, come to Jesus;
Hear Him saying, 'Come to Me!'"
Blessed Jesus, who to save us,
Shed His blood on Calvary!

Little souls were made to serve Him,
All His holy Law fulfill,
Little hearts were made to love Him,
Little hands to do His will."

For the Herald of Truth.

THE HAPPY CHILD.

The happy child is the one that is good natured, lovely, cheerful, kind to every body, obedient to its parents, trying to help them in doing little chores about the house. Such children are making themselves happy; besides, everybody loves them and think it a pleasure to show them kindness, and speak kind and gentle words to them; therefore they are doubly happy.

There are some children who are only happy sometimes. When everything goes to suit them, and they have their own will, when they can do as they please, and make their mamma all the trouble they can, they are as happy as little birds, and they sing, and prattle, and run, and caper, and put their little noses and fingers in everything they should not, even if mamma tells them not to; but just as soon as they are not allowed to be in every mischief they can possibly get into about the house, or do not get a piece of bread, or pie, or apple, or candy, even if they are not a bit hungry, or if mamma or sister does not run and get them every little plaything that they happen to think of; then they are cross, and they cry, and scream, and stamp on the floor, and keep on crying and pouting for a long time; and make themselves and every body else around them very unhappy and miserable.

Such little boys and girls should be taught something about Jesus as soon as they are old enough to be able to understand it. They should be taught that He is displeased with naughty, disobedient, cross children. They should be early taught that if they allow themselves to be controlled by their evil, cross natures, that it will punish them, and make them disagreeable to others all through life. They should be taught to pray to Jesus, to take this hasty, disagreeable temper from them, and make them mild, lovely, gentle, kind and obedient.

Little reader of the Herald of Truth, are you one of these cross, grumbling, disobedient, and unpleasant little boys or girls, and want your own way in everything? If you have been so, I hope you will soon see how bad it looks, how much trouble you make yourself and your mamma, and how unpleasant you are to every

one that sees and knows you, and say to yourself, I will try to be good. Then ask the Lord Jesus to help you, by taking away your bad nature, and give you a new, lovely and obedient heart. Then you can be good and cheerful, and obedient to your parents, and everybody will love you, and try to make you happy every time they see you, and Jesus, too, will love you, and make you one of his lambs: then you will always be safe and happy while you live, and after a while he will give you a home in that beautiful world away up yonder above the stars, where all the good people go, and where the beautiful angels are, and where Jesus, that good friend is, and where everything is so very, very beautiful, and we shall be, O, so happy. I want to go there. Don't you, little reader? BROTHER HENRY.

RETURNING TO GOD.

There is no sin in heaven. God would not suffer any one to take it there. The angels do not sin. The happy souls that have been saved by Jesus do not sin. There is no sin in heaven.

But you have a wicked heart, that loves sin. You think evil, you are proud, and apt to get angry, or to seek that which God has seen fit not to give you.

All this shows that you have a wicked heart. And many other things there are which show it every day.

What must you do? You cannot take your wicked heart to heaven; for no one that loves sin can enter there. I will tell you what you must do. All the children of Adam are born with a sinful heart like yours. This sinful heart must be changed and made holy before any one can go to heaven.

Yours must be changed; but you cannot change it yourself, for you are a poor helpless sinner. No one can change your sinful heart but God.

Ask God, for Jesus Christ's sake, to send his Holy Spirit to take away your wicked heart, and to give you a new heart, a heart that will love what is good.

You cannot help yourself, but you must pray that God would have pity upon you, and send his Holy Spirit to change your heart.

Let this be your prayer: Create in me a clean heart, O God, and renew a right spirit within me.—*Am. Renew.*

A boy was once urged by his playmates to take some ripe cherries from a tree which his father did not want touched.

"You need not be afraid," said they, "for if your father found it out, he is so kind he would not hurt you."

"That is the very reason why I would not touch them," replied the boy. "It is true my father may not hurt me, but my disobedience I know would hurt my father, and that would be worse to me than any thing else."

THE LITTLE ONE.

And is it true what I am told,
That there are lambs within the fold
Of God's beloved Son?
That Jesus Christ, with tender care,
Will in his arms most gently bear
The helpless "little one?"

Oh yes, I've heard my mother say
He never sent a child away
That scarce could walk or run;
For when the parent's love besought
That he would touch the child she brought,
He blessed the "little one."

And I, a little straying lamb,
May come to Jesus as I am,
Though merit I have none:
May now be folded in his breast,
As birds within the parent's nest,
And be his "little one."

Others there are who love me too;
But who, with all their love, can do
What Jesus Christ hath done?
Then, if he teaches me to pray,
I'll surely go to him, and say,
Lord, bless thy "little one."

GOOD MANNERS.

Good manners are very cheap; they do not cost money, and they will come if you call for them at any time and in any place; they only require a little care.

Salute your acquaintance when you meet them. A cheerful "good-morning" or "good-evening" gives pleasure. Avoid rudeness to passers-by in the street; do not stare at them; do not run against them. Always make way for aged and infirm people, and never stand on the footpath talking to others, so as to stop up the road. In the eagerness of your play at ball, hoop or marbles be careful not to annoy others. Never deface walls or door-steps by writing on them, and the benches in the parks or other public places, as rude people do, by writing or cutting your name on them. If in a steamer, a railway-carriage or any public conveyance, be always observant of your fellow-travelers, and do not in any way annoy them. Do not selfishly look out for the best seat, nor refuse to accommodate another; at the same time, if you find any person who offends you civility, be careful to acknowledge it. Do not annoy others with your boxes, baskets or parcels, nor lean on your next neighbors, sit on their clothes or tread on them. Be courteous at all times and to everybody. "Politeness," says a celebrated writer, "is a coin that enriches not him who receives it, but him who gives it." What is it that gives value to these small civilities? It is that they express kind-heartedness. These courtesies should come from the heart; for remember that the worth of good manners consists in their being the sincere expression of our feelings. Like the dial of the watch, they should show that the works within are good and true.—*S. S. Visitor.*

Miscellany.

"There is a calm, the poor in spirit know,
That softens sorrow, and that sweetens woe;
There is a peace that dwells within the breast,
When all without is stormy and distressed;
There is a light that glids the darkest hour,
When dangers thicken, and when tempests lower;
That calm, to faith, and hope, and love is given;
That peace remains when all beside is riven;
That light shines down to men direct from heaven"

FRIGHTFUL RAILROAD DISASTER.

An express passenger train on the Lake Shore and Michigan Southern Railroad, when about sixty miles east of Cleveland, Ohio, on Friday evening, Dec. 20th, 1876, broke through a bridge over the Ashtabula River and was precipitated in a mass to the frozen surface, seventy feet below. A driving and blinding snow storm was in progress, and the train was several hours behind its proper time. When the cars fell through they at once caught fire, and many of the imprisoned passengers were burned. Others fell through the broken ice into the water, and were frozen or drowned. The train consisted of eleven cars, including one drawing-room, three sleepers, one smoking car, two first-class coaches, and four baggage and express cars. It was drawn by two engines.

The accounts of the disaster, received by telegraph, are of the most harrowing character. Daniel McGuire, engineer of the forward engine, relates that the train was running at a slow rate, and just as they had fairly crossed the high bridge, which is not more than forty rods distant from the depot, he felt a violent jar and a crash behind him; he threw open the throttle valve and in a instant the coupling between the two engines had broken, and the whole train was precipitated, with the bridge, into the river below. McGuire says that his engine was pulled back nearly to the edge of the broken span before the coupling severed, and regained its forward motion barely in time to save itself. He hurried up the track, sounded an alarm through the village, and caused signals of danger to be given to an approaching train which was then due. But for this, another engine, cars, and perhaps two hundred human beings would have been precipitated upon those already in danger of death. This bridge over Ashtabula river was an iron truss bridge, and had been in use eleven years. The span is about one hundred feet wide, and through the space between flows the river, about four or five feet deep at this time, thickly covered with ice. Into this space

were the eleven cars and one engine and tender precipitated.

The fall of sixty feet of course breaking through the icy covering, shattered the cars as if a magazine of nitro-glycerine had exploded beneath them. The seven passenger coaches altogether contained about one hundred and sixty-five adults, beside a number of children. In the drawing-room car, which was bound for Cleveland, were nine persons, all of whom are supposed to have perished by drowning or by fire. In the two sleepers, bound for Chicago, there were thirty-five passengers and most of those in the forward cars are saved, with injuries more or less severe.

A very few moments after the crash the flames burst out simultaneously from nearly every car. A gentleman who was the first at the scene, says he saw a young and finely dressed girl of about ten years of age, struggling in vain to release her hips from the weight which was crushing her slender form; and close behind her were the flames, which in another instant enveloped her in their embrace. Here was a gentleman, of middle age, sitting bolt upright in his seat, and unable to extricate himself, calmly awaiting the flames, which soon claimed their victim.

There were bodies floating out from the wreck. A crowd soon made their way to the burning debris, and with the aid of axes and ropes many were extricated, placed on stretchers and taken to the top of the hill, where the best of assistance awaited them. The hotel at the depot was soon filled, and private houses were thrown open throughout the town. The surgeons of the town rendered all the assistance in their power, but many perished, notwithstanding the best of care, during the night. Others are now lying in a suffering condition in the hotels and private houses.

A PASSENGER'S EXPERIENCE.

Charles S. Carter of Brooklyn, N. Y., says he was sitting in a palace car with three other persons, engaged in a friendly game of cards, when suddenly he heard the window-glass breaking in the forward part of the car, and almost instantly the car began to fall. He was seated with his back to the front of the car, and as he went down he sat as quietly as he could and held on. When the car struck the bottom of the ravine he found himself unhurt, although one of the men who were playing cards with him—whose name he did not know—was killed, while another—a Mr. Shepherd of New York—had his leg broken.

Mr. Carter says the front of the car was much lower than the rear, and that the flames in front began to eat their way upward, and spread with great rapidity. He turned to assist Shepherd, and with great difficulty succeeded in getting him out. When Mr. Shepherd was fairly out, Carter returned to the assistance of a woman who was calling for help at the front end

of the car. He got her out, and, as she was rather thinly clad, gave her his overcoat. After reaching a hotel he found himself severely bruised in several places. In the great peril of the hour, a man rushed down to the scene of the disaster, ready to help in rescuing. He saw a woman struggling for life, and went to her assistance. He carried her to the solid ice, and then, urged by the cries of the mother, went back to rescue her daughter, a sweet child of three or four years. The wood in splintering had caught the child in its grasp, and the fire completed the horrible work. The man was compelled to see the child enveloped in flames, and to hear "Help me, mother!" ringing out in an agony of death. In a moment she was lost, swept up by the sharp tongue of fire, while the mother in helpless agony fell to the earth in a deadly swoon.

There was on board a family named Bennett, on the way from New York State to Jefferson, Ashtabula Co. The father and mother got out of the wreck, and the children were only saved by being tossed from the arms of one man to another over the pile of burning wood. One of the four children was seriously hurt, and all were slightly scratched. Next morning the mother gave birth to a child, the event being hastened by the excitement she had undergone. Mrs. Frame, of Rochester, who was so badly burned about the lower part of the body, is in a critical condition, and has but a slight chance for life. Shepherd, whose rescue was previously described, had one leg fearfully crushed, necessitating its amputation, and he is now doing well.

It seems the train had just about covered the bridge when it fell, as fragments lie across the ravine, touching the base of the abutments on either side. When one stands at the foot of the ravine and looks up, it seems an utter impossibility that any man could take a leap from so great a height and live. Yet a number escaped comparatively unhurt; and, had it not been for the fire, probably not one-third would have been lost. The water in the creek is only about three feet deep, and it is thought by some that when it is dredged a number of bodies may be found. A stock drover is another witness of the rapidity with which the fire spread. He says he was one of the first out of the wreck, and that five minutes had not elapsed before the whole thing was aflame.

RECOVERING THE DEAD

The chief officials of the Lake Shore Railroad Company have arrived at Ashtabula, and are doing everything to clear away the debris of the wrecked train. It is hoped that an arrangement will be effected for the transfer of a limited number of passengers to-night. The work of removing bodies from the wreck is still going on. Forty bodies have already been found, and there are still evidences

of many more being under the debris. It is impossible to identify more than three of the bodies. All the rest are burned, charred and blackened beyond recognition. The dead list can only be ascertained when it is positively known who have been saved of those on board.

NUMBER OF THE VICTIMS.

CLEVELAND, December, 30th.—Out of one hundred and sixty-five persons on the train, less than sixty are known to be saved, with injuries more or less severe. Those lost are so totally destroyed by fire that it is utterly impossible to identify any of them.

There were seven passenger coaches, containing about one hundred and sixty-five adults. In the drawing-room car bound for Cleveland, were nine adults and a number of children, all of whom are supposed to be drowned or burned.

In the sleeping cars bound for Chicago were thirty-four passengers. Most of them in the forward car were saved, with injuries more or less severe.—*Ex.*

THE DEAD BODY OF Charles Collins, Chief Engineer of the Lake Shore and Michigan Southern Railroad, was found in bed at his late residence in Cleveland, Ohio, on Saturday morning, January 20th, with a bullet hole extending from the roof of his mouth through the back of his head. He had not been seen since Thursday, his family being on a visit to Ashtabula. It is evident that he had been dead about thirty-six hours when discovered, as the body was somewhat decomposed. A revolver was tightly grasped in his right hand with three chambers empty. Another revolver, loaded, was found on his right side, together with a razor, showing that he had determined self-destruction by one means or another. He has been connected with the road for thirty years, and the accident at Ashtabula continually preyed upon his mind so that he probably felt that he was looked upon as being in some way responsible for the falling of the bridge. No other cause is known for the suicide.

We do not know whether 14,000,000 have been slain by war since the creation, as Dr. Dick says, or 35,000,000 as asserted by Edmund Burke, but we are sure that the destruction of human life has been enormous.

OBITUARY.

On the 22nd of December, 1876, near Chambersburg, Franklin Co., Pa., of Bronchial Consumption, Bro. Jacob Groves, aged 73 years, 5 months, and 28 days. Buried on the following Sunday. Services by Bro. John Hunsicker, Peter Wadell and Noah Zook, from 1 P. M. to 2:30 P. M. Bro. Groves, during the earlier part of his life was a materialist and held these views until about a year ago, when he became sickly, which caused him to see his error and change his views. He then requested to be baptized and received into the church, which was done. He lived him frequently during his sickness. He bore his sufferings patiently. The day before he died he said to me, "Tomorrow, I am going home." He could scarcely wait until the next day when he should leave this unfriendly world and go to his rest. He leaves an aged companion, and two brothers, one 82, and the other, 55 years old, and

a large circle of friends and relations. As a neighbor, a friend and companion, he enjoyed the company of all; he filled out the measure of his days, and when death came, he was ready to go. His death was another triumph of the grace of God unto helpless sinners, and we need not mourn at those who have no hope. He was buried in the Salem Church graveyard, where the hymn was sung.

"Wer weiss wie nahe mir mein Ende."

Married.

CORRECTION.—Nov. 21st, 1876, on Pretty Prairie, by Jos. Yoder, of Mich., Jacob H. YODER, of Champaign Co., Ohio, and MALINDA WAKEY, of St. Joseph Co., Mich., not MARY as in the Dec. No.

Dec. 7th, SAMUEL METZLER, of Mahoning Co., Ohio, and FANNY BRUBAKER, of Juniata Co., Pa.

Dec. 24th, at the residence of the bride's mother, Widow Yoder, in St. Joseph County, Mich., by Joseph Yoder, CHRISTIAN MILLER, of Elkhart Co., Ind., and ARMY M. YODER.

Nov. 30th, at the residence of the bride's sister, Bro. SAMUEL MYERS, and Sister ANNA B. WEAVER, both of Cumberland Co., Pa.

Dec. 7th, at the residence of the bride's mother, Bro. CHRISTIAN S. FLORY, of East Donegal Twp., and Sister ANNA H. MECKLEY, of Mount Joy Twp., Lancaster Co., Pa.

Dec. 3rd, by Geo. Brenneman, Bro. MARTIN B. SHANK and Sister CATHARINE SHANK, both of Allen Co., Ohio.

Dec. 26th; by the same, Bro. DANIEL S. BRUNK, of Rockingham Co., Va., and Sister CATHARINE BRENNEMAN, of Allen Co., Ohio.

Dec. 26th, at the same time and place by the same, Bro. JOHN BLOSSER, of Hancock Co., Ohio, and Sister MAGDALENA BRENNEMAN of Allen Co., Ohio.

Dec. 26th, JESSE METZLER, of Mahoning Co., Ohio, and MARY A. MARTIN, of Wayne Co., O.

Dec. 17th, at the residence of the bride's parents, by Rev. Jesse Cramer, GEORGE GENTHER, of Johnson Co., Iowa, and ANSIE MORRELL, of Haw Patch, Noble Co., Ind.

Jan. 2nd, 1877, in Elkhart Co., Ind., at the residence of Bish. J. A. Beutler, by Bish. J. M. Christophel, Bish. DANIEL BRUNDAGE, of McPherson Co., Kansas, and Sister MARTHA BEUTLER, of the first named place.

Jan. 10th, at the residence of the bride's parents, on Pretty Prairie, LaGrange Co., Ind., by Joseph Yoder, JONATHAN B. HARTZLER, of Logan Co., Ohio, and ESTHER A. HOOLEY, of LaGrange, Ind.

May they long live on earth, and happy together dwell. And meet again in heaven, when here they've bid farewell.

Died.

CORRECTION.—In the notice of Samuel Hartman, in the December No., instead of Oct 24, read Nov. 24, and instead of Isa. 13: 17, read 38: 17.

Nov. 11th, 1876, in Jewell Co., Kansas, of palsy, Levi Zimmerman, aged 52 years, 9 months, and 27 days. Burial was made on the funeral occasion by John Snyder in English, and Abraham Lapp in German, from Jn. 5: 24-29.

"The happy season soon will come, When saints shall meet in heaven their home; Eternally with Christ to dwell, Nor ever hear the sound of farewell."

March 20th, in Lancaster Co., Pa., Sister Elisabeth Mumaw, aged 74 years, 10 months and 22 days. She was much beloved by her neighbors and friends as a Christian,

patient in her last illness, and died in the faith in Christ. Text: 2 Cor. 5: 1-3.

May 28th, Anna Maria Slusser, aged 23 years and 3 months. Though young, she was married, but separated from her husband, and led a life of sin, from the consequence of which she suffered very much. May this be a warning to the young and careless. O, how awful will it be to appear before the righteous Judge.

July 14th, in ———, Jessie Ann Barr, aged 1 year, 6 months and 18 days.

August 18th, in ———, Ohio, Mary C. Schlagle, aged 15 years, 2 months and 26 days. She was a deaf-mute, had been to the deaf and dumb asylum, in Columbus, and was spending the vacation at home. She was at her grandfather's the evening before her death, and when making a fire, took the can and poured some coal oil on the wood. The can exploded, her clothes took fire, and before assistance could be given, she was so badly burnt, that she died in twelve hours, suffering much pain. This again should be a warning to all who are careless with oil.

Dec. 12th, in ———, Ohio, Lot Kay, aged 46 years, 4 months and 26 days. Several days previous to his death, he was from home and partook freely of liquor. On his way home he fell from his horse, and laid out all night; when found he was so badly hurt, that death ensued. A word of warning to all who are in the habit of drinking. Read Isaiah 28, also 58.

Sept. 9th, in Medina Co., Ohio, Jonas Godshall, aged about 70 years.

Sept. 7th, in Medina Co., Ohio, Maria Coppel, wife of Jacob Coppel, aged 60 years, 4 months and 13 days.

Dec. 17th, at the same place, Jacob Coppel, aged 70 years, 7 months and 13 days.

Dec. 19th, at the same place, Lloyd, son of Daniel and Catharine Coppel, aged 27 years. The last three deaths were all in one house.

Nov. 22nd, in Medina Co., Ohio, Rachel, wife of Michael Daly, aged 74 years, 7 months and 27 days.

Dec. 10th, in Medina Co., Ohio, Catharine Alderfer, wife of John Alderfer, aged 63 years, 10 months and 16 days. Sermon by Isaac Good, from 2 Tim. 4: 6-8.

Nov. 29th, in Mahoning Co., Ohio, of the infirmities of age Barbara Metzler, aged 83 years, 4 months and 24 days. Buried Dec. 1st. Services by Jacob Culp and Peter Basinger.

On the 29th of Sept., near Oregon, Lancaster Co., Pa., ——— Reist, youngest daughter of Lewis Reist, aged 15 years, 1 month and 12 days. She had been at Millerville, attending school, where her health began to decline and she had to return home in June. It soon became evident that she was wasting away with consumption. Her funeral was attended by a number of the teachers and scholars of the school, of which she had been a member. She was buried on October 3rd. Funeral services were conducted by Amos Her and ——— Kumpfer. Her funeral was very largely attended.

Dec. 29th, in North Lima, Mahoning Co., O., of palsy, Margaret, wife of Christian Metzler, aged 49 years. Services by ——— Summers. She was sick but six hours. Text: "Be ye also ready, for in such an hour as ye think not, the Son of man cometh."

Nov. 6th, in McLean Co., Ill., of consumption, Rebecca Kneagy, aged 35 years. Her maiden name was Zook. Her husband died several years ago in Missouri. She leaves 3 children to mourn their loss. Buried in Lantz' burying-ground. Services by Joseph Stuckey.

Nov. 17th, in Woodford Co., Ill., Bro. John Althaus, of heart dropsy, aged 69 years.

Nov. 23rd, in Woolwich, Ont., of epilepsy, Sister ——— Bauman, wife of ——— Bauman, in her 22nd year.

Dec. 13th, in Twp. Waterloo, Ont., of con-

sumption, Bro. John Sittler, aged 65 years, 9 months and 11 days.

Jan. 4th 1877, of apoplexy or a misstep, she fell down the stairway, and died in a few hours. ——— Sittler, wife of the above, aged 64 years, and 23 days.

On the 3rd of December, in Elkhart Co., Ind., of croup, Henry Z.—youngest child of Levi and Elisabeth Hoover, aged 1 year, 11 months and 17 days. Buried at Yellow Creek. Services by Jacob Wisler and Christian Baer. Text Rev. 13: 13.

Nov. 30th, in Spring Garden, Lancaster Co., Pa., Meriak Lenz, aged 60 years, 8 months and 8 days. Funeral on Dec. 2nd. Text: Heb. 13: 14.

Dec. 9th, in Redbreastown, Lancaster Co., Pa., Bro. Jacob Kreider, aged 63 years, 4 months and 2 days. Funeral on 12th. Text: Psalm 31: 6. Brother Kreider was a faithful member of our Church.

Dec. 19th 1876, in Berlin, Ontario, Widow Veronica Hoffman, of apoplexy in her 60th year.

Dec. 19th, in Woolwich, Ont., of Rheumatism, or heart disease, Bro. David D. Bauman, aged 56 years, 9 months and ——— days.

Dec. 2nd, in Line Lexington Bucks Co., Pa., Mary Swartz, aged 77 years, 8 months and 22 days. Funeral services by I. Walter, S. Leatherman, J. Clemmer, and I. Rickert, from Heb. 4: 3.

Dec. 12th, at Souders Station, Montgomery Co., Pa., Wm. Barnitt, son of Peter Barnitt, aged 43 years, 3 months and 19 days. Buried at Franconia, Services by A. Horning, H. Godshall, and Josiah Clemmer, from Isa. 61: 1, 2.

Dec. 20th, in DeKalb Co., Ind., of Lung fever, George Fretz, aged 70 years, and 11 months. Sermon by James Coyle and Eli Stofor.

On the 10th of December, Heleena, daughter of John Rempel, who in 1874 emigrated from Berdiansk, Russia to America and settled in Council Grove, Morris Co., Kansas. She died of typhoid fever, and died after an illness of three weeks. She had been betrothed to P. Hebert. Bro. William Ewert of Marion Co., Kansas, had already been invited to perform the marriage service, but the Lord ordered it otherwise and instead of her burial service, which took place on the 14th of Dec. Text: Wisdom 4: 7-13. The pious Christian walk of the deceased gives us the hope that she died in peace.

Dec. 24th, in Dauphin Co., Pa., of Typhoid fever, Bro. Abraham S. Hissler, aged 38 years, 2 months 4 days. Funeral on the 27th. Text: Psalm 31: 6. Bro. Rissler left a wife and two children, and a large circle of friends to mourn his early death. He was a bright shining light. Peace to his ashes!

Dec. 26th, near Sporting Hill, Lancaster Co., Pa., Bro. Henry Martinson, aged 81 years and 9 days. Funeral on the 29th. Text: Rom. 6: 23. Bro. Martinson embraced religion in the evening of his life.

Dec. 22nd, in Washington Co., Iowa, Bro. Caleb Yoder, aged 82 years, 10 months and ——— days. Text: 1 Cor. 15: 37-50.

Dec. 27th, in Wakarusa, Elkhart Co., Ind., Jesse, son of Levi Geary, aged 8 months and 14 days. Services by J. M. Culbertson, from 1 Cor. 10: 58-55.

Dec. 29th, in Elkhart Co., Ind., of croup, C. M. Clay, son of Henry and Margaret Clay. Services by Chr. Farber and J. M. Culbertson, from Job 14: 4.

Nov. 25th in Souderton, Montgomery Co., Pa., Alice Kline, daughter of Israel Kline, in her 10th year. Remarks by Abel Horning and Rev. Hillport.

Nov. 26th, same place, a daughter of William Burk, in her 6th year.

Dec. 2nd, in Telford, Montg'y Co., Pa., in-

fant daughter of John Hackman, between two and three months old. Words of comfort by John Altabach and Abel Horning.

Dec. 2nd, in Souderton Montg'y Co., Pa., Maria Smith, wife of Paul Smith, in her 36th year. Preaching by Rev. Hillport.

Dec. 12th, of the same place, Bro. William Berns, in his 44th year. Buried at Franconia the 15th. Sermon by H. Gottschall, and A. Horning. Three times he received a stroke of the palsy, and also had white swelling in his youth. He was patient in affliction.

Dec. 23rd, of the same place, William Gottschall, aged 75 years one month and 27 days. Buried the 26th, at Franconia. Services were held by Abel Horning, and Jacob Landis from Hosea 14, latter clause of verse 10.

Dec. 26th, at the same place, Henry, son of Ephraim Freed, in his 3rd year. Services by Henry Nice and Jacob Loux.

Dec. 26th, in Franconia, Montgomery Co., Pa., of sore throat, Henry's companion who was named Hannah Freed, aged 2 years, 9 months and 12 days. Buried at Franconia. Services by Henry Nice and Jacob Loux.

Jan. 1st 1877, in McLean Co., Ill., of dropsy, ——— Stalter, wife of Joseph Stalter, aged 68 years, and 5 months. She was the mother of 13 children, 9 of whom survive her. One and her remains were consigned to mother earth, at which opportunity remarks were made from Rev. 14: 13, by Joseph Stuckey and ——— Henderson.

Jan. 14th, in DuPage Co., Ill., David Martin, at the advanced age of 98 years, and 23 days. He leaves an aged and bereft companion who shared with him his joys and sorrows for sixty seven years. Born in Lancaster Co., Pa.

Jan. 6th 1877, near Shiremanstown, Cumberland Co., Pa., of diphtheria, Naomi, daughter of Edward and ——— Shope, aged 2 years, and 7 months. Buried the 9th at Slate Hill. Where remarks were made by J. N. Brubaker, J. M. Herber and G. Rupp.

Jan. 11th, near Shiremanstown, Cumberland Co., Pa., of diphtheria, Susie, daughter of Edward and ——— Shope, aged 6 years, 3 months and 26 days. Buried the 14th at Slate Hill, where remarks were made by H. Weber, J. Herr and G. Rupp. Both these children were sick but a few days.

Bro. Shope has but one little boy remaining. God's ways are not our ways.

Jan. 5th, in St. Joseph Co., Ind., Elisabeth A. Lutz, former name Moyer, and wife W. Lutz, aged 62 years, 11 months and 10 days. She came from Montgomery in her infancy to Butler Co., Pa., where she was married in 1855. Emigrated to Ind. in 1854. She leaves a bereaved husband and 4 children to mourn their loss, which is her eternal gain. Buried the 7th, at Shaum's burying-ground, followed by an immense concourse of relatives and neighbors. Services by Moses Byers and J. M. Culbertson from Rev. 14: 23.

Jan. 10th, in Elkhart Co., Ind., of heart disease, John Hine, aged 44 years, 11 months and ——— days. Services by Joel Shively and Andrew Bigler.

Jan. 5th, in Livingston Co., Ill., of the infirmities of age, Sister Magdalena Rediger, aged 72 years and 26 days. Buried the 7th, when the largest number of brothers and sisters that ever attended a funeral in this county, assembled to pay the last tribute of respect to the departed sister. She leaves 5 deeply bereaved children to mourn their loss.

Funeral services by John P. Schmitt, Jacob Zehr and Christian Schlagel, from 2 Cor. 5.

Jan. 10th, in the Haw Patch, LaGrange Co., Ind., of typhoid pneumonia, Bro. John Hertzler, aged 80 years, 6 months and 4 days. He leaves an aged companion, who has been blind for several years, she felt very sorrowful, that she could not see him once more. May the Lord give her spiritual sight, and faith, that

when she is called hence they may again meet on the blissful shores of eternity where parting will be no more. He was a faithful brother of the Amish Mennonite church. He was the father of 11 children 7 of whom are living. There are living 35 grand-children, and 14 great-grand children. Funeral sermon by Joseph Yoder, of Michigan, in German, and Jacob Burkey, in English, from Psa. 90: 10.

"Dearest father thou hast left us, Here thy loss we deeply feel; But 'tis God that has bereft us, He can all our sorrows heal. Yet again we hope to meet thee, When the day of life is fled; Then in heaven with joy to greet thee, Where no farewell tear is shed."

Jan. 8th, in Bedminster, Bucks Co., Pa., of the infirmities of age, Abraham Landis, aged 84 years, one month and 9 days. Interred the 11th in the presence of a large concourse of people at Deep Run Mennonite church, at which opportunity remarks were made by Isaac Oberholzer, Isaac Moyer, and Samuel Godschalk.

Jan. 11th, in Milton Twp., Ashland Co., Ohio, of cancer, Peter Brubaker, aged 72 years, 7 months and 3 days. Text: 1 Cor. 15: 54, 55. On the 4th day of January, in Johnson Co., Iowa, Daniel J. Guengerich, aged 58 years, 1 month and 21 days. He was in usual health went to the barn in the evening between 4 and 5 o'clock to water his horses and attend to his stock, he afterward returned to the house being badly hurt in the face he told his son George the horses are all watered but one and one was loose the other one was tied by the pump. They found it as he stated. He said he could help them no more they would have to do the tending themselves. He requested them to tie a handkerchief around his head, it would do him some good. He being asked how he got hurt he said he could not tell within an hour from that time he became unconscious, immediately sent for the Doctor but all medical skill was of no avail. He died that evening between 10 and 11. He was a faithful member of the Amish Mennonite church, a good neighbor, a kind father, and affectionate husband, beloved by all classes of people young and old. Buried the 6th. A large concourse of friends and relatives followed him to the grave. Appropriate remarks were made by Fred. Schwarzenrubler, Abner Yoder and others.

Letters Received.

WITHOUT MONEY.

David Behm, Daniel B. Friedl, J. H. Shively, Peter Sutter, L. Hershey, Peter Jansen, S. H. Musselman, C. Stouer, Jacob Andrews, Benj. Voth, Eli Stofor, Isaac Weaver, Jacob Y. Schantz, P. G. C. B. Brenneman, Rev. Jos. Stuckey, Christian Rissler, E. M. Yoder, P. Y. Landis, Jacob Walter, J. Stuckey, A. Flanagan, D. Goeddel, Jos. Metzler, D. W. Hartzler, A. Roth, Ida I. Skelton.

MONEY LETTERS.

A—Jacob S. Augspurger, Jacob G. Augspurger, John A. Amstutz, Chr. Althert, John Augspurger, Peter Amstutz, John S. Amstutz, Chr. Augspurger, Rev. Jos. Augspurger, Peter Albrecht, C. B. Amstutz, C. K. Augspurger, Jonas Amstutz, Noah Amstutz, Jacob K. Andrews, John U. Amstutz, N. Augspurger, John Albrecht.
B—Thomas E. Ballinger, Saml. K. Bare, Noah Bechtel, John E. Brubaker, John Ruckwalder, R. K. Brubaker, Chr. Birkey, Noah Ryker, E. E. Bortroger, Lizzie K. Brubaker, Henry Baebel, Jacob I. Brubaker, John Burtard, Henry F. Freu-

mind and to understand each other better, that we might be found faithful laborers in the Church of Christ; which, however, has not yet been accomplished, and the matter has, from time to time become worse.

For the reason, however, that the brotherhood, do not possess a knowledge of the cause and origin of this disagreement between us, which consists in many things, both in word and deed, as well as we (although many also are not entirely unacquainted with it), we have thought it prudent to write them and thus explain the matter.

In the first place, in that, in which we believe that he (Boehm) erred in the doctrine of Christ, he had a great deal to do with forming a union and associating with men (professors) which allow themselves to walk on the broad way, practicing warfare, and the swearing of oaths; both of which are in direct opposition to the truths of the Gospel and the teachings of Christ.

In the second place, he also receives such persons as were under church censure, or not in good report, or who were from one reason or another not at peace. In regard to the first accusation, it was believed by those who had to do with the matter, that it was not proper for any one who professes to be a witness of the truth, so to do, since Christ teaches us, to observe all things, "whatsoever he commanded us;" and the most important and the greatest commandment which God gave us through Jesus Christ, is, "to love God with all our hearts," and where such love exists in the heart of a minister, it will lead him to show men the errors in which they stand.

In the third place, in regard to those who became his followers, (of such as were under censure), or whom he received, it was believed that if he had rather admonished them, and sought to convince those who were under censure, of their sins, whatever they might have been, and would not have received their complaints, he would have been enabled to do more good, and those who were not in peace, he should have directed to observe the rules of the church and exercise the spirit of forgiveness; and if both he and we give the same testimony against such cases, we believe, we would be able to accomplish good results among the people.

Through these and many other things besides, originating from an exchange of views, all of which cannot be given here, a difference has arisen between us, so that some thought him worthy of the ban. He also said some things which caused great offense, as he maintained that Satan was a benefit to men. This was then stated, and he (Boehm) was reproved, and was advised to turn back in true repentance, and recall what he had said. We believe and acknowledge that, if we do not, according to the teachings of Christ,

endeavor to show men the error of their ways, that we are at fault. We did not mean to forbid him to preach; he should have liberty to preach everywhere, only he should do as Christ teaches, "Teach them to observe all things whatsoever I have commanded you." In consideration of this, those who were more strongly opposed to him, agreed with those who advised this, that on this condition, that if he should follow and do as he was advised, they would be satisfied. If he, however, would not obey, nor do as he was advised, they would hold him as before. He then made an acknowledgement, but not such an acknowledgement as was desired; he simply said, in substance, That he knew that he was weak and imperfect, and where he had transgressed against the gospel he was sorry for it. But that which was really the cause of the offense was not removed, for he manifested by his actions that he was not penitent, as he afterwards did just as he had done before.

Thus the offense remained and became greater, as he added other offensive expressions to those already given, as before intimated. On one occasion, he said, among other things, in a public discourse, "The Scriptures might be burned," for at that time there was much talk by him and those like him, that the word was a dead letter.

His first declaration, That Satan was good and beneficial to man, was contradicted by many, because Satan is the great enemy of the human race, and through him sin and entire corruption was brought into the world, and it required the life and blood of Christ to again release us from the power of darkness.

In regard to the burning of the Scriptures, it was indeed admitted that paper and ink, in themselves, were dead and might be burned; but the word in itself is, as Christ teaches, "The words that I speak unto you, they are Spirit, and they are life;" and since "man lives not by bread alone, but by every word that proceedeth out of the mouth of God," and as Jesus himself points us to the Scriptures, and says, "He that believeth on me, as the Scripture hath said, 'Out of his belly shall flow rivers of living water,'" since the Holy Scriptures were instituted by the Holy Spirit, and given us as Paul says, by inspiration of God, as a book of doctrine and instructions, such expressions are improper, and should not be used.

On account of these things and others, all of which cannot be given here, he (Boehm) was required the second time to make an acknowledgement; and since he had not done as required, the first time, it was done this time with the counsel of the church. It was required that he should make a full acknowledgement of the charges that were brought against him; and if he should obey, they would all, according to the teachings of the Savior,

forgive him and be satisfied. Upon this he made a partial confession, but the chief cause of offense he did not recall.

It is a most solemn thought! Some of the aged laborers who were not satisfied with him, have passed away, and we and Boehm are also on the way to eternity, where we must all appear before the judgment bar, and where there will be no difference and no respect of person, and where men must give an account of every idle word which they have spoken. And since Boehm, after this acknowledgement which the church required of him, pursued the same course that he had before, and did not regard the advice of the church, we believe that we and the church both erred, and did not keep ourselves as closely to the word as we should have done, although not entirely without cause; for we continually feared, what is now before us; a division in the church. Efforts, however, were continually made to bring us nearer to one mind, and to understand each other better, and sometimes it seemed as though he would yield, but after all, it now appears that our efforts were in vain. Sometimes it appeared that the more we withstood him, the more he and his adherents opposed us, and as Paul testifies, it is now manifest that in the last times there will be those who think more highly of themselves than they ought to, and with sorrow we must see in these sorrowful times that it is among us, as Paul long before, through the spirit pointed out, when he says, "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

We have already referred to the perverse words which he spoke, but this was not all, for afterwards he said other things just as much out of place as these; for he acknowledges publicly and maintains that faith cometh from unbelief, life from death, and light out of darkness. But when he tries to explain the words, he points to how man by sin departed from God, and God from him, and how man is in an unhappy condition, in unbelief, in death, and in darkness; and how God through Christ must again release man, or the soul of man from the power of darkness and death, and how Paul testifies that "God hath concluded them all in unbelief, that he might have mercy upon all." With such arguments as these he tries to prove the above mentioned assertions, and to show that they are true; but according to our understanding of the matter, it is impossible to accept this explanation as correct.

It is incontrovertible that unbelief, death, and darkness are qualities of the devil; and what these powers produce, they produce in accordance with the qualities they themselves possess. Boehm does not ascribe to these powers that they accomplish these things, only he wants to maintain that thus it is. But faith, life, and light are attributes of the invisible,

living God, and if a single soul becomes enlightened, believing and alive, it comes from him whose power has produced it.

Therefore, when Christ was asked, "What shall we do, that we may work the works of God?" Christ said, "This is the work of God, that ye believe on him whom he hath sent." Faith, therefore, is the power of God through which man turns away from unrighteousness to righteousness; of which Paul testifies, That those who believe are risen with Christ, through faith which God worketh, and again, that Christ is the author and finisher of our faith.

In regard to the saying, that life cometh out of death; Christ teaches us that as the Father hath life in himself, so also hath he given to the Son to have life in himself, as John, speaking of Christ declares, "In Him was life." And John declares that "We know that we have passed from death unto life." Paul speaks of the believers, as of those that were dead, and were made alive; but he does not say that life cometh from death, but praises God for his great love that when we were dead in sin, he with Christ made us alive, and so gives God the glory that he, through Christ, did this.

Finally, concerning the declaration that light cometh out of darkness, John testifies that "God is light, and in him is no darkness." Therefore, when Paul says, that "God, who commanded the light to shine out of darkness," he did not say that light comes from darkness, for the light infallibly must come from him, who commanded it to shine forth. Christ teaches us that he is the light of the world, that whosoever believeth in him may not be in darkness. And John says of Christ, "In him was life, and the life was the light of men. And the light shineth in darkness;" and further, "That this was the true light which lighteth every man that cometh into the world." Hence we acknowledge that we believe that it is improper to make such expressions as above given, for they are not in accordance with the truth, and thereby we do not give to God the glory which belongeth to him.

It was ill received from Moses that he did not give God the glory when he was to smite the rock, and instead of reverencing the name of God, and giving him the glory, and acknowledging that the Lord would give them water, he spake unto them, "Must we fetch you water out of this rock?" On account of this, Moses was not permitted to enter the promised land.

Hence we see that God will have the words which he commands obeyed; and though men set up words, the invention of human reason, which contradict the teachings of truth, we are not to accept them; for there is only one gospel, and if any one should bring us another, and if he even were an angel from heaven, we are admonished not to receive it.

It has also been intimated that at times the rules and ordinances of the church are very disrespectfully spoken of. A complaint was brought against Boehm and testified to that he had said, "That the old men, (Bishops and ministers), or men lay so much stress upon the ordinances, viz: baptism and communion, and the people are thereby only led to the devil and not to God." Boehm, however, denied it with the words, "That he would not have so spoken." He was then asked how he had said? He answered, "That he did not know so well any more, but that such were not his views," and called upon many witnesses who said that he had not so spoken. The question now arises when a preacher speaks in public meeting and makes use in his discourse, of words that are offensive, and there are two, or three, or more witnesses who testify that he did use such words, whether others can rise up and say that he did not use such words. We think it will be hard for them to do so. They could not properly say that they heard or understood it. We will, however, leave these witnesses on both sides to their own merits, and give that which we ourselves heard from his own lips; for as he explained himself at that time, upon the testimony, as to what he had said, he expressed himself in accordance with his belief; and had no reference to any particular people, but spake in general terms of the world; and that there was so much stress laid upon the ordinances, and in the manner in which the world observe these ordinances, they lead more to the devil than to God.

Now the question is, whether the ordinances, are commands of God or not? Are they commands of God, as we believe they are, it is very ill spoken of any body to say that they lead to the devil. Our God is good, and all things that come from him, and whatsoever he commands, is good, even as He is good; for Christ says, "The Father which sent me, gave me a commandment what I should say, and what I should speak, and I know that his commandment is life everlasting." If the Father's command is life everlasting, it follows that not the ordinances, but unbelief, as the power of Satan, leads man to eternal ruin. For we acknowledge that the ordinances which are commanded us in the gospel are only types and guides of true, spiritual life; for the outward baptism of water represents spiritual baptism, and how man must, through faith and repentance, die unto sin. The suffering, death, burial, and resurrection of Jesus represents the life of his followers. Thus the apostle Paul makes it very clear when he says, "Know ye not that so many of us as were baptized into Christ Jesus, were baptized into his death." For when this body of sin, that is, the sinful inclinations, is laid aside then we are buried with Christ; then we are also raised up with

Christ to a new life; for this is the fruit of the death of Jesus, that we thereby are redeemed from the power of darkness, and are made worthy to become children, and to receive the Spirit of God, and this man should be taught, that he, through faith, may receive it, make a covenant with God, and become obedient unto him; not any longer living unto himself, but unto Him who died and arose from the dead for him; and this is the answer of a good conscience toward God, and this is what Christ teaches, "Teach them and baptize them."

Likewise with the communion of the Lord's Supper, and with the command, "This do in remembrance of me," by which we are to put ourselves in remembrance of the mercy, and the merits of Christ, with bread and wine, which represents the communion of believers; for as the bread, from many particles through the heat of fire, is made into one bread, so, also are the believers, by the power of the fire of the love of God (since they in a spiritual manner through faith partake of the true bread from heaven, which is Christ), made to be members of the body of Christ. These may then, with understanding hearts and minds of faith, thank God for his kindness and mercy which he accomplished for us through Jesus Christ, whereunto the apostle admonishes the believers, saying, "Endeavoring to keep the unity of the Spirit, in the bond of peace, one body and one Spirit." Here, however, a man should well examine himself before he approaches to eat of this bread and to drink of this cup, and see whether he loves God or the world, for he who eateth and drinketh unworthily, eateth and drinketh to himself damnation. But open sinners who lead a carnal life, whereby, as Christ teaches, the heart becomes corrupted; and as Paul testifies of such as do the works of the flesh, that they shall not inherit the kingdom of God; such shall be expelled from the communion of the church.

For this purpose the ban is given of Christ in the gospel, because a severe condemnation is pronounced against those who cause offense, and he commands to cut off offending members. Paul also says "Know ye not that a little leaven leaveneth the whole lump?" and commands, "Put away from among yourselves that wicked person." And even as all the ordinances have a spiritual signification, so also the ban serves as a means to convince of sin, him, that through transgression, has departed from God, and that he should believe that it is the will of God that man should repent, mourn over his sins, and amend his life. For as sin separates from God, so true sorrow for sin is a power in the hands of God, by which man is again reconciled to God, and this is the object of the ban. Likewise it is with all the ordinances, also with feet-washing, which represents genuine humil-

ity, and to this he would direct us when he says, "If ye know these things, happy are ye if ye do them." This humility is founded upon Christ, because by his power he has washed our souls, as he says to Peter, "If I wash thee not, thou hast no part with me." He did not, by this, abolish the outward washing of feet, but commanded it, and said, "If I then your Lord and Master have washed your feet, ye also ought to wash one another's feet, for I have given you an example that ye should do as I have done unto you;" and this is therefore a commandment of Christ as well as baptism and the Lord's Supper.

We acknowledge therefore, as above intimated, that all the ordinances lead to God from whence they came. Paul testifies to this and says, "Behold Israel!" God commanded Israel that they should look to the pillar of cloud by day, and to the pillar of fire by night, and follow them, and they should be brought into the promised land. Since, however, unbelief was so great that they in unbelief murmured against God, and became unfaithful to him, they had to perish in the wilderness. So we see that in all times, unbelief as a power of Satan, and not the commandments of God, robbed men of the promises of God.

Now we know to lay no other foundation except that is laid which is Jesus Christ, whereupon the whole ground of our faith rests, and not upon ordinances, although we acknowledge them as the commands of God. We hear a great deal said about the decline of the church, and we are greatly slandered on account of the ordinances, as though we endeavored to satisfy the people with ordinances. Which, however, is entirely without foundation. It is very true that the decline in the church is great, and that iniquity, according to Christ's own teaching, abounds, and the love of many waxes cold; but truth remaineth truth notwithstanding. And disorder will not abolish order, neither will unbelief abolish faith, and as we see the injury sustained by the church, we should be all the more zealous in helping each other to reprove sin. But this is one of the complaints, besides others, that we have against him (Boehm), that too many things are passed over, but we believe it would be better for all if we were more active in the exercise of brotherly reproof, and to show the erring the error of their ways, and to expel those who do things worthy of expulsion. In this manner we might hope to be able to accomplish more, and obtain God's blessing in a larger measure. But in nearly every thing he has his own particular way, and it is impossible for us with him to preserve the established order in the church, for all the above given points, besides many others, have frequently been contradicted to him; but it is plainly to be seen that he and those with him have attained to that degree of wisdom that it

seems to them folly for any one to oppose their views, and, according to their judgment, all that is brought against them is either a want of charity or foolishness.

Therefore it came to pass that at a certain conference of the ministers and deacons, much conversation was had with him upon these subjects, for the purpose of convincing him that he erred, and that these things could not stand before God, but it was labor in vain. Finally he was advised by the counsel of the ministers that he should acknowledge and recall, with true sorrow and repentance, all that was held as erroneous in him, whether by word or deed, and should unite as one with us, that in preserving the established order of the church we might work together. But he refused to do so. He said he could not, but if it could be shown him that he had done wrong, he would recall: and he brought severe charges against a number of the ministers and deacons, but did not manifest so much charity that he inquired whether it was truth or not, or to point those who had told him, to the rules and order of the church; but rather sought to spread it abroad in opposition to the doctrines of Christ which teaches us, first to find out, and then to reprove. After some time, two brethren were again sent to him to inquire of him whether he would receive the reproof and make his acknowledgement. He again refused, as at first, and manifested his penitence by slander and abuse against the ministers and deacons, and on account of the manner in which they dealt with him, he called them vain and light-minded men.

We herewith inform the entire brotherhood that these were the chief reasons of difference between us as above given, and may here be briefly repeated.

1. Because he had too much intercourse and fellowship with men (professors) who admit and allow war, and the swearing of oaths; and because these are directly opposed to the teachings of Christ, we believe that it is good for us to do as Christ teaches us, that is, "Take heed that no man deceive you," for "By their fruits" says he, "ye shall know them;" and as the apostle advises that we should separate ourselves, and come out from among them, and be a witness against them as Christ teaches, "I testify of the world that their works are evil;" and that we teach to observe all things whatsoever he commanded us.

2. In this that he says, that Satan is a benefit to mankind. We acknowledge that it is a falsehood; for Christ said to Peter when he advised him to spare himself when he speaks of his suffering, "Get thee behind me, Satan; thou art an offense unto me." Now if the advice of Satan to Christ, when he sought to hinder him in fulfilling his Father's will, was offensive to Christ, we may well say, "If they do these things in a green tree, what shall

be done in the dry?" For he is our adversary seeking whom he may devour.

3. And in regard to what he said, That we might burn the Scriptures, and also by some of those who were with him, that what is in the Bible is not the word of God; we have already said that paper and ink may be burned. But as Christ declares that the "Scripture cannot be broken," it is self-evident also that they cannot be burned. Paul says, "All Scripture is given by inspiration of God, and is profitable for doctrine;" and further, Christ teaches that, Heaven and earth shall pass away, but my word shall not pass away; and again, Jesus says concerning the word, "Thy word is truth," and "the Father which sent me, he gave me a commandment, what I should say and what I should do, and I know that his command is life everlasting." Now if the Father's command, which Christ speaketh is in the gospel, then it also contains the word of God, which Isaiah says, "remaineth forever;" and of which Peter says, that "holy men of God spake as they were moved by the Holy Ghost."

4. In regard to the expressions, "That faith cometh from unbelief, life out of death, and light out of darkness;" we need only to consider the origin of each, namely, of faith, life and light; or from whence unbelief, death and darkness come, and we may easily decide that they can have no communion one with another; and concerning the ordinances, that in the manner in which the world, in unbelief practices them, they lead more to the devil than to God, we confess that all things that come from God are good, and not injuries to the souls of men; neither will they lead any one to Satan, for unbelief is Satan's power.

Thus the matter stands between us, and such are the expressions used by Boehm and his followers, and we believe as we have confessed, for we believe it is safer to believe the Holy Scriptures and the word of God than the words of men; and since we believe that Boehm and his followers, who acknowledge such doctrines as he does are in error, we cannot otherwise than in love advise them to return and believe and acknowledge that such a course is wrong. Should we, however, be in error and should we be convinced thereof by the word, we will willingly turn away from our error, acknowledge our faults and recall them. But if we cannot be convinced by the word, that we are in error, we believe that it is their duty to acknowledge their error.

If they, however, refuse and think they know better than we, we will let the matter rest with them and with God. We will not set up ourselves as judges, but only as witnesses against it, leaving judgment entirely in the hands of God, for we do not desire a schism, and do not wish to be the cause of one, but hope to remain standing upon the foundation that has

been laid long ago. "For other foundation can no man lay than that is laid, which is Jesus Christ;" and the old confession of our brethren in the faith, adopted so many years ago, which we acknowledge that it is founded upon the gospel; and we will seek, by the help and grace of God according to the measure of understanding given us, to direct and govern the church in accordance with the confession therein contained, to which we sincerely wish the grace and blessing of God, that the Lord through grace by Jesus Christ may add his blessing thereto."

Remarks.—In an additional page accompanying the old Manuscript from which the foregoing statement was taken, it is further said, that on account of the foregoing points of difference, the Church could no longer retain Boehm and his followers who had been members of the Church, as brethren, and that they should be excluded from the communion and the counsel of the brotherhood, until in true sorrow and penitence they should return and acknowledge their errors both to God and to the Church.

For the Herald of Truth.

TRUE CHRISTIANITY.

BY H. B. BRENNEMAN.

"Now, if any man have not the Spirit of Christ, he is none of his." Rom. 8: 9.

To be a true disciple or follower of any teacher or leader, one must adopt all his rules and strictly adhere to them, and conform his whole conduct, all his actions, to those of him whose disciple or follower he would be; he must even cultivate and exercise the same spirit of his master, or instructor. To deviate in the least from the rules, or instructions, or teachings of another, one cannot be said to be his true follower. Even the addition, or adoption of a single rule of his own, would destroy or obliterate his discipleship. So to be a true disciple of Christ, the Son of God, His rules, instructions, laws and commandments, must be adopted and strictly adhered to, without the least deviation from or addition to them.

When Christ instructed the people, He did not tell them anything which he did not intend they should observe, or willfully omit and yet be saved. He told them only that which he had received from his Father. Even those who came to him to be healed of their diseases, had to do everything he told them or they could not have been healed. The man who was born blind, whose eyes Jesus anointed with the spittle and clay, and said, "Go, wash in the pool of Siloam," would not have received his sight had he not gone and washed. And he had to go to the pool of Siloam. If he had gone to any other

pool, or water, and washed, he would have remained blind.

Those who became convicted under the apostles' preaching, and inquired what they must do to be saved, were always told what Jesus commanded them. If they had instructed them contrary to the teachings of Jesus, they would have been impostors, and the poor, penitent sinners would have been deceived, and could not have been saved. Christ never designed to teach men his commandments, and then let them choose their own way and still save them. No, they must do what He commands them, neither more or less, or he cannot and will not save them. Rev. 22: 18, 19. If men could choose their own way and be saved, why should Christ have come into the world to be their Savior? But there was no other way, and therefore, men must be saved by him and through him, and his commands must all be observed or he cannot be their Savior. As necessary as it is, to observe the commands of Christ, for the salvation of sinners, it alone will not save them; for a man might observe them from fear of the wrath of God in the Judgment day, and yet have no inclination to keep them, but do it reluctantly; this would not save him. We must have an inclination to follow the Savior—must be prompted from sincere and pure motives; and to have the proper motives, we must first be wrought upon by the Spirit of God, that we may see our lost and ruined condition, and cry out, "What must I do to be saved?" We must believe on the Lord Jesus Christ—believe that he is the only Savior, and come to him with all our sins, without attempting to purify or cleanse ourselves; for he alone can and must do this. Here comes in the great injunction, which He spoke to Nicodemus, saying, "Ye must be born again," which is brought about by the operation of the Holy Spirit upon our hearts; then we are changed, our sins are pardoned, our hearts are cleansed, sin and filthiness, and unrighteousness are driven out, just as Christ drove out those who defiled the Temple by their merchandise, and said, "It is written, My house shall be called a house of prayer, but ye have made it a den of thieves."

Jesus cannot and will not dwell where sin and unrighteousness are not entirely driven out; so our hearts must be thoroughly cleansed, renovated, set in order and made a fit place for Him to dwell, before he will enter in to take up his abode there. Then, when this is accomplished, and he has taken full possession of our hearts, we have received his Spirit, and we are *His*; for previous to this we did not belong to him: for "if any man have not the Spirit of Christ, he is none of his."

We do not wish, and have no right to judge, but our Savior says, "The tree is known by its fruit;" so if we may judge

the tree by his fruits, and we look around us and closely observe the fruits, the walk, conduct and conversation, of those professing to belong to Christ, and compare their works with his holy, spotless nature, his acts, conversation, and teachings, and the teachings of his holy, inspired apostles, we cannot otherwise but conclude that there are many, yea, very many, who profess to be the followers of Him whose appellation they bear, that are really *not His*, as his Spirit does not manifest itself in them. Even if the majority of professing Christians were true to their profession, we will ask the question, Would it not confuse the words of Christ, when he says: "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it?" Or, "Many are called, but few are otherwise?" Are not His words yea, and Amen?

We will notice some of the characteristics of the Spirit of Christ, and afterwards quote some of the words of the apostles in regard to the fruits of the Spirit of God, and then compare them with the walk and conversation of many who make a profession of the religion of Jesus. We will notice first the most prominent, namely, those of which he himself spake, when he said, "I am meek and lowly in heart." The Spirit of meekness and lowliness was verified in all his acts toward those with whom he came in contact. How patiently and meekly he bore the scoffs, ridicule, contradictions and various persecutions of the self-righteous scribes and Pharisees, and the bitter hatred, scorn and contempt with which they continually treated him! "When he was reviled, he reviled not again; when he suffered, he threatened not." "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth."

The spirit of lowliness was clearly manifested already in his nativity—making his bed with the beasts of the stall; born in Bethlehem, the "little among the thousands of Judah." He took up his abode in the low, despised town of Nazareth. In going about, "doing good," he "ate with publicans and sinners," and was frequently a guest with the poor and lowly. Another prominent feature of his spirit was that of prayer. He was frequently known to retire to some secluded spot for the purpose of holding communion with his Father, and sometimes continued all night in prayer; and in giving of thanks for food and other blessings. Still another was that of separation from the world; even already in his youth, he was "about his Father's business." Many more passages might be mentioned to show the peculiar Spirit of Christ, but the most prominent ones have been named, and which are sufficient by which to compare the spirit of those professing to be *His*, and to prove "what manner of Spirit they are of."

The apostle Paul in his epistle to the Galatians; Chap. 5: 19-21, tells what kind of fruits do show forth in the works of them that are not yet professed of God and of Christ, but are yet carnal, or in the flesh; and in ver. 22, 23, he mentions the fruit of the Spirit, which he says "is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;" and verse 24, he says, "And they that are Christ's, have crucified the flesh, with the affections and lusts." And in the next verse, "If we live in the Spirit, let us also walk in the Spirit."

Now then we have set forth and brought to our minds, the Spirit of Christ in his own words and acts, and also in the language of the apostle, which corresponds most perfectly; and those who call themselves Christ's can examine themselves and make the comparison between the Spirit manifested in him, and their own hearts, and see whether the Spirit which was in him, dwelleth also in them.

We will now compare the works of those who are void of the Spirit of Christ, with that which was manifest in him, and which according to his teachings, and those of his apostles, will also be manifest in his followers.

1. *Meekness*.—When those who have not this Spirit are mocked, evil treated, or persecuted, they are ready to avenge themselves, and return evil for evil: instead of loving their enemies, as he commanded: they hate them, threaten them, and would not, in any wise, do them a kind act, however needy they might be, even if they could, without any loss or inconvenience to themselves.

2. *Lowliness*.—This spirit is also not to be seen in them. Instead of "condescending to men of low estate," as taught by the apostle, they look down upon them with scorn and contempt, avoiding them whenever it is possible, and do not like to be seen in their society; thus showing plainly to every observer, who studies carefully the Spirit and teachings of Christ, that they are "none of his."

3. *Separation from the world*.—Those who have not the Spirit of Christ, still love the world, and are not, as the apostle admonishes, willing to "come out from among them, and be separate, as saith the Lord," (1 Cor. 6: 17), but conform themselves to the world (Rom. 12: 2) in all its hideous forms, following all the vain, disgusting fashions of the day; walking side by side with the unbelievers, the proud and haughty; heeding not the teachings and admonitions of Christ and his apostles. Christ says, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Here we are plainly taught that we *cannot* belong to Christ, and still be in unity with the world; and yet many, when speaking in regard to worldly cus-

oms, fashions and amusements, say that religion is not in dress, or in abstaining from worldly society or amusements; that there is no harm in them, and professors may indulge in them, if only the heart is right; seemingly ignorant of the truth, that the heart cannot be right unless it possesses the Spirit of Christ; and then these things, of which they speak so lightly, and against which Christ and his apostles so rigidly protest, will be abominable in their sight, and will turn away from them with disgust.

4. *Prayer*.—Many who profess Christ are also seemingly void of the spirit of prayer, which was so prominent in our Savior, and which is to the true Christian, as the breath is to the body. When this vital breath ceases, the body is dead; so likewise, as soon as the Christian ceases to pray, he is dead to Christ; as he commands his followers to watch and pray, lest they fall into temptation. From this we may infer, that if he does not pray, he will fall into the temptations and snares of Satan. The apostle also admonishes the Christian to "pray without ceasing," and to "continue constant in prayer." Therefore it is evident that the professor who seldom or never prays, or has no inclination to pray, does not profess the Spirit of Christ, and hence he is "none of his."

Dear reader, you who profess to belong to Christ, be careful that you deceive not yourself. Think not that you may make light of the teachings of Christ and his apostles, live indifferent in regard to them, choose a way of your own, and be saved. If you could do this, then he would have suffered and shed his blood in vain, and his doctrine and commandments would have been put upon record in vain.

The truth and conclusion of the whole matter is, that those who thus do—make light of the teachings of Christ and the apostles—saying this and that matters not, if only the heart is right, have not sincerely repented, and confessed their sins, have not earnestly and fervently prayed to God, for Jesus' sake, to forgive them, and create within them a clean heart; they have never been born again; they have not received the spirit of adoption, whereby they cry, Abba, Father! have not become submissive to the will of their heavenly Father, and willing to say, Not my will, but thine be done, O God,—have not the Spirit of Christ, or the works of the Spirit would be manifest in them.

Sad indeed is the thought, that so many are not willing to take the yoke of Christ upon them, and learn of Him; are satisfied and contented with a mere name, and with being a church member; thus being deceived, and in the dying hour find that they are not at peace with God, and do not belong to Christ. "Be not deceived," says the apostle, "God is not mocked; for whatsoever a man soweth, that shall he

also reap." Oh, be not satisfied until you have the evidence of God in your heart that you are his child, and have been adopted into his family. Pray until you receive that evidence. Be sincere and earnest in your prayers, and doubt not; for He has promised, and will surely fulfill his promise. As long as you desire to choose your own way, and are not willing to conform in all things to the teachings of Christ, and submit yourself to the will of the Father, let it be a true evidence that you are not a Christian; for he was subject unto the will of his Father, and "If any man have not the Spirit of Christ, he is none of his."

The true follower of Christ, who is in full possession of His Spirit, is willing also to be hated of the world, and will do the will of his Master regardless of what the wicked may say or do; he is willing to suffer for Christ's sake; for he remembers the words which He spake: "If the world hate you, ye know that it hated me before it hated you." * * * Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." He knows, too, that to avoid the hatred of the world, he must become the friend of the world; and then he remembers the words of the apostle: "Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world, is the enemy of God;" and the Master will say in the great day, "But those, mine enemies, which would not that I should reign over them, bring hither and slay them before me." O, how much better to be hated of a wicked world, and be a friend of God, than to be a friend of the world and the enemy of God. Reader, which will you choose?

FOR THE HERALD OF TRUTH. OBEY THE SAVIOR.

BY NOAH METZLER.

"Whosoever He saith unto you, do it." John 2: 5.

The words of the text were spoken by the mother of Jesus unto the servants at the marriage, in Cana of Galilee. They are also spoken to us. Jesus was the man whom they were commanded to obey. Now as they are spoken to us, let us examine our own actions and see if we obey Jesus as faithfully as did the servants at the marriage. The servants were very strict in obeying Jesus who was also a guest; and when they wanted wine, the mother of Jesus saith unto the servants, "Whosoever he saith unto you, do it." "And there were set there six water-pots of stone. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim." They did not ask why they were to fill them, or if it would not do as well if they would only fill half of them; oh no: they did as they were commanded, omitting nothing. Do we,

who profess the Lord Jesus, obey Him in all things? When we erected a covenant with God, on bended knees, and before many witnesses, we promised obedience. Have we faithfully kept our vows? Have we been faithful in obeying the Savior as were those servants?

In those days it was customary to have wine at their marriage feasts. At this marriage it appears that when they wanted wine, the mother of Jesus saith unto him, They have no wine. Now when the water-pots were filled with water, Jesus saith unto the servants, Draw out now, and bear unto the governor of the feast, and they bear good wine. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory.

Let us next examine into the case of Simon and his obedience at the time when Jesus said unto him, "Launch out into the deep, and let down your nets for a draught. And Simon answering, said unto him, Master, we have toiled all the night and have taken nothing: nevertheless, at thy word I will let down the net; and they enclosed a great multitude of fishes;" sufficient for loading the two ships. Here we learn that Jesus also bestowed great temporal blessings upon those who obeyed him.

Now if we become willing to obey Jesus, and to do whatsoever he says unto us through his word which he has left on record for us over eighteen centuries ago, by obedience to his word we not only receive temporal blessings, as did Simon, but he also bestows spiritual blessings—a resting place for our immortal souls, when they pass from time into eternity. Jesus says, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Here a rest is promised us, if we but come unto him, and learn. This is of far more value than all the wealth of the world. Oh then, who would not come to this meek and lowly Jesus, while the lamp holds out to burn. By coming to Him we will find a work to be done; if we are truly new-born creatures, we will find a pleasure in following his foot-steps; and we will desire to be a separate people from the world, and do whatsoever he saith unto us.

There remaineth therefore a rest for the people of God,—for the obedient only. The disobedient have no promise of entering into rest, but a certain fearful looking for of judgment and fiery indignation of God's wrath. Our blessed Savior tells us that, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." If we do whatsoever Jesus saith unto us, we are doing the will of our heavenly Father. Let us then strive to obey Him if we would become his children. If we

still reject Christ's teachings and live in rebellion against God, we will, with the rich man in hell lift up our eyes in torment, never to return.

There are many ways in which professors disobey the Savior. The greater part of Christian professors look upon the ordinance of feet-washing as not being binding upon us at this age; but when we read John 13: 14, we can not see the least foundation upon which they can support their theory. There Jesus says, "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." "Peter saith unto him, Thou shalt never wash my feet." If not in words, do not too many of us in actions, with Peter cry out, Thou shalt never wash my feet? Let us consider the answer of Jesus, "If I wash thee not, thou hast no part with me." Rather than have no part with Jesus, Peter saith unto him, "Lord, not my feet only, but also my hands and my head." If we refuse to obey Jesus, we will receive the same answer. Let us then with Peter, say, "Lord, not my feet only, but also my hands and my head."

We must observe all the commandments; but this alone will not save us. Jesus said to Nicodemus, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." From this we learn that we must pass from darkness unto light, and from the power of Satan unto God. After we shall have done all those things which are commanded us, we must say, We are unprofitable servants. It is alone through the grace and mercy of God that we are saved, "for what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Paul says, "We are saved by hope," and again, "Show me thy faith without thy works, and I will shew you my faith by my works." Faith must be mixed with works, for faith without works is dead. He also says, "Though I have all faith, so that I could remove mountains, and have not charity, I am nothing." To God alone be glory through Jesus Christ. Amen.

FOR THE HERALD OF TRUTH. OUR DESTINY.

Whether asleep, awake, at rest or in motion, we are traveling with rapid strides to eternal destiny—our place of future rest or torment. People generally are not inclined to go where there is danger of pain and suffering being inflicted, for there is an aversion to suffering, and that in every case as far as possible efforts are made to obtain relief. For this purpose millions of dollars are expended. Inflictions and afflictions are numerous. Many persons delight to be and go where earthly pleasures are; and to obtain these pleasures large sums of money are spent. How

much is done to escape from suffering and to relieve it! And how much is done for comfort and enjoyment in this life! These will all perish.

That which is invisible will remain throughout all time. The soul—the seat of life, shall remain throughout the ceaseless ages of eternity. O, then, how careful we should be to make provision for our future happiness. All desire to escape future torment, and desire to inherit that rest which God has prepared for all who love his appearing. To obtain this rest we must forsake the world with all sinful lusts and desires, and come unto Jesus, the giver of every good and perfect gift, and who will not that any should perish, but that all should repent and live forever. To obtain life everlasting, we must lay aside many things, the old man must be put off, all things must become new, we must become new creatures, in Christ Jesus, be born again of the water and of the Spirit. This cannot be purchased by anything that is perishable. Search the Scriptures. Love God with all your soul, your mind and strength, and your neighbor as yourself. So shall you be prepared to enter those eternal mansions prepared for all the true followers of Jesus Christ, and receive the crown of glory.

J. D. HEESLEY.

For the Herald of Truth.

WALK THE NARROW WAY.

Dearly beloved brethren and sisters, the Lord Jesus Christ says, "Strait is the gate and narrow is the way which leadeth unto life." We must be very careful and keep the narrow way that leads to heaven; we should at all times pray to Jesus that he would lead, guide and protect us, that we can travel on the narrow path cheerfully, without taking anything along that will be a hindrance.

We profess to be non-resistant, but oh, how often do we see men err in this. We sometimes see notices posted up warning people from trespassing on the lands of the signers, containing these words: "Any person trespassing on the lands of the undersigned, will be dealt with according to law;" and signed by persons who are members of a non-resistant Church. Oh, how does that correspond with the non-resistant doctrine taught by the meek and lowly Savior Jesus Christ? If we examine the Scriptures, we will find nothing to support the principle of going to law. Our Savior says, "Love thy neighbor as thyself." It is our duty to love our enemies, and to do good to them that do evil to us.

Always try to overcome evil with good, and let our light so shine that others may see our good works and deeds, and thus be drawn from the power of Satan to the marvelous light of God. May the Holy Spirit direct us unto all good.

J. C. RUTT.

Herald of Truth.

Elkhart, Ind., March, 1877.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to send money.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

The *Spiritual Labyrinth*, or *Irgarten*, is now printed in the English language, and will be sent by mail for 5 cents per copy. See catalogue.

Martyr's Mirror in English. There seems to be considerable inquiry for the English *Martyr's Mirror*. Should we find that there is sufficient demand to justify the expense of a new edition, we shall republish it. Let us hear from all who feel interested in it.

Bro. David Sherk, of Preston, Ontario has had a paralytic stroke some two months ago and is quite poorly. So we are informed from a private letter.

No Post Office.—John Ramer sends us \$1.75 for his paper and a pamphlet *Menschenfuch u. Gottesgegn*, but gives no Post Office. Please send us the name of your post-office.

To our Correspondents.—Always write with Black ink. Write orders for books and papers on one sheet. Deaths, marriages, &c., and articles on others, as each kind goes into the hands of different persons. Please observe this, and thus save us much labor, perhaps delays and mistakes, and yourselves much annoyance. Give also Post Office, county and state plainly. We have recently received letters without addresses, and have no means of finding out where to send the desired articles.

Notice.—In sending us money we wish our friends to send us either Drafts on New York, Philadelphia or Chicago, Post Office Money Orders, and where these cannot be obtained please send in registered letters. Do not send us Checks, as we cannot use them, and must return them to the bank for collection, which always causes delay and incurs expense.

Weather in Dakota.—A private letter informs us that during the months of November and Dec. the mercury fell to 23 degrees Reaumur. They had about 12 inches snow. On the 24th of January the weather was mild, and snow melting.

Our Friend Isaac Robson, of Dalton, Huddersfield, England, has manifested anew, the kind feelings and generosity of himself and his

people towards our Mennonite brethren who are suffering for conscience' sake, in sending us a draft for £100. sterling or about 500 dollars American money for the needy sufferers in Manitoba. May the Lord reward the kindness of this people for their generous deeds. They have our heartfelt thanks.

Dr. Daniel Musser, a bishop of the "Reformed Mennonite Church," of Lancaster Co., and author of the Book the "Reformed Mennonite Church," a review of which is now in course of publication in the Herald of Truth, died of Heart disease, at his residence in Lampeter Square, on Sunday January 21st 1877, at the age of 67 years. He was a prominent man in his church, and quite an able writer, and we sincerely regret that so great a difference in views, doctrine and practice should have existed between us. We trust the day will come, when there shall truly be only one faith, one doctrine and one church.

A Friend, and a reader of the Herald, reminds us of the danger to which we are exposed in writing up a refutation of the work of Daniel Musser, and quotes from the writings of Jacob Denner the proverb:

"Durch viel Tadlen und Disputiren,
Kann mann oeffters die Wahrheit verlieren."

"By much faultfinding and disputing we may often lose sight of the truth." We thank our friend for his kind admonition, and will try to profit thereby. We will try to hold fast to the truth and let the truth appear.

Ordination.—On the 18th of January 1877, a minister of the word was ordained at Miller's Meeting-house, in Washington Co., Maryland. There were six candidates and the lot fell on Bro. Adam Bear, who was the deacon of the church. The office of deacon being thus vacated the church met again on the 4th of Feb. to fill the vacancy. There were eight candidates and the lot fell on Bro. Peter R. Eshleman. May the Lord bless those brethren in the important duties devolving upon them.

From Lancaster Co.—Bro. Christian Bomberger from the vicinity of Lititz, Lancaster Co., Pa., writes us, that in that neighborhood there is considerable scarlet fever. One family by the name of Adam Schauer, lost three children in four days. Three other funerals occurred in four days, at Erb's Meeting-house, where Bro. Bomberger has charge. The brethren Chris. Brunk and Mellinger from Virginia, traveled through Lancaster, on a visit to the churches there.

Blessed are the Peacemakers.—A brother writes, "With a rejoicing heart, I write you to inform you that peace has been brought to our church again. On Sunday before Christmas we had a meeting to make peace and succeeded." we rejoice too over such news, and we trust that in many other churches where the evil spirit of discord has had its work, a like result may be attained, and the angel of peace and love spread his wings over his people. To the glory

of God and the prosperity of the church. "Blessed are the peacemakers," and how pleasant it is when brethren dwell together in love and unity.

New Meeting-house.—The brethren in Augusta Co., Virginia, have built a new meeting-house, and will hold services in it the first time on Sunday, April 22nd, the Sunday before the meeting of the Semi-annual Conference, in Rockingham Co. (See Conference notice). They invite brethren and sisters from all parts, and ministers in particular, to meet with them on that occasion.

CONFERENCES.

Conference in Canada. Semi-annual Conference will be held on Friday, April 13th, in Christian Eby's Meeting-house, in Waterloo Co., Ontario.

Semi-annual Conference, including the churches in Canada, in the vicinity of Niagara Falls, will be held in Clarence Co., New York.

The Annual Conference for Canada, will be held this year at Weidman's Meeting-house, in Markham.

Conference in Virginia. The Semi-annual Conference in Virginia, will be held this year on Friday and Saturday, the 27th and 28th of April in Brenneman's Meeting-house, in Rockingham Co. A general invitation is extended to all our ministerial brethren to meet with us at that time. Those coming by Rail will stop at Linnville Station and enquire for Bro. Jacob Geil.

JACOB HILDEBRAND.
Conference in Lancaster Co., Pa., will be held on Friday before Good Friday (March 23rd) at Brubaker's Meeting-house, 3 miles West of Lancaster.

Conference in Montgomery Co., Pa., will be held on the first Friday in May (May 3rd), at Franconia Meeting-house.

Conference in Ohio will be held on the third Friday in May, near Orrville, Wayne Co.

Conference in Illinois will be held on the fourth Friday in May, in the church near Morrison, Whiteside Co.

Of the place where the Amish conference will be held this year we are not yet informed.

For the Herald of Truth.

A VISIT TO OHIO.

On the 19th of December, 1876, I went to Elkhart Co., spending two days with friends there. From Milford Junction, I went by railroad to Deshler, and thence to Ottawa, in Putnam Co., Ohio, arriving there in the evening, and walked one and a half miles, where I tarried for the night. The next day I visited Pre. Henry Shank, and two of my sisters.

On Sunday, 24th, there was meeting at Blanchard River Church, and on Christmas at the same place. Both meetings were quite well attended, and we trust our meeting was not in vain. A few days were then passed with friends in Putnam

and Paulding counties. On Friday evening we held services at the house of my sister—widow Myers. On Saturday, five of us went to Riley Creek, to Pre. Abraham Steiner's. On Sunday there was meeting at Steiner's Church.

New Year's day we met with the Swiss brethren in their new house, where a large congregation assembled. The same evening we held services in Steiner's Meeting-house. The assemblage was so large that many could not enter, they remained outside, the night was cold, yet they were so quiet that we believe they could hear what was spoken. This was indeed an interesting meeting to me, and I believe it was so to others. All went away in a quiet and christian way.

January 2nd, Bro. Chr. Steiner conveyed me to Bro. J. M. Brenneman's. We found the aged brother and sister in reasonable good health. Remained with them till the next day, when we attended meeting at Sherk's Meeting-house, and spent some time among the brethren. The 5th, we left Elida for Adams Co., Ind. Attended meeting, on Sunday, in a school-house near Pre. Augsburg's, and another in the evening at Bro. Peter Steiner's house. Monday, went to Garrett, and remained over night with Christian Eyer. Tuesday the 9th, I arrived safely home. The Lord be praised for his kind and protecting care over us and his assisting grace, while absent from home.

May God add his blessing to our labors while among the brethren, that many souls may have been awakened and brought to a knowledge of the truth, through the saving grace of our Lord Jesus Christ. I also thank the brethren among whom I have been, for their kindness. May the Lord protect us all through life's journey, and at last save us with an everlasting salvation. M. W. SHANK.

Lakeville, Ind.

For the Herald of Truth.

SEEK THE LORD.

Dear readers of the *Herald*, it is our duty to live to the honor and glory of God, and to pray daily that we may be a temple for the indwelling of the Holy Spirit; that we, like Joshua might say, "As for me and my house, we will serve the Lord." "Many are called, but few are chosen." Paul writes, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Our Savior's command is, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

In the beginning God created heaven and earth, and all things therein. And God created man in his own image; male and female created he them. They were placed in the garden of Eden. They were pure and holy. But "the serpent was more

subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent. We may eat of the fruit of the tree in the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave unto her husband with her: and he did eat." As Adam and Eve were deceived by the subtlety of the serpent, so also are many thousands deceived by him at the present day.

The whole human family fell under sin and condemnation from this act of our first parents. The Lord looked down in great mercy upon a lost world, and sent his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. God hath made his Son to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.

The Lord saith, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord: For he shall be like the heath in the desert, and shall not see when good cometh. But blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought. Neither shall cease from yielding fruit. The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace saith my God to the wicked. The ungodly are like the chaff which the wind driveth away. They shall not stand in the judgment, nor sinners in the congregation of the righteous, for the Lord knoweth the way of the righteous, but the way of the ungodly shall perish.

There is no other way for the sinner to escape everlasting torment but to come to Jesus, confess his sins, and obey the commandments of the Savior. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse from all unrighteousness. Then we belong to his kingdom, we are new creatures in Christ, old things have passed away, behold, all things are become new. We will then have passed from death unto life.

Dear fellow pilgrims, let us now become

earnest—zealous in prayer that we may hold out faithfully to the end. The time may soon come that the children of God will have to suffer persecution. Satan is the instrument of all wickedness, and many people are willing to do his work. They are the servants of Satan. Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love Him.

BENJAMIN LEGRON.

For the Herald of Truth.

DRESSING OUR CHILDREN.

We as a brotherhood universally believe that plain and modest apparel alone is becoming to Christians. That when we go beyond what is necessary for comfort to our bodies it is pride in the heart that prompts us to do so. We believe that when we have adopted a becoming mode of dress, not to change it as soon as another is aloft. We believe that to wear a worldly, fashionable dress is evidence that the heart has not come to a true knowledge of the humiliation of a Christ-like spirit; and that there must yet be pride, not in the dress, but in the heart which desires to have it.

While we believe that a humble and contrite heart that desires only modest apparel is pleasing to God, how can we think that it matters not what our children wear as long as they are unconverted? If the fleeting fashions of the world are sin, why not as well try to keep our children from them as from all other sin? Might we not as well let them steal, swear, and lie, and say it matters not what they say or do, as long as they are in their innocence? I believe the dress does not hurt the child as long as it is in its innocence, I believe that pride is not in the dress, but in the heart; not of the child, but of its mother, who dresseth it after the fashions of the world. We know the farther we go on in evil practices, the harder it is for *old* or *young* to reform. So if children are brought up in worldly fashions, the harder it is for them to lay them aside when they come to the age of maturity. What we do not practice when we are young, we can easier refrain from when we are old.

I am well aware that it would be inconvenient to dress our children in every respect as we do ourselves, but nevertheless we can dress them in plain and modest apparel as becometh Christian parents. We are taught to pray "Lead us not into temptation." Do we not lead our children into temptation when we feed them with the fruits of pride? Why not send them to frolics and dances, and say it matters not as long they are unconverted? Would you allow your children to swear in your hearing? Would you not punish them for telling a lie? And why? Because it is sin. And if you believe it

is sin for a Christian to dress in the worldly fashions, will you still bring up your children in a path which you believe is sin for you to tread? Do you not wish your children to be Christians? Or, do you think they should serve Satan first awhile, because the children of the world do so? Tell me mother, why is it? Perhaps you say, they will have it anyway when they grow up; but that you cannot tell. We ought to teach them self-denial, that when they grow up they may know how to practice it. We should not allow them that which we fear they will do when they get older. If we do what we can we are free. Brethren and sisters, let us think of these things, Satan is, in many ways, trying to have us do that which is displeasing to our Lord; and in that in which we are least on our guard he will take hold.

L. A. R.

NO REST ON THE WAY TO ETERNITY.

BY D. METZLER.

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, 'I will return into my house from whence I came out, and when he is come, he findeth it empty, swept and garnished.'" Matt. 12: 43, 44.

Here we may well say with the apostle Paul, "Be not high minded, but fear," and again, "Wherefore let him that thinketh he standeth, take heed lest he fall." O! how should we not always watch and pray, and be on our guard: lest the evil one may overcome us, "for he goeth about as a roaring lion, seeking whom he may devour." And Christ saith, "For there shall arise false christs, and false prophets; and shall shew great signs and wonders; inasmuch that if it were possible, they shall deceive the very elect." Among the elect may be a dry place for the evil spirit. Among the true and faithful Children of God, is no nourishment, no pleasure and no rest for the evil spirit; it is a dry place for him; he will meet with resistance, and is invited to flee. The same may be said of the servants of the evil one if they chance to meet with the true children of God, where the conversation is from the word of God, and of heavenly things, to the edification of the soul; there they will find no nourishment, no pleasure, they will become sleepy, for it is a dry place for them.

I have heard persons say, when the subject was turned about reading religious papers, that it did not suit their taste, "for it was too dry reading." Dear readers, if the evil spirit is gone out of your heart, then be watchful; and do not grow weary in well-doing, and do not sit down to rest; lest the evil spirit return, and find the house empty, swept and garnished. Then himself with seven other wicked spirits,

will again enter and dwell there. Then there will come forth from that man many sins; and will be led from one sin into another; and go on the downward road until it is almost impossible for him to come to repentance again.

Remember Lot's wife. She had, with the rest, gone from the city; but as they were on the way she stood and looked back; and she became a pillar of salt. Let us take warning. The man of God, bringing the word of the Lord unto Jeroboam, was charged to eat no bread, nor drink water at that place, nor turn again by the same way that he came. But an old prophet overtook him, and found him sitting under an oak; and persuaded him to return, and he did eat bread and drink water. For this disobedience he was slain by a lion. There is no rest on the way to eternity, and we are traveling on the broad or narrow way as fast as time can take us. "He that is not with me is against me; and he that gathereth not with me, scattereth." But ye, brethren, be not weary in well doing.

CHILD-LIKE MIND.

For the Herald of Truth.

The greatest king the world ever knew made this confession: "I am but a little child." I see before me, as I write, one whose days have not yet reached thrice twelve-months. He can see, hear and talk. Yet his only promise of life and health lies in the continual vigilance of his mother. Have you ever thought that God's watchful care over his children is even greater than that mother's? and much less than this infant have we the power to provide for and protect ourselves; "for in Him we live and move and have our being." If then our helplessness is so manifest, why boast ourselves as strong men? Why fancy that in us only lies the power to do great things?

Christ met this vanity so common to man even in his disciples, and the promptness with which he reproves it, teaches us the dangerous tendencies of self-exaltation. "Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven." Christ, speaking to his disciples the last eve before his death, addresses them as "little children." How tenderly he loved those little children, and how graciously he even manifests himself to those who are willing to be his, in the simple trust of a child-like faith. How free the child from care! It knows no uncertainties, no unbroken clouds of darkness and despair, no hopes crushed by misfortune. It throws all its care upon him who careth for it. And this is just what our heavenly Father asks us to do, that we may be happy. "Seek ye first the kingdom of God, and all things shall be added unto you."

The child believes all things right, and questions not the wisdom and justice of

the parent. But see how great the change in a few years. He now asserts his independence. He refuses longer to be led by the counsel of parents. See the prodigal son asking the father for his portion of the goods. A few years' before he could not have been prevailed upon to go from home; but now of his own free will he turns his back upon the only real friends he has in the world and seeks the society of those who work his ruin. How true a picture of our relation to our Creator. The child-like devotion which refuses to be separated from its best friend, is the true picture of our fidelity to our Savior. The child-heart fears to displease parents, and renders willing obedience. So should our hearts be conformed to God's will, and not dare to offend Him who loves us so supremely. But notice how soon that child learns to spurn those very restraints which tested his affection, and says "I don't care." "I'm old enough to do as I please." And how true is this picture of our ingratitude to Him who always seeks to win us by his grace and goodness.

Let us look at one more picture. The child, at play in forbidden places, falls. Its clothes are badly soiled. With tears it rushes into the presence of its mother and seeks her aid. Let a few years be added to that child and the same mishap occurs. He washes off the dirt, dries himself in the sun, and makes believe he had not soiled himself. How often we are found pretending to wash away our own villainies, that we may appear better than we know ourselves to be, instead of going right to the fountain opened in the house of David for sin and uncleanness. "Whoever shall humble himself as this little child, the same shall be greatest in the kingdom of heaven." Look at the history of the church and see who, under God, have been great men. Invariably men of child-like mind. Humble men who placed no value on their own ability. Abraham said, "I am but dust and ashes." Jacob, "Not worthy of the least of thy notice." Gideon, "The least in my father's house." David, "Who am I?" Paul, "Less than the least." These words are their own confession, and they breathe the same spirit with Solomon's, "I am but a little child." Do we desire to be honored in God's kingdom? Do we seek his abundant salvation? Do we wish to be prepared for great usefulness in his service? Do we earnestly pray for divine acceptance and assurance? Let us remember the words of Christ, "Verily, I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." R. N. KRATZ.

A CHRISTIAN'S LIFE.

For the Herald of Truth.

Dear young brothers and sisters in Christ Jesus. A few thoughts or words

by way of encouragement, to build one another up in the most holy faith once delivered to the saints. It is not yet a year since it pleased the Lord through his Holy Spirit to draw me from the snares of Satan into His marvelous light. How great was the love of Jesus unto us that he came into the world to seek and to save lost sinners. He gave up his life, that by the shedding of his blood, we might be saved. Such love as this was never manifested by man. As our dear Savior has done so much for us, let us praise his great name, and ask him to direct our steps aright, and lead us in the ways of righteousness and true holiness, and that we may also hear the words, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." We should let our light so shine before men, that they may see our good works, and glorify our Father which is in heaven. Remember me, and all mankind in your prayers. ***

For the Herald of Truth.

IS IT CORRECT?

In the Herald of Truth, Dec. No. 1876, page 205, is an article, under the title, "Our Elder Brother," in which occur the following words, "He is bone of our bone, and flesh of our flesh, possessing our nature, being part of the same family." This appears to me incorrect. Menno Simon, in his complete works, second part, page 172, where he treats on the second chapter of Hebrews, teaches a different doctrine. And in our 33 articles, in the 7th article, we are taught that "Adam's corruption of heart, through the fall, is inherent in his whole posterity, so that the heart of man is prone to sin from his youth and evil continually." According to this it would be a manifest inconsistency, to say the least, to believe or maintain that Christ possessed "bone of our bone and flesh of our flesh," for then we must be redeemed by our own sinful flesh which is contrary to the teachings of the Scriptures.

In the 15th article we read, "Therefore to him, the true God of heaven and earth, be ascribed all the glory, honor and praise for our redemption, and not to any created sinful being like ourselves, lest we be found to rob the creator of his glory, and worship and adore the creature by trusting in man and making flesh our arm, and thus depart from our glorious Savior, Redeemer and God and fall into idolatry by seeking the living among the dead, where he is not to be found."

The article above referred to teaches just what most of the acknowledged orthodox Church of the present day claim to teach, in relation to the incarnation of Christ, and so little has been said on this point in our religious journals and by our

ministers in these latter times that many of our own membership are entirely ignorant of the belief of the church on this question, as taught by Menno Simon and the Scriptures.

We cannot by any means accept the doctrine that the body of Christ which was without sin was a body inherited from the sinful flesh of the posterity of Adam, unless we would believe that the virgin Mary was immaculate which few would be willing to do and which cannot be maintained by Scripture, or we must believe that after all, contrary to the teachings of the word, sinful flesh can redeem his brother from the power of sin. But the apostle points out to us the way of settling the question very satisfactorily and without striking the stumbling-stones above referred to, when he says Heb. 10: 5, "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, But a body thou prepared me," a body resembling in every way our human bodies; a body with all the characteristics, qualities feeling, wants and inclination of man, but yet of divine origin and without sin, so that we may well confess that he was the true Son of God, and as such able and especially fitted to redeem us from the power of sin and death. Read the writings of Menno Simon for a more special explanation of this subject. ***

TRUST IN THE LORD.

"In the Lord Jehovah put I my trust, for He is mighty in power and strong to deliver." Seeing "He is able to save, even to the uttermost." Therefore will I trust and not be afraid." "Yea, what time I am afraid I will trust in the Lord, my strength and my Redeemer. O, who is so faithful a friend, so loving a benefactor, as the Lord our God, who is great in mercy, and of tender pity! His compassion is boundless, and His favor is better than life." In time of man's greatest extremity and trouble "He is a present help."

Men should trust in the Lord at all times, in all places, and under all conditions. Trust in the Lord, therefore, O thou tossed and tried, amid storms and calms, on the mountain or on the main, in the darkest hours and in the brightest ones! Amid all the afflictions of this world, and all the exigencies of this life, still trust in the Lord and stay thyself ever upon the Omnipotent arm. "Though he slay me, yet will I trust in Him;" though He grind me in the dust, and his divine compassion seem to fail me! This is the outbursting language of faith, and it will always be honored of God. "O trust in the Lord forever!" "For underneath are the everlasting arms, and the eternal God is thy refuge."

Then, O faintly disconsolate soul, take courage and hope in God, even for evermore. Yes, though my strength fail, and my days grow few, and the world

recede far away, still will I trust in the Lord as my sufficient strong friend, my all in all. Though my eyes become dim with age, and "though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me." Because the Lord has never forsaken, any who trust in Him, He never can, He never will. Therefore trust in God all thy journey through; in life, in death, and forever.

Though I cannot indeed trace the footsteps of my divine God at all times, yet at all times I can trust in His holy name. Though green pastures become brown, and the verdant leaf become scar, while mutation and decay appear on every hand, "yet will I triumph in the Lord, and praise the God of my salvation." How favored, indeed, through time and eternity, is he who trusts in the Lord with all his heart. "He shall be as a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." And further still, his heart shall be glad, his pathway joyous indeed, while above him his heavens shall be luminous more than with a thousand suns. Trust in the Lord, then, all ye people. O trust ever in the name of the Lord, and abide perpetually under His wings! So shall thy soul become fat and flourishing, thy Redeemer be thy faithful guide, and "at eve it shall be light." O "blessed is the man that trusts in Thee." — *Words of Faith.*

WE WILL SEE JESUS.

The glory of heaven will be in seeing Jesus. "A little while, and ye shall see Me, because I go unto My Father." "Where I am, ye shall be also." When we return home after a long absence, it is not the house, or the furniture, or fireside that awaken our joy. It is meeting the loved ones. If they have gone, every forsaken room or empty chair is an agony. So in our Father's house it will not be the pearly gate or the streets of gold that will make us happy. But O! how transcendently glad will we be when we see our Lord! If we ever weep in heaven, it will be tears of joy at meeting Jesus. Perhaps in that "upper room" also He may show unto us His hands and His side, and we may cry out with happy Thomas:—"My Lord, and my God!" — *Dr. T. L. Cuyler.*

Only those who have permitted the love of God to operate upon their hearts, can indeed love others as themselves, and from love do good to those who hate, abuse and wrong them. To love such is a commandment which the worldling cannot fulfill, nor believe it possible to be fulfilled. It is indeed not in the power of man to fulfill it, for man's nature is selfish; but the love of God which does it continually towards all men, will, if received into the heart, also do it in and through man.

Children's Department.

LOVE THE LORD.

"Help us, Lord, each one to say,
I will love the Lord;
May we show thee, every day,
We do love the Lord.

May our deeds and words of love,
Faith in Christ, our Savior, prove;
May He gather us above,
There to love the Lord."

For the Herald of Truth.

LOVE YOUR PARENTS.

Dear children, Have you ever considered how much love, kindness and obedience you owe to your parents to repay them for the troubles, cares and anxieties you have caused them in your infancy; and how many sleepless hours your mother has spent in watching over, and caring for you? How often when she has labored hard all day, and in the evening laid her wearied body on her bed to rest, but ah, how soon she was waked from sweet sleep by a cry from you. In the morning she would rise nearly as tired as when she laid down, caused by being so frequently disturbed by you. You must remember, however, that she had to work hard again that day.

That was not the only night she got but little sleep on account of you; but many, many nights you disturbed her rest. And when you grew a little larger, so that you could walk about, you caused her to make many a step to keep you out of mischief. Your dear mother had to make your clothes, and keep them clean and in order for you, and prepare food for you to eat. Do you not remember many things your mother did for you? I think I hear you whisper, Yes: at least you know it is so. O, how kind then you should be to your mother. Your father, also, had to work hard to earn something to buy your clothing and food. And did you not cause your parents a great deal of trouble by disobeying them ever since you were big enough to work a little? Have your parents not often told you to do something, and you did not do it?

Did they not tell you that you must not keep bad company, or go to bad places, or dress after the fashions of the world, and you refused their good counsels? Do you not know that your disobedience causes them to shed many a tear for you?

Now, dear children and youth who read this, can you not recollect that you caused your parents so much trouble many times in your childhood? I hope you will now feel that you owe them a great deal of love and kindness, and that you will begin at once and obey them, and do for them what you can to repay

them. Yes, love and obey them while you are yet young.

There are a great many children who have no mother; many have neither father nor mother to take care of them. God called them away by death when they were infants, and now they have to live with strangers. How would you do, dear children, if God would take away your parents? It is when we have lost a mother that we can really feel or know the need of one.

I have no mother now. God took her away when I was yet young, and since I have grown up, I have often thought how much trouble I caused her in my childhood days, and how much I would do for her and love her if she were yet alive. I believe she is much happier than if she were here. I believe she dwells in that happy home above, where I hope once to meet her. I hope, dear children, you will all try to be good, love and obey your parents; and above all things love God your Creator. Ask Him for Jesus' sake to give you His Spirit, to keep you from sin, and at last bring us all home to live with Him in Heaven. M. M.

THE HALF-WAY PLACE.

"John," said the teacher, "have you found the beloved disciple's place in Jesus' bosom? Are you with Him to-day?"

John's eyes and glad smiles said even more than his "I hope so."

"And, Fred., how is it with you?"

I guess, if there's any half way place, I am there," said Fred, who had been halting sometime between Christ and the world.

"And how long do you mean to stay there?"

"I don't know. I can't get any further."

"Ah, you mistake. Where is the half-way place? Where would it have been to the prodigal had he stopped there? Still a long way from home. No father in sight. No home near. No food. No clothes. No fatted calf. No golden ring. The feast not made. He never would have heard those precious words, 'My son was lost, and is found.' He would still have been lost. Half-way home would have been no better than the far country. But there is no half-way place. Half a Christian is still a sinner. Half-way to heaven is nowhere near the pearly gates. Half-way to Christ is still on Satan's ground, for 'he that is not with me is against me.' Christ wants your whole heart or none. Do you like half-way friends?"

"No; I despise them."

"Do you suppose Christ wishes such friends? Do not stop any longer where you are. If the Lord be God, serve Him, if Baal, follow Him."

The half-way place, if such there be, is Satan's favorite ground.

GOD'S WITNESSES.

The testimony of our lives is stronger than that of our lips. There is an eloquence in our words; but a consecrated life often carries conviction to the most skeptical and unbelieving. The sufferings of the apostles have proved a stimulant to the Church throughout all past ages, and the flames which consumed the martyrs buried the seeds of truth in the hearts of many of their persecutors.

When a sinner makes a public confession of the religion of Jesus, the world says, "We will see," "By their fruits ye shall know them." His life and conduct must demonstrate the truth of his conversion, before we can be convinced of the sincerity of his profession. Christ living in the heart will cast out every vile thing. The Christian's God is a jealous God. His glory He will not give to another. He shines in the life of every believer in whose heart He abides. Frequently, the most unpretending Christian has proved to be God's chosen instrument in accomplishing great results in the Church and world; and the silent believer, by his walk and conduct before men, has preached the most eloquent sermons. A deaf mute standing up for Jesus, with streaming eyes and hand upraised toward heaven, gave his testimony, which thrilled and overwhelmed an audience. "Whosoever shall confess Me before men, him will I also confess," said the blessed Jesus. There are times when we must confess Him, even if it provoke a bitter persecution. The blessed John, saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. God has never been without witnesses in the world. His Church has always been a witnessing Church, and His people in every age have been compelled to bear reproach for His sake. A consecrated life is like a city set on a hill, it cannot be hid. This truth is clearly demonstrated in the history of the youthful and devout Daniel; so pure was his life that his enemies, who hated him with a cruel hatred, could find no error or fault in him, and they said among themselves, if we accuse him it must be concerning his fidelity to the law of his God. Then all the nobles and chief officers conspired to destroy him. But Daniel continued to let his light shine, and such was the effect of his integrity, that Darius, king of the Medes and Persians, acknowledged the divinity of the God of the Hebrews, by writing letters to all nations, and making a decree; that in every dominion men should fear and tremble before the God of Daniel, who is the living God, whose kingdom shall not be destroyed, and whose dominion shall be unto the end.—*Christian Standard.*

Hear instruction, and be wise, and refuse it not.

Miscellany.

SOMETIME.

"Sometime, when all life's lessons have been learned,
And sun and stars forevermore have set,
The things which our weak judgment here have spurned,
The things o'er which we grieved with lashes wet,
Will flash before us, out of life's dark night,
As stars shine most in deeper tints of blue;
And we shall see how all God's plans are right,
And how what seemed reproof was love most true."

ARE WE GRATEFUL TO GOD?

We live in a world, all the circumstances of which are the effects of Infinite Wisdom. We are surrounded with wonders on every hand; and therefore we cease to admire, or to fix our attention on any one of the wonders daily presented by God. We have never been accustomed to contemplate, or to inhabit a world where benevolence and wisdom are not displayed; and therefore we are apt to imagine, that the circumstances of our earthly existence could not have been otherwise than they actually are. We behold the sun in the morning, ascending from the east, a thousand stars are seen in the canopy of the sky when he has disappeared in the west, we wish to move our bodies, and, in an instant the joints and muscles of our hands and feet perform their several functions. We spread out our wet clothes to dry, and in a few hours the moisture is evaporated. We behold the fields drenched with rain, and in a few days it disappears, and is dispersed through the surrounding atmosphere, to be again embodied into clouds. These are all common operations, and therefore thoughtless and ungrateful man seldom considers the obligations he is under to the Author of his existence, for the numerous enjoyments which flow from these wise arrangements.

But were the globe we inhabit, and all its appendages, to remain in their present state, and were only the principle of *evaporation* and the *refractive and reflective properties of the air* to be destroyed, we should soon feel, by the universal gloom which would ensue, and by a thousand other inconveniences we would suffer, what a miserable world was allotted for our abode. We should most sensibly perceive the wisdom and goodness we had formerly overlooked, and would most ardently implore the restoration of those arrangements for which we were never sufficiently grateful. And why should we not *now*—while we enjoy so many comforts flowing from the plans of Infinite Wisdom—have our attention directed to the benevolent contrivances within us and around us, in order that grateful emotions may be hourly arising

in our hearts to the Father of our spirits? For the essence of true religion consists chiefly in *gratitude* to the God of our life, and the Author of our salvation; and every pleasing sensation we feel from the harmonies and the beauties of nature ought to inspire us with this emotion. "Hearken unto this, O man! stand still, and consider the wonderful works of God. Contemplate the balancings of the clouds, the wondrous works of Him who is perfect in knowledge." "He hath made the earth by his power, he hath established the world by his wisdom. When he uttereth his voice there is a noise of waters in the heavens; he causeth the vapors to ascend from the ends of the earth and bringeth the winds out of his heavens."—*Dr. Dick.*

A REMARKABLE DREAM.

While in Hannibal, Missouri, last week, Dr. B. T. Norton, a family physician, well known in that region, whose word may be implicitly relied upon, related to me the following remarkable circumstance with regard to the fulfillment of a strange dream by Mr. Richardson, of Carroll Parish, Louisiana:

In the year 1855, Mr. Richardson was a wealthy planter, a man of influence, sober, and kind to his family, though he often boasted of his infidelity and was a despiser of Christ; yet his position in the community was such that he was generally respected. His wife was a cultivated Christian lady, had given her heart to Jesus in her childhood, and with her children was a regular attendant at church. But her husband had never entered the house of God with her since their marriage. One Saturday evening Mr. Richardson said: "I will go with you and hear Rev. Judge Lane, of Mississippi, preach to-morrow." The Judge was well known in all the region, and it was considered a remarkable thing that he should turn preacher.

That night Mr. Richardson dreamed "that he was in a new box, shaped like a coffin, floating down the Mississippi River, without any way of saving himself. Finally the box sunk and he in it." He got up and walked the room awhile, then laid down again and dreamed the same thing the second time. In the morning he said to his wife, "I had a foolish dream last night; it is so silly I am ashamed to tell it," yet in a laughing careless manner he related his dream. Within one hour's time he was taken sick; his physician came and said to him, "You must soon die; if you have any business transactions to arrange attend to them as soon as possible." Mr. Richardson said to him, "Doctor, do you think I must die?" "Yes," he answered, "you must, and that very soon." Mr. Richardson replied, "I defy God Almighty or Jesus Christ to kill me;" then, turning to his wife, he said, "Wife, bring your Bible and all your religions

books and place them on the table; now bring all my infidel books and place them along side of yours." She did so. He then added, "I have never for one moment doubted your Christianity; your daily walk, conversation, and deportment for the last seven years have been uniform. If I must leave you, my request is that you continue to live the life of a Christian, loving and serving your God." He then said, "Take all those infidel works of mine, every one, and cast them into the fire; burn them before my eyes; they have been my ruin; they shall never ruin my children." Turning again to his wife he exclaimed, in despair, "How can I die and meet my God? I defy him to kill me. I have despised Him and Jesus Christ from my boyhood to this hour."

He then sprang up, saying, "This room is full of devils; do not let them take me away; call in the servants to assist you, for hell will be my portion forever; but if God is determined to kill me don't let me be buried here in the low-lands beside the Mississippi River; you remember the eighty that were interred here in that long ditch, who died with the cholera in 1832, on a steamboat; the bank is washed away and the channel of the river now runs over the spot. I want you to take my body down the river to Vicksburg and bury it in the high ground."

He then continued for hours to blaspheme God in language that cannot be repeated. One would almost think that he had the *delerium tremens*; but he was a sober, temperate man. As he drew near the confines of eternity, he exclaimed, "My old companions have left me; stay with me, my dear wife, and keep those fiends out of the room. Jesus Christ, I will not meet you. I know I am lost, lost, lost forever. I shall never meet my dear wife again, and my little children I shall never see again in this world or the next." So he died in utter despair.

There were few steamboats on the Mississippi River in those days. His body was put into a coffin, placed in a large skiff destined for Vicksburg, where it was his wish to be interred. While on the way a heavy storm arose, and the men in the skiff were compelled to make for shore; but before they reached it heavy waves rolled over the skiff, washing the coffin that contained the infidel's body out into deep water, where it sunk to rise no more until the resurrection morn, when it shall be said, "Arise, ye dead, and come to judgment."

I feel assured that every word of this remarkable death-bed scene is true. Dr. Norton repeated it to me twice, and then, that I might make no mistakes, I asked him to write it out. I thought some of your readers might make use of it in sermons or social gatherings, to warn the careless and indifferent sinners of their danger, and how their views will change as they approach the hour of death.

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MOMENT BY MOMENT.

THE WAY TO EMINENCE.

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OBITUARY.

HERALD OF TRUTH

Married.

Jan. 30th, by Isaac Myers, JOHN BUEGHHOUSE
and MINERVA MYERS, both of Bedminster,
Bucks Co., Pa.

Died.

Mennonite grave-yard the 15th, at which time appropriate remarks were delivered by Pelocks and J. Blouch.

on the occasion.

E—S E Ebersole, Jacob D Ebersole, Benjamin Elcher, Cornelius Ewerts, A B Eshleman, T C Eash, Elias Eby, Samuel Eshleman, Sam

Henry T Schrock, N F Shaeffer, Jonas J St
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main your sincere well-wisher; and may the grace of God be with you and all them that love the Lord Jesus Christ."

HENRY HUNSICKER.

To Christian Herr, Pequea.

The foregoing letter breathes forth the spirit, not of the cold formalist, but of the warm-hearted, devoted child of God, and thereby as also in the contents, gives evidence that the life of God truly did exist in the church.

We will here give two other letters from Christian Nissly to the same person. Nissly also was a bishop in the church at the time when he wrote these letters, and from them it may be readily seen by what spirit he was moved. We are informed by such as were well acquainted with him, that he was a strict disciplinarian, from which we may conclude that he must also have been faithful in observing the rules and ordinances of the church. He was ordained to the ministry in 1803, and died in 1831.

Mount Joy Tp., Lancaster Co., Pa.,
March 5th, 1818.

"A friendly greeting to you, beloved and respected friends, Christian Herr, and family, and all who may hear this, I send you all a sincere and friendly greeting, in and through the great love, grace, and mercy of God, which appeared unto all men through Jesus Christ, and may the cooperating power of his Holy Spirit be with you. Amen.

"Dear friend and brother, through the abundant and gracious light and knowledge of God, which is in Jesus Christ, I will seek to become more obedient and faithful by the keeping of his commandments, through crosses, trials and temptations, and to endure to a happy end, which the Lord the righteous Judge promised to give to all them that love his appearing. I do not intend to love his time because I am convinced that you are not ignorant of that which God requires of the children of men, namely, that they should love him with all their hearts, and with all the desire of their souls, and his fellow-man as himself: on these commandments, says Christ, hang all the law and the prophets. Mark those who have prophesied of Christ and the new Testament! How could it have been made so as to be more easily understood? Again, he says, Whatsoever ye would that men should do to you, do ye even so unto them. O, this will I ever bring home to my own heart, into the secret chamber, where all believing souls rejoice in spirit, and love each other as brethren and sisters; and unite together as members of the body of Christ, which is the communion of the saints. Then will all such hearts and souls be able to unite themselves with him as the bridegroom of

their souls, and have the hope of a better portion in eternity.

"The entire purpose and object of my writing is only to show you my love, and put you in mind of the little acquaintance we so unexpectedly made and enjoyed together, and since we also by writing may converse together, though we may be absent from each other. We are, thanks be to God, all well, and hope this may find you the same, desiring to be remembered by you all." CHRISTIAN NISSLY.

Mount Joy Tp., Lancaster Co., Pa.,
Feb. 10th, 1820.

"Dearly beloved Brother Christian Herr, family and friends, and all whom this may reach, a sincere and friendly greeting to you all, through the great love, grace, and mercy of our heavenly Father, in and through Jesus Christ. Amen. The reason of my writing to you is alone the remembrance of sincere love to you. For a long time already I have desired to have a conversation that might strengthen our love, and prove edifying; therefore, I send you this to show you that I often think of you, and that I have this confidence in you, that though we are not together personally, we may yet, in mind and spirit, comfort ourselves and rejoice in God and in his grace, and truth, and in the righteousness of our Savior Jesus Christ, as Paul writes to his believing brethren, 'Rejoice in the Lord always; and again I say, Rejoice.' In such joy may the Comforter, the gracious and blessed Savior fit us that we may comfort ourselves and encourage and edify ourselves one among another, that we and all men may consider our salvation, and make a proper use of the precious time of grace, that many precious souls may be brought to his rest, and to the heavenly feast where all things are ready, and nothing wanting except the coming. I for my part have always to complain of my weakness and inaptitude, to place my candle upon the candlestick, that it may give light to all them that are in the house. But that for which I feel the most sorry is that there are so many different opinions, and that they seek to hinder each other in the way, while we all believe in one and the same God.

"I am reminded of what Paul says, Romans 10: 2, 'For I bear them record that they have a zeal of God, but not according to knowledge.' This Paul himself experienced when he was so zealous for the traditions of the fathers, when by the brightness of the Lord he was brought to the knowledge of the Lord. Through which circumstance many were led to believe in Christ, as you, beloved brethren and sisters, all abundantly know, and it is not necessary that I should teach you, but it affords me the greatest pleasure to manifest to you a small token of my love, and to say any thing from the word of life that may be beneficial unto eternal

life, in order that we may thereby comfort, encourage, and edify one among another, because we do not know how soon the Bridegroom will come. Yea, that we may choose that better part, and with the children of God suffer a little affliction which hath the promise of great reward and will be the inheritance of those that abide in the faith, and with the help of God, finish their course. All these shall obtain the crown. Amen.

We are, thanks to God, all well, and hope this may also find you the same. I commend you all to God and his grace, and wish to you the kiss of peace. Written out of love and in memory of your friendship."

CHRISTIAN NISSLY.

MARIA NISSLY.

To Christian Herr and friends.

We have now another letter written by Jacob Hostetter, Bishop of the church in the northern part of Lancaster county, to Christian Herr and wife, sometime after they had united with the church. Peter Eby was, at the time, Bishop of the district where Herr lived.

August 1st, 1818.

"A friendly greeting to you, my dear brother and sister, Christian Herr (Pequea), and wife, and I hope these lines may find you well, which would afford me sincere pleasure; but should it not be the case, we must receive with patience what the Lord may see fit to bestow upon us. Afflictions are often sent to us of God as means by which we may be brought nearer to him. This has already been the experience of many, and through afflictions many have been converted to God. I have often said that the enjoyment of health is the noblest gift of God that we can enjoy in the time of grace. May God give grace to all that from him have obtained the light, that they may live to the glory of God, for not one will regret in that eternal world of joy, when this life is past. I repeat it, we should be zealous to work out the salvation of our never dying souls in the days of health. This, however, can be done only by renouncing sin and true self-denial, and in keeping the commandments; for Jesus says, 'If any man will come after me, let him deny himself, and take up his cross daily, and follow me.' In the keeping of his commandments we have, through grace the promise of eternal life, as we may plainly see. Luke 10: 25-28. There the Lord said to the inquiring lawyer, 'This do and thou shalt live.' In Rev. 22: 14, we read, 'Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.' Therefore it is necessary to follow the teachings of his word and give heed to the same according to Matt. 5: 17. 'This is my beloved Son: hear ye him.' And the apostle says, Acts 3: 22, 23, 'For Moses truly said unto the

fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you; and it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people."

"From this we may understand that God, through his Son Jesus, made known unto us his will, for in Baruch 4: 1, we read, 'This is the book of the commandments of God, and the law that endureth for ever: all they that keep it shall come to life; but such as leave it shall die.' So also in John 14: 21, we read, 'He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me, shall be loved of my Father, and I will love him and will manifest myself unto him.' Again, in the 24th verse he says, 'He that loveth me not, keepeth not my sayings.' Brethren and sisters, and all who have bowed our knees and opened our lips before God and the church, and have accepted his word, and sealed it with the covenant of baptism, as the apostle says, 'As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and established' in Him. 'For we are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ.' Therefore we are in duty bound by the covenant of baptism to observe all things whatsoever he commanded us, for so the Savior teaches. 'Teach them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world.' Therefore, let us not be discouraged in the work which we have begun, but with the help of God, become faithful soldiers. For the crown is not in the beginning, neither in the middle, but he that endureth to the end shall be saved.

"Therefore we have to wage a continual war against our enemies, before we obtain the crown, as a certain writer expresses himself, That he in this world has three enemies, viz: The devil, the world, and his own flesh and blood; and this no doubt every awakened person will experience. Therefore, the Savior in his word, has provided an excellent means, because he himself, on the mountain experienced the temptation of the devil: and this means is watching and prayer, which he commanded to all his followers. Yea, we are to watch and pray, and walk in humility; for humility brings us great blessings, and thereby we obtain grace from God; a great deal depends upon this, and he who possesses this virtue is protected in his soul, blessed in his walk, blessed in time and happy in eternity.

"These are the strongest weapons of defense which the true follower of Jesus Christ has to bear, for we know, in a temporal sense, when an enemy is encamped before a city, and the city places her

guards before the gates of the city, and the guards fall asleep, the enemy that is before the city may easily enter and spoil it; just so it is when we cease to watch over our hearts and neglect prayer; then comes the enemy to spoil the city of the heart; for Satan is ever busy in his efforts to lead man from the narrow into the broad way, because he is the enemy of the happiness of the souls of all men.

"I have not written this as though it was a new thing to you, for I know that God has already given you so much light and knowledge that you fully comprehend the danger of the soul, but I have written it, prompted by a true and sincere brotherly love as an encouragement to you to exert yourself to become more and more faithful in living according to the will of God. Brother and sister, if we only could exert ourselves with all zeal and earnestness to walk in the light, as the apostle John directs us, 1 John 1: 7, 'But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son, cleanses us from all sin.' Amen.

"Continue in prayer, and watch therein; pray also for me, that the Lord may open the door of his word to me that I may speak of the mysteries of his grace, and that he may reveal unto me what I shall say; and I will also remember you in my prayers as much as the Lord gives me strength." JACOB HOSTETTER.

We will now hear another testimony from Henry Kolb, from Montgomery county, and then close for this time. His letter was also written to Christian Herr, after he had been chosen to the ministry.

"A friendly greeting to you respected friend, brother, and fellow-pilgrim in the Lord; also to your ministers, and the whole church. Although not personally acquainted with them, we are under the same bond of peace, and through the grace of Jesus Christ, are bound together as one body, and the same spirit; one baptism, one God the Father of all. With this assurance I wish to you and us the grace of God, peace through Jesus Christ, and the cooperating and comforting power of his Holy Spirit, through whom we may be fitted and made worthy to every good work in Christ Jesus our Lord, to whom be the glory for ever. Amen.

"Your visit last fall has induced me to write these lines, because it was a great encouragement to me. Your company was especially pleasant to me. I have often thought of you, especially of the time when I left you in Franconia; but there also nothing was left me but to say, Go on in the name of the Lord. The Lord will be with you. Do his work, and he will lead you till under his blessing you may reach your home in peace. I was reminded of the words of the poet:

'An Gottes Gnade und milden Segen,
Ist alles ganz und gar gelegen;
Und ohne Gottes Huld und Himmel's Gunst,
Ist alles Menschen thun umsonst.'

"Finally, my brethren, says the apostle, Be strong in the Lord and in the power of his might: put on the whole armor of God, that ye may be able to stand against the wiles of the devil. Eph. 6: 10, 11. Sincere prayer will make us strong to withstand all the fiery darts of the wicked. Therefore, since we know these things, let us be zealous, for we all desire to behold each other there in that glorious brightness of God, where there is joy and fulness of joy for ever and ever at his right hand * * * * *. With this I will close. You will, however, find my writing full of weakness and imperfection, but if I could have made it better I would have done so. The apostle commends his brethren to God and the word of his grace, who is mighty to preserve, to edify, and to give the inheritance unto them that are sanctified. If the apostle gave this commendation, why should not we do likewise? Written from your weak brother, friend, and well-wisher."

HENRY KOLB.

To Christian Herr, Minister of the church in Lancaster Co.

Lower Salford Tp., Montgomery Co., Pa., June 1st, 1824.

In this last letter we have omitted several irrelevant passages, and in all the foregoing letters we have taken the liberty to make the necessary grammatical corrections, and sometimes have changed the phraseology so as to make the meaning of the writer more clear, but in no case have we changed the author's meaning.

Our object in giving these letters is to show our readers the spirit which pervaded the hearts of the men who wrote them. To show whether we might reasonably conclude from the tenor of these letters, that the writers were unconverted and unregenerated persons, or whether we might conclude that they were prompted and directed by the love of God; that they felt a warm interest in the church, and especially in the recently converted; that they in christian love and zeal sought to fulfill their duties. If they had been light-minded and jesting characters, unconverted and not full of the grace of God, speaking of his love, of the salvation of men, of our duties to God and of the christian virtues, they would much more have written of the thoughts and things with which their hearts were filled, "for out of the abundance of the heart the mouth speaketh." We also observe that these letters were written by different men, from different churches, and differ-

ent places, which gives us reason to believe that the mind and spirit manifested in these letters, prevailed, at least, among the ministry pretty generally. On the whole, these letters give us a very excellent testimony of the spiritual life then existing in the church, and if we compare it with the testimonies given in the preceding numbers, it harmonizes well, and thus we have a two-fold evidence of the correctness of our assertions, that the church in this time was not a dead church, but a living church. God grant that it may always remain a living church.

In our next we hope to bring still other evidences in proof of these things.

For the Herald of Truth.

SACRIFICING TO MOLECH.

BY DAVID BURKHOLDER.

"They (the children of Judah) have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart." Jer. 7: 31.

Molech is one of the earliest idols of which we read in the Scriptures, and his peculiar sacrifices were infant children. History tells us that the image was a statue of brass or copper, with the head of an ox and human hands, so extended that any object to be sacrificed might be lodged in them. This idol was erected in the valley of Hinnom, near Jerusalem, and the image is stated to have been hollow within and capable of being heated red hot. When this was done it is said, the sacrifice, whether animal or child, was placed within its arms and dropped into the fire beneath. In this case, at least, they beat the toph, or Syrian drum, to drown its cries, and hence the place of sacrifice was called Tophet—the image of hell itself.

The Canaanites worshipped this idol, and Moses says to the children of Israel, "When the Lord thy God shall out of the nations before thee whither thou goest to possess them, take heed to thyself that thou be not snared by following them, for even their sons and their daughters they have burned in the fire to their gods." How often was this commandment transgressed, the true God forsaken, and the idols worshipped? Dear reader, perhaps you may think, O, how happy are we who are living in a civilized and enlightened age of the world, in a Christian land, where the horrible practice of sacrificing children to idols is not practiced. I believe that we are safe in saying that there are at this age more children sacrificed to Molech than there ever were at any period of the dark ages. Perhaps not to images of brass, but to devils, as David says in

Ps. 106: 37. How is this done? some one may ask. Come and see.

Solomon says, "The rod and reproof give wisdom, but a child left to himself bringeth his mother to shame." Prov. 19: 15, which is indeed so when parents permit their children to follow their own sinful inclinations, spending the Sabbath (which God commands us to keep holy), in all kinds of vain and idle amusements, such as playing ball, hunting, gathering nuts, and berries, &c., frequenting rum-shops and billiard saloons, (vulgarily, and I think not inappropriately called hell-shops) where, influenced by the very dregs of society, they become professed gamblers, rioters, debauchers, and bacchanals; debasing themselves to the depth of infamy, even below the level of the beast, which brings poverty and misery into their families; and when trouble and disappointment arise, they resort to these places to drown their sorrow in the bowl of intoxication, and thus cause premature death to the body and perdition to the never dying soul, leaving poverty-stricken widows and orphans behind, dependent on the mercies and good will of more respectable people.

If parents do not restrain their children from following such a course, they are indeed sacrificing them to devils, to Baal—the god of wine and inebriation, because it is declared in God's holy word which stands firmer than the pillars of heaven, that such shall not enter the kingdom of God. If parents give consent to their children to indulge in all the vain fashions of the world, saying there is no harm in them, that outward adornment has nothing to do with christianity, or the welfare of the soul; and if they dress their innocent little lambs with such things as they themselves would be ashamed to wear, and at the same time claim that there is more harm in exposing children to the derision and mockery of the world by having them dressed in plain and modest apparel, than there is in dressing them in conformity with the world, and thus avoid them being laughed and spurned at, it is loving the world more than the Savior, and therefore those that thus do cannot be his disciples. This might do well enough if it were not for the cross which the Christian must bear, and the valley of humility through which he has to pass, which will teach us to restrain our children from pride and pomp and not to sacrifice them to the god of fashion by teaching them to travel on the broad and downward road to destruction. The Savior says, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God."

If we would endeavor to point out all the diverse ways in which children are sacrificed to Satan, it would fill a volume; therefore I will be as brief as I can without naming many more; but I would wish to draw the attention in particular to one

more of these evils. It is called, *A Sunday School Picnic*. Here Satan, in order to obtain more victims, assumes the form of an angel of light; the whole programme is clothed in a garb of religion; the proceedings are said to be opened with prayer by Rev. —, followed by a speech from Rev. —; the ensign is raised bearing the inscription, "In God we trust," and the rest of the day is devoted to carnal pleasure, such as balloon ascensions, music, eating, drinking, idle conversation, and vain pleasures, and perhaps a dance after night. Look at the inconsistency—trying to serve two masters, which is impossible.

The great "I AM" says, "I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not bow down thyself to them nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation." Thus we see that uniting the name of the Lord with idols is the greatest insult to Jehovah, and worse than mere idolatry. If the world alone would keep such feasts in the name of the world, we would not deem it strange; but when such as claim to be regenerated, without sin, at peace with God, and ready to say, I know that if I were to die to-day I would go to heaven, participate in such idolatrous entertainments, we feel surprised; especially of those who claim to be chosen vessels of the Lord, ambassadors in Christ's stead, or watchmen on the walls of Zion.

We read in the Bible of a similar picnic celebrated by Aaron and the stiff-necked Israelites. When Moses was in the mount with God to receive the tables of the commandments, the people gathered themselves, together unto Aaron, saying: "Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him," to which Aaron in his weakness readily consented. "Aaron said unto them, Break off the golden earrings which are in the ears of your wives, and of your sons, and of your daughters, and bring them unto me;" and Aaron fashioned them into a molten calf; and they said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." When Aaron saw it he was not willing that the Lord should be entirely forsaken. So he built an altar before the golden calf, and made a proclamation, and said, "To-morrow is a feast to the Lord." This was also all to be done in the name of the Lord, and it is said, "They rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play."

Here they also tried to serve two Gods.

They first offered sacrifices to the Lord, and then devoted themselves to the golden calf with eating, drinking, singing, shouting and dancing. We are also informed how displeasing it was to God. He says unto Moses, "They have corrupted themselves. Now therefore let me alone that my wrath may wax hot against them and that I may consume them;" and had it not been for their mediator Moses, who prayed for them, it seems that God would have destroyed them; but on account of Moses' intercession, the Lord repented of the evil which he thought to do unto the people. I have often thought that were it not for the Mediator Jesus, at the right hand of God, interceding for the people at such ungodly feasts as are held throughout the land, the anger of an offended God would wax hot against them; but Jesus makes intercession for them as for numbers of the ground, saying, "Lord, let them alone this year also, till I shall dig about them and dung them, and if they bring forth fruit well, and if not, then cut them down."

Knowing the terror of the Lord, let us follow the advice of Joshua, where he says, "Choose ye this day whom ye will serve; but as for me and my house, we will serve the Lord." Or that of Elijah, "Why halt ye between two opinions? If the Lord be God, then follow him; but if Baal, then follow him." This will tell us that such picnics, the way they are conducted, are an abomination in the eyes of God; and if we send our children there and make them believe it is acceptable to God, we lodge them in the arms of Molech, ready to drop into the fire that shall never be quenched, and where the worm never dieth. How would a parent feel if it were his lot to stand at the bedside of his dying child and hear from its lips its last words, which frequently occur, "Father, I have ruined my soul by going to frolics, and now I am going to the bottomless pit, and it is your fault, because you have never warned nor told me that it was wrong." O what feelings of horror would this excite! Would it not break a heart of stone, and soften it to repentance? Yea, it would sink proud man to his proper level with worms. This should awaken every parent to a sense of duty, to try and avoid such evil, by bringing up his children in the nurture and admonition of the Lord, in pure religion, undefiled before God, and unspotted from the world.

Solomon says, "He that spareth his rod, hateth his son, but he that loveth him, chasteneth him betimes." "Thou shalt beat him with the rod, and shalt deliver his soul from hell." "Foolishness is in the heart of a child, but the rod of correction will drive it far from him." Now we know by experience that there is more truth in these proverbs than poetry. They teach us that a responsibility is devolving upon every parent to keep his children in the path of rectitude. When

we turn to the history of Hannah, we find an example worthy of imitation; as soon as she had weaned her son Samuel, she brought him unto the house of the Lord in Shiloh, and consecrated him unto the Lord all the days of his life, where he ministered before the priest Eli. And what was the result? Why "he grew, and the Lord was with him, and did let none of his words fall to the ground, and all Israel, from Dan unto Beersheba, knew that he was established to be a prophet of the Lord. The conduct of Hophni and Phinehas, the sons of Eli, was directly the reverse. They were sons of Belial; They profaned the service of the Lord, and so shamefully treated those who came to offer sacrifices that they abhorred to bring them, and besides this, committed lewdness with the women that assembled at the door of the tabernacle, and thus brought great evil upon Israel.

"The Lord said to Sammel, Behold, I will do a thing in Israel at which both the ears of every one that shall hear it, shall tingle." "When I begin I will also make an end." He denounced judgment against the house of Eli, because "his sons made themselves vile, and he restrained them not;" therefore God delivered them with the people into the hands of the Philistines, and there were slain in one day thirty thousand in Israel, including the two sons of Eli. The ark also was taken, and when Eli, who was now ninety-eight years old, and whose eyes were dim that he could not see, heard the fate of his sons and of the ark, he fell from his seat backward, and brake his neck, and "the glory departed from Israel."

Behold the great difference between Samuel, whose mother consecrated him to the Lord all the days of his life, and Hophni and Phinehas, sons of Belial, who made themselves vile and their father restrained them not. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service; and be not conformed to this world: but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12: 1, 2.

For the Herald of Truth.

A NEW START IN LIFE.

BY H. B. BRENNEMAN.

As I was on my way from the country, a short time ago, where I had been to attend services, to my home in the city, walking along alone, I was overtaken by two young men in a one-horse sleigh; I stepped aside to let them pass, but as they came up even with me, they halted, and bade me the time of day; one of them whom I immediately recognized, but had not seen for several months, speaking

my name, and saying, "I think we can make room for you in here." Being somewhat tired, I accepted the offer, thanked them and got in. We had not gone many rods, when the one with whom I was acquainted, looked me in the face with a smiling countenance, and said, "Just one year ago the ninth of this month, I made a new start in life." "In what way?" I asked. "I started to serve the Lord," was the answer. "I rejoice to hear that," I replied, "and have you found it pleasant? has it proved to be real? has it been to you what you expected?" "O yes," he answered, "it has been to me far more than I expected, and I only wonder at myself for not having made the start sooner. It has afforded me more real happiness and pleasure than I enjoyed in all my life before. I have been on a visit to my old home to see my mother and step-father," he continued, "and it was the most pleasant Sabbath I ever spent at home."

He had scarcely finished speaking when his companion broke in, saying, "I too, set out at the same time to seek Jesus, and I tell you, the last year has brought more comfort and happiness to my soul than all the other years of my life." They then both related their trials in breaking off from their old associates, and also their joy in having, by God's help, persuaded a few of them to join them on their way to Zion; and no one but the Christian can imagine the joy of my heart as these two young men related to me the happiness they had experienced in the short time since they had found the Savior, and their determination, by His grace, to continue faithful to the end. Their hearts seemed to overflow with the love of Jesus, and our interview was much too short, as we soon arrived at my home, and I alighted, bidding them God speed.

Young reader, have you given your heart to Jesus? If not, O, why are you still staying in the dangerous wilderness of this world, away from your Savior? Do you not see that you are a poor, lost sinner, as long as you do not come to him? And O, how terrible will be your doom if you thus die in your sins! And you may die very soon. But there are still other reasons why you should come and give yourself to him. You should remember that God is greatly displeased with you for thus breaking and disobeying his commandments; you should remember his great goodness and mercy toward you in giving you life, and health, and all other good blessings which you enjoy, and his unspeakable love in sending his dear Son to save you from the everlasting punishment to which we were all doomed. You should consider it a great privilege, that a Savior is offered you, and embrace him at once, now, while you are young, so as to love and serve him all the years that he may permit you to live on this earth. Still

another reason is, because there is more, yea, inexpressibly more joy, peace, pleasure and happiness in the service of God in one year than there possibly can be in a lifetime in the service of sin.

Your pleasures in the service of the wicked one are not real. They are as one of the young men of whom I spoke, said of them—"they leave a sting back." Yes, no wonder they "leave a sting," a sting in the heart, when we think how we are disobeying our God, our Creator, our Savior, yea, our best Friend, and foolishly seeking pleasure and happiness with our greatest enemy, who is only seeking our everlasting destruction.

Do you not see, dear young friend, that it is a foolish waste of time, and very dangerous too, to serve Satan with the expectation of finding happiness, when, if you rightly consider, you know that it is not in his power to give it, nor the thousandth part of what is found in the service of the Savior? Neither does he desire to give you any pleasure or happiness, even if it was in his power to do so. He only tells you lies, and deceives you, by making you happy in this world, when in truth he never has made a single soul happy, but has dragged thousands and millions into everlasting woe and misery, and will as surely drag you there if you continue to yield to his temptations, and do not come to Him who is able to save you.

By not giving your heart to Jesus now, and waiting for a more suitable time, you are waiting for something which thousands have waited for, but never received. You are only going farther away from home, farther away from God; and if you ever want to return, you will have the farther to come back. You are permitting Satan to bind you the tighter with the cords of sin, and it will be the harder for you to break them and liberate yourself from him. Every day that you put off this important work, you have one day's work more to do, and one day less in which to do it. By putting it off till next year, you may be putting it off for the time when your body will be in the grave. By waiting, you say by your actions as plainly as if you said it in words: I will serve Satan awhile yet. I will be wicked awhile yet. I will disobey God awhile yet. I will enjoy his blessings, but I would rather serve sin yet awhile. God is so merciful that he will spare my life, and I can serve him when I get old, and have no pleasure in the things of this world.

Dear young reader, you who have not yet forsaken the vanities of this world, in view of these things how can you remain indifferent in regard to your soul's salvation? If you desire to be happy, why not come to the Fountain of true happiness? No one has ever regretted having made the beginning; but it is a common saying among Christians, "I only regret that I did not start sooner, that I so foolishly

wasted my time in serving Satan so long. I sought pleasure and happiness in the various amusements of the world, but they were not real, "they left a sting back." May the Holy Spirit open your eyes that you may see that the things of this world are only "vanity of vanities, and vexation of spirit," and that you may see the great danger you are in, and flee from the wrath to come.

"O come to the Savior, and take up the cross. Seek treasure in heaven, count all else but loss: His mercy invites you, then do you comply—O why will you linger when life is so nigh."

For the Herald of Truth.

ADMONITION.

"And when he had called the people unto him with his disciples also, he said unto them, 'Whosoever will come after me, let him deny himself, and take up his cross, and follow me.' Mark 8: 34.

From the above words it is evident that if we will come after Christ, we cannot take our own way, which is pleasing to our own carnal nature. We see there must be a self-denial. How much goes to prove this from Holy writ, every Bible reader knows. Even Moses of old denied himself of the pleasures of Egypt, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." And also Joseph, when he was so hard beset by a wicked and adulterous woman, denied himself carnal nature for love to God and his commandments, and stilled her wicked persuasions by saying, "How then can I do this great wickedness and sin against God?"

The whole gospel of Jesus tends to self-denial; even his *own* mission in this sinful world was a self-denying one. He says, "I came not to do mine own will, but the will of him that sent me." O what an example for his followers not to do their own wills, but to follow Christ and his commandments which we have laid down to us in the word of God. How many martyrs passed from this sinful world to that one of happiness above, through this way of self-denial! Not only denying themselves of sin, but rather than sin and disobey their God, denied themselves of life. Yea, rather than disobey God and give their souls to him who would lead them to the bottomless pit, they gave their bodies and lives a willing sacrifice for the gospel of Christ. Let us look to this our day in these last times how many for conscience and Christ's sake have left comfortable homes with all the necessities of life, and come thousands of miles through troubles and distress and went to the far west to live. Many having all the necessities of life in their old homes, but had to leave nearly all behind, are now poor (in this world's goods). Perhaps some barely having had sufficient food, clothing and shelter for

the present cold winter. O, what examples of self-denial! O, how their faith in Jesus, who has promised never to leave his own is shown by their works!

Dear brethren and sisters, have *we* such faith in Christ? Would *we* be willing to deny homes, possessions, and all for Christ's sake, should it be God's will, to try us in the way he has tried our Russian brethren? Perhaps you say, "I love God, and I try to keep his commandments as well as I can, and I suppose if God should require of me to forsake home and possessions, I would rather do it than sin against such a good God." But stop and think: how could you make such a great sacrifice for Christ and conscience' sake, and do not deny yourself of things as are much easier to deny than our homes and all? I am afraid we are making too much ado of our homes here. I fear they would not be so easily sacrificed. Perhaps we are more concerned about our homes than we are about our souls. Let us look to the holy men of God of old. David says, "For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding." 1 Chron. 29: 15. Again, in Psalm 39: 12, we read: "For I am a stranger with thee, and a sojourner, as all my fathers were."

Could we more frequently consider how soon our pilgrimage might be ended here below, perhaps we would not be so fascinated with the vain, perishable things of this world, and not make them so attractive to us. How many otherwise good and comfortable homes must be remodelled to look well in these fashionable times; refurnished with more and costlier furniture; walls decorated with portraits and pictures of the family! Is this not serving Satan and the world? Is this the way that Christ says of serving him? Is this not making our homes, and having our good things in *this world*, as the rich man had, who fared sumptuously every day, and had his home only in this world, for when he died, in hell he opened his eyes and was in torment? Why would you be willing to forsake all for Christ, and yet so often forsake him? Christ says, "Love not the world, neither the things that are in the world;" and yet many professors hesitated not to list after the things of the world. The lust of the eye was so strong as to draw many to the "World's Fair." Could you not do as Christ says, Deny yourself of the lust of the eye? And again, the same Jesus that said, "Whosoever will come after me, let him deny himself, and take up his cross" (the only way that we can come to him), also has commanded as by the apostle Paul, that "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." Are we denying *ourselves* in this thing, or are we denying Christ in so shamefully decorating our children after

For the Herald of Truth.

CHARITY.

O the love that holds together,
All the brotherhood as one;
It may Satan never sever,
Till we all to heaven have gone.
There to love and serve our Jesus,
In perfection with the saints;
May our Jesus cleanse and free us
From all imperfections here.

Make us humble, make us holy,
Fill our hearth with heavenly love,
There to see from earthly folly,
Our affections set above.
Therefore let us love and practice,
What our Savior taught on earth,
Free from malice, free from all strife
Till we reach the heavenly shore.

Ministering to each other,
Lab'ring, serving in pure love
Till we all, by faith recover
What we practice to our love:
Be it e'er so meek and humble,
God will freely it accept—
Grant us grace and make us able
To receive the crown at last.

WORLDLY ALLIANCES.

"Shouldst thou help the ungodly,
and love them that hate the Lord?" 2 Chron. 19: 2.

King Jehoshaphat was a good man. "He walked in the first ways of his father, David;" and, "the Lord was with him." Even when rebuking him, the Prophet Jehu was bound to admit, "Nevertheless, there are good things in thee." But his life was marred by a sad failing—conformity to this world. He joined with the enemies of the Lord in a weak, compromising spirit. And in this respect his life is a warning to worldly Christians now; and the fact that he was a good man makes the warning all the more solemn.

Jehoshaphat made three alliances in his lifetime. The first was a matrimonial alliance. He "joined affinity with Ahab" (2 Chron. 18: 1.), by permitting his son Jehoram to marry Athaliah—the impious daughter of wicked Jezebel.

How did this come about? We are not told. But we know pretty well how such things come about nowadays. It was in a time of worldly prosperity. "Jehoshaphat had riches and honor in abundance, and joined affinity with Ahab." Perhaps this prosperity turned his head; but surely he was without excuse. He had "riches," he had "honor;" he had both in "abundance." What more did he want? There was every reason why he should not permit such an alliance. It was contrary to God's law, and he must have known it. Athaliah was a daughter of Jezebel, and Jezebel was a daughter of Ethbaal, king of the Zidonians, a nation with whom the Israelites were forbidden to intermarry, (Deut. 7: 1—6). Jehoshaphat knew that Ahab was an idolater, and served Baal, the god of his wife; he knew what sort of a woman

Jezebel was. And can he have shut his eyes to the peril involved for himself, for his family, for the nation, in permitting his son to marry one who came from such stock? Was there in his heart no fire of holy jealousy, no regard for the great name of Jehovah? Did he vainly hope that the daughter would not be so bad as the mother? Did he foolishly imagine that his son would exert a good influence over her, and convert her to the true God? Did he hope it would be "all for the best?" Did he yield to the importunities of his son? Was he beguiled by the persuasions of Ahab, or the artifices of Jezebel? Alas, alas! in any case he was a foolish father, a foolish king—above all, a foolish child of God.

As he sowed, so he reaped. His son, under the influence of his wife, became an idolater. Instead of his converting her, she converted him. And from bad he went to worse. He murdered his own brothers, and finally died a most wretched death. Athaliah, herself, murdered her own grand-children, ascended the throne, and then broke up the house of God, and set up the house of Baal in its place. The terrible effects of that marriage union were felt for many a year in Judah. It was the starting-point of the nation's rapid decline and fall. And during his own lifetime how bitterly must Jehoshaphat have repented that sinful alliance! He must have seen signs of the coming troubles. He must have seen his son being gradually carried away by Athaliah's evil influence. He was himself involved now in a close relationship with a wicked and adulterous family. It cost him many a sorrow, and all but cost him his life.

That speaks for itself. It is a solemn warning to Christian parents to beware how they allow their children to marry. It is a solemn warning to Christian young men and young women to beware of being unequally yoked. Alas! what troubles people bring upon themselves, and upon others, by ill assorted marriages! How many a Christian's happiness and usefulness have been blighted for life by such unions! The Bible allows Christians to marry; but it places one great and solemn restriction—"only in the Lord." 1 Cor. 7: 39. And what happiness, what blessing, can be expected in married life, when there is no union in the Lord? Why, then, do Christians marry for the sake of rank, or position, or comfort, or money? How is it so many pursue such a miserable, short-sighted policy in this matter? How is it that ministers, and all workers for God, are not more scrupulous in their choice for a wife? What a tremendous responsibility lies especially upon such! It is not only a question of one's own domestic happiness, and of one's own soul's prosperity, but also of God's work in others.—*The Christian (London).*

—IT IS THE SON OF GOD that hath undertaken to do and to die in the stead of sinners; and yet you, a trembling sinner, will not honor him so much as to trust your soul upon his finished work.

Herald of Truth.

Elkhart, Ind., April, 1877.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

The Spiritual Labyrinth, or Irgarten, is now printed in the English language, and will be sent by mail for 5 cents per copy. See catalogue.

Words of Cheer, is the name of a good little paper, for children and young people. It is published at twenty-five cents a year, by Bro. H. A. Mumaw, at Orrville, Ohio.

Martyr's Mirror in English. There seems to be considerable inquiry for the English Martyr's Mirror. Should we find that there is sufficient demand to justify the expense of a new edition, we shall republish it. Let us hear from all who feel interested in it.

Letters.—We have recently lost several letters; that is, letters that were addressed to us did not come to hand. If any of our friends write to us at any time, and do not get a reply in due time, we shall feel thankful if they inform us of the fact.

The month of March, this year, has been exceedingly rough and stormy. On Wednesday evening, the 21st, there was in this vicinity, a severe snow storm accompanied with heavy thunder and lightning. A thunder storm with snow is something of rare occurrence.

Christian Hunsberger of this county, formerly from Montgomery Co., Pa., died the 22nd of March, and was buried on Saturday the 24th. He died at the advanced age of 83 years, 7 months and 12 days; and for some time had been in rather feeble health.

Death Notices.—We feel under many obligations to our friends and correspondents for sending us church news, marriage and death notices, etc. We would, however, here make one suggestion; please send notices of marriages and deaths as soon as they occur, or at least send them about the 20th of each month, so that they will be in time for the next issue of the paper. Some of our correspondents gather them together several months. It is always better to send them while they are new, and please make them as brief as you can, and always write plainly.

Quote Scripture Correctly.—One of our correspondents reminds us of the fact that preach-

ers should try to quote Scripture correctly. We believe, too, that they should, and while many try in their discourses to give Scripture correctly, there are some who are very careless in this matter; and while we would here-with admonish our fellow-laborers to give heed to their words, when they stand forth to proclaim the word of God, we would at the same time remind those that hear, not to fall into the habit of criticising, to their own hurt. When a man does the best he can we ought to be satisfied. If he is careless it is right that he should be admonished. Every hearer, too, should not forget to pray for the minister who is to speak. His preaching will be much better when you listen with a spirit of charity and forbearance.

Good Order at Meeting.—This is a subject of which every person going to meeting should think, and for which all should exert themselves. Good order in church depends in a very large measure on the hearers. It is not often that a minister makes unnecessary noise in the church when he is called on to speak, unless he belongs to that class of persons who have an idea that the ears of God have grown dull, and that they must shout to be heard, but the unnecessary and objectionable noises in church are caused by people moving about, going in and out, moving their feet back and forth on the floor, keeping time to the singing with their feet, etc. Sometimes children are allowed to run about and make unnecessary noises, etc. All these things should be avoided, and everybody should try to keep just as still as possible while the services continue.

We should remember that when we make any unnecessary noise in church, we are apt to disturb some pious worshiper, in his or her devotions; or we may draw away the attention of an anxious listener from the word of life, to the injury of his soul. No one can worship or obtain the full benefit of the service when his attention is continually called away from the speaker, or the service. Therefore, to have a good meeting, one that will cheer and encourage our souls, all outside disturbance should be withdrawn, and everybody should try to have it just as quiet as possible.

If everybody would come with this intention, and ministers would try not to keep the services so long as to weary the people, we might have many better meetings than we have, and, I have no doubt a great deal more good might be done. Let us all try and think of these things the next time we go to meetings.

From Manitoba.—We are informed that in Manitoba, since the middle of January, the weather has been pleasant. The new settlers seem to be well satisfied. The Berghthaler Church is pretty well provided for. With the Cornitzer Church, in the Pembina settlement, it is not so well. They need a good deal of help yet. Arrangements have been made for a loan of twenty-four thousand dollars from the government, by the brethren in Canada securing it, but to be able to get through till the next harvest they need about ten thousand dollars more.

There are in this settlement 446 families.

Three hundred of these families came in 1875, they have only gathered their first harvest in 1876, and a scant one at that. Last Summer, 146 families came who needed all they had for the journey, and could neither sow nor harvest any thing up to this time. Those who had any money, gave it to their poor brethren for the journey, with the expectation of receiving it back from the Berghthaler Gemeinde, who had sold their land in Russia, and from the proceeds intended to pay back to the committee a portion of their loan, so that the committee could loan it out to others who were needy. But the Berghthaler Church have not yet received their expected payments, and therefore, have not been able to return any to the committee, and hence the need of help.

The brethren in Canada have done about as much as they are able. What shall further be done? May the Lord open a way.

CONFERENCES.

Conference in Canada. Semi-annual Conference will be held on Friday, April 13th, in Christian Eby's Meeting-house, in Waterloo Co., Ontario.

Semi-annual Conference, including the churches in Canada, in the vicinity of Niagara Falls, will be held Friday, May 11th, in Clarence Co., New York.

The Annual Conference for Canada, will be held this year at Weidman's Meeting-house, in Markham, Friday, May 25th.

Conference in Virginia. The Semi-annual Conference in Virginia, will be held this year on Friday and Saturday, the 27th and 28th of April in Brenneman's Meeting-house, in Rockingham Co. A general invitation is extended to all our ministerial brethren to meet with us at that time. Those coming by Rail will stop at Linnville Station and enquire for Bro. Jacob Geil.

Conference in Montgomery Co., Pa. will be held on the first Friday in May (May 4th), at Franconia Meeting-house.

Conference in Ohio will be held on the third Friday in May, (18th), near Orrville, Wayne Co.

Conference in Illinois will be held on the fourth Friday in May, in the church near Morrison, Whiteside Co.

Of the place where the Amish conference will be held this year we are not yet informed.

For the Herald of Truth.

CULTIVATING THE YOUNG MIND.

In the January No. of the Herald I see that *Brother Henry* desires a greater zeal manifested in the Children's Department, and gives the consequences resulting from parents neglecting their duty to their children. I have had abundant reason to consider this weighty matter, and to ask myself this question, Why is it that our children are so unconcerned about the salvation of their souls? The best reply I can give to this, if I am permitted to make a comparison, is: Suppose

we take a piece of ground which has been prepared for sowing good seed on it, but instead of pure seed, we sow foul seed of all kinds, mixed with a little pure seed, can we expect to harvest a full crop of good seed? With me all will answer, No. We all know that the earth of itself is inclined to produce tares, and if we also sow them, how can we expect anything better than we sow?

Now we compare the hearts of children to well prepared ground, ready for the pure seed. Let me refer you to points where the good seed is not sown, or where tares are sown instead thereof. The first good seed that we ought to sow in their hearts is *obedience*, for this is the first promise to children that has a reward; it is the easiest for them to comprehend.

As parents, do we use all diligence to teach them obedience? Some may feel and say, we do all we can. But when they grow up to be men and women, do they take heed to your commands or not? Alas! it is with regret that most of us see when our children have grown up, they love the pleasures of this world more than they love God.

Solomon says, "Train up a child in the way he should go, and when he is old he will not depart from it." If our children depart from the way in which they should go, it is our own fault, or else the words of Solomon are not true. But I say his words are true, and we do not sow pure seed, but tares. Let us bear in mind what our Savior says, " whatsoever a man soweth, that shall he also reap." Now what are the first seeds we sow in the minds of our children? Is it not generally idle conversation, jesting, &c.?

We have before stated that the earth was inclined to produce tares—weeds: So also are our children, by nature, inclined to learn such things as will lead them astray, or injurious to the salvation of their souls; and instead of giving them such instructions as would tend to destroy that carnal disposition, we feed them with all kinds of material; instead of teaching them the word of God, they learn fables and idle tales, which suit their carnal minds; and when they grow older they have no desire for the pure word of God, and the truths therein contained. Their desire is to walk after ways of the present evil world, and hence they choose that which best suits their carnal desires.

A FRIEND.

For the Herald of Truth.

JOHN 13: 35.

"By this shall all men know that ye are my disciples, if ye have love one to another."

These words the Savior spake to his disciples, after he had given them an example that they should do as he had done unto them, and said, "Verily, I say unto you, the servant is not greater than

his Lord." "If ye know these things happy are ye if ye do them." Again addressing his disciples, he says, "He that eateth bread with me hath lifted up his heel against me." He also said, "Ye are clean, but not all."

It appears to me this was a particular occasion, and was intended to teach the disciples both by precept and by example. They had many trials before them. They should see their Lord and Master betrayed, nailed to the cross, laid in the grave and rise from the dead the third day and be among them for the space of forty days, after which they would fully understand what Christ had taught them.

After he had washed their feet, he makes the inquiry, "Know ye what I have done unto you?" Had there not been something more in view, they would have known at once. They had seen the example of the outward washing, but then says he, "A new commandment I give unto you, that ye love one another, and by this shall all men know that ye are my disciples if ye have love one to another." Love, or charity, is long suffering, envieth not, willing to be taught, is not puffed up, ever ready to serve, to help the needy, and in all circumstances to lend its aid and minister to the wants of the suffering. We are commanded to entertain strangers, provide for their comfort, to visit the sick and administer to their needs. These are acts of kindness and charity which Christ's servants must be willing to do, and to which Paul also alludes in 1st Tim. 5: 9, 10.

In the partaking of the Lord's Supper, those that love their Lord and Master, will commune and be of one heart and mind, and will be willing to follow the example of the Savior, and serve each other in that deep humility and meekness of spirit which he manifested, and will be willing to administer to all the brethren in their necessity, whether in providing food, clothing or otherwise to aid them. This is love shown by good works, and is serviceable to the needy and acceptable to God. This love is represented by the ring which the father gave to the prodigal son, which binds all the brotherhood together; as the hoop holds together the tub or cask of many staves or pieces, so that ring of love, firmly binds all the brethren and sisters to do all in their power to make others happy, whether their brethren or their neighbors. The great commandment is, "Love God above all things, and your neighbor as yourself."

O, may this ring of love bind together all the servants of Christ as one holy with willing minds to do unto others as they would have others to do to them. There remaineth faith, hope and charity, but the greatest of these is charity. We should all be charitable enough to pray for each other without ceasing, yea, we should pray for all men. Pray also for me. May the grace of God, the

love of Christ and the communion of the Holy Spirit be and remain with us all. Amen.

For the Herald of Truth.

EXHORTATION.

Dearly beloved brethren in the Lord, let each one of us examine his own heart closely; and for a just examination we must not take flesh and blood to judge by; but we should ask God to bestow that holy and righteous Spirit which will lead and direct us into all truth. We read in God's word that if we pray for anything, and doubt not, we shall receive it. Then let us pray with sincere and upright hearts that we may receive the gift of the Holy Ghost. If we obey the commands of Jesus he will not lead us astray. But we must obey with a ready mind and a willing heart. We must deny ourselves and take up the cross of Christ and follow Him.

If our hearts are just and upright, and filled with the Spirit of God, we will be led on that narrow way of life everlasting. Listen not to those who say, "Here is Christ, or there is Christ." Neither give ear to any who say this or that command is not carried out in a Scriptural way, and who lead astray, one here and another there. Let us not do thus, but the rather admonish one another in the love of God, for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that he might live through him. Beloved, if God so loved us, we also ought to love one another. Are we firmly grounded in the faith of our forefathers, who became martyrs for Christ's sake? Be earnest in prayer that we be not led into temptation, and in the end come short of the crown that awaits all who love the appearing of our Lord Jesus Christ.

MICHAEL KILMER.

For the Herald of Truth.

OUR CALLING.

God's ways are not our ways, neither are his thoughts our thoughts. He is our Creator, and before him, as the great judge, we must all appear. While on our pilgrimage here we need encouragement. We must grow in grace and become enabled to say, "Old things are passed away; behold, all things are become new." We know from experience that what is new is more desired, and why not try to preserve it. When our hearts have become changed and renewed, we should try, through prayer to God, to preserve them pure. It is through carelessness and forgetfulness that so many things are overlooked, until it has become a great evil. Our hearts are inclined to evil, and we almost tremble when we think of the great judgment day when we must appear before the bar of God, to receive the re-

ward of our doings here below. How needful to be prepared at all times, as so many are called away without a moment's warning. Let us well consider this matter before the day of grace is fled. In the grave there is no repentance, nor pardon offered to the dead. What is our object in life? Do we do all the good we can? could we not yet put forth greater effort in the cause of the Master? Are our efforts only put forth to increase our worldly goods, and get gain and honor, and become great in the eyes of the world? May the Holy Spirit help us so to live that we can say with the poet:

"Had I ten thousand thousand tongues,
Not one should silent be;
Had I ten thousand thousand hearts,
I'd give them all to Thee."

A. V. B.

For the Herald of Truth.
A SOUL IN DANGER.

BY SIMON P. YODER.

Before me lies a written sheet,
A letter neatly penned;
What is the message it contains
From my far distant friend?
A painful one, hard to relate—
You cannot guess, I know.
What news this silent musing brings
That grieves and pains me so?
You ask, "Has sickness made my friend
A victim of its power?
Or has the dreaded monster, Death,
Struck down some lovely flower?"
No: none of these, more dreadful far,
The state in which I find
My young and gifted friend is placed,
For, *poisoned is his mind.*
The noble gifts his Maker gave,
He uses to disprove
The truth of God's inspired word,
And Christ's sweet words of love—
To show that God himself's a myth—
His Word a fable too.—
All Christians a deluded set,
While *he's sincere and true!*
O God of love, have mercy now
On this misguided youth!
What words shall I write in reply,
That he may see the truth?
Thy name is stamped on all thy works,
Yet hidden from his sight;
Quickly then, in this poor soul,
Dear Lord, "Let there be light."
Victoria, Ind., Feb., 1877.

For the Herald of Truth.
LYING.

BY JOSEPH METZLER.

"Lie not one to another." (Col. 3: 9.)
The practice of lying is one of those evils upon which the Lord denounces terrible punishment. John in Revelations 21: 8, says, "All liars shall have their portion in the lake which burneth with fire and brimstone: which is the second death." What a fearful thing then it is to be a liar. One who knowingly utters falsehoods, or one who lies, may be called a liar, however harsh it sounds.

I must believe that there are many loving and respected persons who would shrink from the idea of being a liar, and who often say things which they know to be untrue, in order to get gain, to hide a fault, or some other evil, or to conceal a secret. What shall we say of them? Shall we excuse them because they are loving and beloved? We are told to forgive one another. Will the Lord excuse them because they did not know it was wrong? If he will excuse them it will be because of his mercy, or because they repented. Shall we disobey God because he is merciful that "grace may abound?"

If we are unprofitable servants when we have done that which was our duty to do, how shall we escape if we willfully do things which we know are plainly and strictly forbidden in the Scriptures? "Lie not one to another." Satan is a liar and the father of it. He was cast out of heaven, and is "reserved in everlasting chains under darkness unto the judgment of the great day."

Oh, how terrible, how fearful must be the end and the doom of the liar, who, unless he repent, must have his part with Satan in the lake of fire! I earnestly entreat you who are in the habit of lying to abstain from it while the door of mercy is still open to receive you. If you would see long life and good days, you are requested to "keep thy tongue from evil, and thy lips from speaking guile."

Ananias and Sapphira fell dead for lying. Hear further what the Bible says of lying: "A false witness shall not be unpunished; and he that speaketh lies shall not escape." "The desire of a man is his kindness; and a poor man is better than a liar." "The getting of treasure by a lying tongue is a vanity tossed to and fro of them that seek death." "Lying lips are abomination to the Lord; but they that deal truly are his delight." "The lip of truth shall be established forever; but a lying tongue is but for a moment." "Now the Spirit speaketh expressly, that in these latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron." "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

"For without are dogs and soreeners, whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." "What shall be given unto thee? or what shall be done unto thee, thou false tongue? Sharp arrows of the mighty with coals of juniper." "Deliver my soul; O God, from lying lips, and from deceitful tongues."

Let us meditate seriously upon the above quotations, and ask God for strength and faith to be honest and up-

right in all our dealings with God and man. Honesty is always the best policy. In our weakness and selfishness we are apt to pervert the truth a little, to *turn it off*, so that it cannot be called a direct falsehood, yet it may make a false impression. Is this honesty? We should pray more earnestly, and "without ceasing," for more generous and noble hearts to shun every form of deception. Let us try to overcome our bad habits and live more for Jesus, and be like unto him.

Many persons are so very apt to misrepresent the truth, or in other words tell a lie in *fun*. Now can we read anywhere in the life of Jesus that he ever told a lie either in fun or in earnest? No. Certainly not. If to have fun, or pleasure requires the avoidance of the truth, let us do without it; and I know we can. We can have more real pleasure, more joy and brighter hopes if we are always honest and truthful. This is worth more than all the transitory pleasure that lying or jesting ever can afford us.

Dear Jesus, keep us from a lying tongue,
And help us to be true,
So that we once can dwell in heaven among
The saints and angels too.

For the Herald of Truth.

HOPE OF HEAVEN.

We all have an object in view as regards our future welfare; or rather we are anticipating something in the future to which we look forth with an exceedingly glad heart. We often become eager to realize that which the future yet claims. We assume an aspiring hope to that day which has not yet been revealed to man. We all possess a hope. The little child that has not yet come to the years of understanding has blended with his every day chatter what he hopes to obtain when he grows big. The same child feels at times unwilling to endure the monotony of the day so slowly passing away.

The miser aspires to the hope of a rapid accumulation of the wealth he soon possesses. The poor man aspires to the hope of a better day. The poet aspires to the hope of unlimited fame. The Orator to the hope of praise and flattery. So each and every individual possesses a hope, but after all, the only hope worth living for, is the hope of heaven. If we possess human hopes only we will unquestionably learn in the future that all human hopes are deceiving; and for us to trust wholly and fully in them will entitle us to a sad reward; they are all subject to disappointments and reverses in life, and often when our hopes are the brightest and apparently the truest, we find them to be as bubbles upon the native water—gone never to return. When in the midst of anticipation, overwhelmed with the most reliable hope, it is suddenly obliterated with aversion, and we discover it frail and beguiling. It appears we have a continual craving

for something not yet obtained, hoping for something to satisfy what human efforts fail to give. If our desires do not aspire beyond human hope, our dependence is based upon a treacherous and deceiving foundation. A life-time can be wasted, and in the end realize nothing. We may work without ceasing for the enjoyment of the body, but when on the verge of eternity we will fully understand that all our labor has been in vain. The treasures we intended for our future enjoyment are earthly and corruptible; they are rusty and perishable. The reward will be fully comprehended: the soul about meeting its Maker—complete in all things pertaining to this world, but blank in that of a Divine nature.

The hope of heaven refers us to Divinity. To possess this we must not be led astray by the follies and tempting allurements of human hopes, but aspire beyond reach and reward of mankind. If we desire to obtain perfect peace when the future is approaching, we must possess the unfading hope, imperishable and divine. A hope reliable, when troubles and tribulations beset our pathway, one that will lead us out of the miry clay on the smooth path, one that will obtain a mansion in Heaven. We have all a promise of a home in glory if we fear God, keep his commandments, for this is the whole duty of man. A FRIEND.

Shiremanstown, Pa.

EXCUSES FOR NOT ACCEPTING CHRIST.

EXTRACTS FROM A DISCOURSE BY
D. L. MOODY.

I suppose that there is not a man or woman in the Tabernacle who has not an excuse for not accepting Christ. The system of man excusing himself from accepting salvation commenced away back in the garden of Eden. It was the stronghold of the devil. He puts men and women in the cradle and rocks them to sleep. The men refused the invitation sent out by the Lord, and He sent His servants into the lanes and alleys, the highways and byways, the garrets and hovels, to bring in all the harlots and drunkards and beggars. Some young men are so wise, so intellectual, that they can't believe the Bible. They are wise above Scripture. They have picked out a few verses here and there, and can't understand them. I have never found an infidel or a skeptic who had read the Bible through. They condemn the Word of God without reading it. You will find men who when asked to give an opinion upon a new book hesitate if they have only read it once, yet with a superficial knowledge of God's own book they condemn it from back to back. Another common excuse is, that it is a hard thing to become a Christian, which may be placed as one of the blackest lies that was

ever forged in hell and retailed on earth. Is Satan's way an easy one? Ask the libertine, the drunkard, the criminal? God's yoke is light; Satan's yoke is heavy. Ask all evil-doers if the devil's service is not a hard one—if the way of the transgressor is not hard.

There are other excuses. One man may say, "I don't believe in any of the excuses given—the fact of the matter is that I believe in election; if I thought I was one of the elect, I would become a Christian." The speaker contended that man here should have no more interest in the doctrine of election than in the empire of China. Salvation was free to all. "Whoever will may come." A man may go up the street and see placards around meetings, "None but Free Masons admitted." "None but Odd Fellows admitted." "None but Good Templars admitted." A man couldn't go in these unless he was one of the elect; but let him go to a gospel meeting, and he will find "Whoever will may come." It's free to all. Other men give an excuse on the ground that hypocrites are in the church. Business and want of time is a common excuse, which in almost the same category, is the excuse, "I don't feel," which latter, is the flimsiest of all. I meet with it everywhere—feel, feel. People were feeling for feeling—anxious to be anxious. People don't want feeling; it is Christ. People are to come as they are. Waive every excuse and accept the invitation to the marriage feast of the Lamb.

For the Herald of Truth.

WAIL.

BY E. E. MILLER.

"Ye shall hear of wars and rumors of wars, but the end is not yet."
Many contend from this that war is justifiable; and that a person is justifiable before God to slay his fellow-man. This is a mistake. It does not say in this place whether right or wrong. If we take from this fact that war is right, we have just as much authority that it is right to take God's name in vain, or to lie, steal, or to commit any other blasphemous sins; if one is wrong they all are wrong, if one is right they all are right.
In almost every chapter of the entire New Testament we have facts recorded, stated either directly or indirectly of the peaceful doctrine of Christ, and that war is not justifiable.

Christ is our King, Teacher, and Law-giver. He says, "If ye love me keep my commandments." The divine command is, "Love your enemies," pray for them. "If thine enemy hunger, feed him; if he thirst, give him drink."
"Beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine, I will repay, saith the Lord." "Let love be without dissimulation," &c. In this we see that

to pray for our enemies, as Christ commanded us and then to take their lives, is contrary to his teachings.

Christ says, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." Now if we are Christ's disciples we are not of this world, and consequently we as Christians are not allowed to kill our fellow-man.

When the soldiers came to John and asked, "What shall we do?" John replied, "Do violence to no man, and be content with your wages." Hear what Christ says in that wonderful sermon on the mount, which is much talked of but little obeyed: "Blessed are the merciful, for they shall obtain mercy. Blessed are the peacemakers, for they shall be called the children of God." "Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth: but I say unto you, That ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also. Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy: but I say unto you, Love your enemies; bless them that curse you; do good to them that hate you, and pray for them which despitefully use you, and persecute you, that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." This is Christ's doctrine, which he says shall never pass away.

FIT FOR THE CROWN.

Are we fit for the crown, before we have overcome? or, for the prize, before we have run the race? or, to receive our penny, before we have worked in the vineyard? or, to be rulers in ten cities, before we have improved our ten talents? or, enter into the joy of our Lord, before we have well done, as good and faithful servants?

"He that cometh unto God must believe that He is, and that He is a rewarder of them that diligently seek Him." That He will save the earnest seekers as He has promised, salvation is the blessing promised—the blessing sought. It is a reward of grace, not of merit. Included in this general thought is that on the side of man which touches the infinite, namely, a believing and diligent seeking.

The whole business of salvation is an earnest one. The parable of the housewife searching for her lost piece of silver, of the merchantman selling all for the purchase of the land holding the hidden treasure, of the shepherd leaving his fold of ninety-nine and going to the mountains for the stray one, illustrates the singleness of purpose, the concentration of soul, and the diligent inquiry made by all who come to God through Jesus Christ, with a broken and contrite spirit.—Northern Advocate.

Children's Department.

"I love my precious Savior,
Because he died for me;
And if I did not serve him,
How sinful I should be!
He gives me every comfort,
And hears me when I pray;
I want to live for Jesus:
The Bible says I may."

For the Herald of Truth.

THE HOLY SABBATH-DAY.

BY JOSEPH SUMMERS.

You all know that we call one day Sabbath or Sunday. But do you know why? The word *Sabbath* means rest. "In six days God made all things, heaven and earth and all living things that are on the earth, and in the waters. You may think that six days is a very short time for making all this. But as God has made all things, and sees all things, he could make all things in a short time as well as in a long time.

After God had finished his work of creation in six days, he rested the seventh day and blessed it and made it holy, and appointed it in a peculiar manner for his worship. In the first and second chapters of the Bible we may learn all about the creation, and the Sabbath. Read them.

God set the Sabbath apart especially for his service. The people who worshipped Him seem to have kept the Sabbath from the beginning for a great many years. God's children yet love the Sabbath, and meet together on that day to worship him.

When Moses was on Mount Sinai, God came down to him, and gave him the ten commandments written on two tables of stone. One of these commandments reads thus: "Six days shalt thou labor, and do all thy work: but the seventh is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, and all that in them is, and rested the seventh; wherefore the Lord blessed the Sabbath-day, and hallowed it."

Now dear children, that law or command is just as binding on us as it was on Moses and his people. How do you spend the Sabbath? Do you go to Sabbath-school, to learn of the dear Savior? Do you read the Bible, and ask your parents to teach you what you do not understand in it? If you do you are good children, and Jesus, and all good people will love you.

How thankful we should be for the Sabbath. We should also thank God that we live in a Christian land, where people know that the Sabbath is God's holy

day. I suppose you think and say, "Do not all people know that there is a Sabbath?" No, indeed. There are millions of people who do not know it. In Japan, China, and many other places the people know nothing of the Sabbath, and the true God. In Hindostan the principal god is called "Juggernaut." Twice a year this god is drawn through the streets, and the idolatrous people throw themselves under its wheels and are crushed to death; and this they think is true worship. They have no Sunday, no Lord's day, no hallowed time, nothing but work, work continually with the poor.

In our own country, which God has blest so richly, there are many who break the Sabbath, although they know it is wrong. I hope none of you do so. You should try to be good every day, but Sunday should be spent in working for Jesus. Remember the Sabbath-day to keep it holy. Children, obey your parents in the Lord: for this is right.

FAITHFULNESS.

There is a holy God above,
Who truth and right doth ever love;
They who would please him must be true
In all they speak, and all they do.
We must not tell a lie in play,
For God hears every word we say;
And he knows what we think within,
And all that is not true is sin;
Then if some evil we have done,
To speak the truth we must not shun;
Far better that we bear the blame,
Than tell a lie to hide our shame,
For this would never hide it long—
God always knows when we do wrong;
And he who lives and dies a liar,
Will perish in the lake of fire.—Selected.

CHRIST A FRIEND.

"What do you do without a mother to tell your troubles to?" asked a child who had a mother of one who had none.

"Mother told me who to go to before she died," answered the little orphan. "I go to the Lord Jesus; he was mother's Friend, and he is mine."

"Jesus Christ is in the sky. He is away off, and he has a great many things to attend to in heaven. It is not likely he can stop to mind you."

"I do not know anything about that," said the orphan. "All I know, he says he will; and that is enough for me."

Boys and girls, resist temptation. Do not parley with it. It is always easier to say *No* at once than it is after you have waited to see whether you ought to say *No*. The reason why so many give way to temptation is not because they do not know what is right, nor because they do not mean to do right. It is just because they do not take the decided stand at the very beginning, and say *No!*

Never do what you will be ashamed of if it is found out.

THE DISCONTENTED PROPHET.

Far away from the haunts of men, in a lonely and secluded spot, we might have seen a large juniper-tree. A man of noble and reverend aspect is sitting listlessly beneath its shade. He looks weary and dissatisfied.

"Ah, I know! it is the prophet Jonah."

No, it is not Jonah. It was a gourd, you will remember, not a juniper-tree, which sheltered Jonah. Wait a minute, till you hear more, and then you will easily find out. This sad and solitary man was threatened with death for his devotedness to God's service, and, alarmed for his safety, he has come to conceal himself here. Exhausted with hunger and fatigue, and harassed with murmuring and distrustful thoughts, he wishes that he might die and be released from his troubles. And then, quite worn out in body and mind, he lays himself down under the juniper-tree and falls asleep.

"That is Elijah!"

Yes; you have now discovered him. It is impatience and want of faith which makes Elijah breathe this hasty prayer,—
"O Lord, take away my life, for I am not better than my fathers." But he was greatly tried, and God pities and bears with the weakness of His servant: He cheers and sustains him, and then employs him to do more work for Him. Like a father pitieth his children, so the Lord pitieth them that fear Him.—*Child's World*.

LOST.

Not many years ago, on a winter's day a man left his home in C., Mass., and went forth to a neighboring town on business. In due time his horses returned, but without their driver. Anxious and diligent search was made by large numbers of his neighbors; but all in vain. The next spring, when the snows had melted away, his lifeless body was found in a pasture by the side of a fence. It was supposed that becoming bewildered by the driving sleet, he wandered from the way, and got lost.

And such is the condition of all sinners under the blinding influence of sin. They have wandered from the right way, and become lost. They are in imminent danger of perishing. They can never, unaided, find their way back. Left to themselves, they will wander on, and be lost for ever.

But the Son of God has had compassion upon them, and has come into the world to seek and to save them. He kindly offers himself to them as their Savior. And now, if they will trust in him, and follow him, he will lead them back into the right way, and guide them to the heavenly home where they shall be safe and happy for ever.—*Am. Messenger*.

Miscellany.

"O, what is life? 'tis but a flower,
That blossoms and is gone,
It flourishes its little hour,
With all its beauty on;
Death comes, and like a wintry day,
It cuts the lovely flower away."

For the Herald of Truth.

A CHILD LOST IN THE WOODS.

On the 28th of February, David Koons, residing in Penn Township, St. Joseph Co., Ind., had several men chopping for him in his timber about six miles from where he lived, for the purpose of burning charcoal. As the day was pleasant, Koons took his family with him to the place where the men were at work to see how they were doing, and bring them their dinner. While Koons was busy at his work and the women were getting dinner ready, the mother sent the little boy, three years old, on an errand to his father. He soon returned, when she sent him to tell the men to come to dinner. He started towards the men who were but a few rods away, but he became bewildered and lost his way. His mother thought he was with the men. In a short time, however, she became uneasy, and began to look for him, but did not find him. The alarm was immediately given, the neighbors gathered together, and a general search was made of the woods in which they were, but they did not find him. He had already passed out into a large body of timber and marsh about a mile from where he started and was picked up by a man who was helping to survey it. The man took him to his house and cared for him till his brother, who was in search of him, came and took him back. The little wanderer was then already about three miles in the woods.

Who can tell the feelings of that father and mother while searching for their lost boy, and their joy when he was found! I was made to think of the prodigal son, when his father said, "This my son was lost and is found." Yet the love of a parent is as nothing to the love of God towards his children, *lost* in the great woods of this sinful world; for that love induced him to send his only begotten Son, Jesus Christ into the world, to seek and find us, and lead us back to the haven of light and joy, in our Father's house.

A few hours were spent in the search for this little lost child, but for us it cost the life of the Son of God, the shedding of his blood, and the shameful and agonizing death of the cross. Parents, do you return the gratitude of your hearts for the return of your lost child? Reader, do you appreciate His loving kindness and tender mercy manifested in your continual preservation through life? Stop, dear

friend, the Savior is calling you while on the way through the wilderness of sin! Stop, before it is too late! Before you have gone too far. Stop, and return, and share with Jesus the promised kingdom.
J. M. CULBERTSON.

SAD AND FATAL ACCIDENT.

A sad accident occurred on Thursday, February 22nd, on Chestnut Ridge, near Dundee, in Tuscarawas Co., Ohio, by which two children of August Von Guntere, MARY MAGDALENA, aged 3 years, 2 months and 25 days, and PHILIP, aged 7 years, 5 months and 18 days, lost their lives. The father was engaged in felling trees, and at the same time set fire to an old hollow chestnut tree, from which projected a single limb. About the time the old chestnut was burned through at the foot, his wife with the two children came to the place where he was working, bringing him some cider and apples. The little family sat down together, and the father pared an apple for his little boy, who took it and with the little girl went away from the place where the parents were sitting. Without thinking of the children or of any danger the parents remained on the spot where the children had left them, when suddenly the cracking of the old chestnut tree struck the father's ear and he observed that the tree was about to fall; looking up to see where the children were, he saw them standing just in the same spot where the tree must fall. Springing forward to save his children, he was just in time to catch the little girl by the arm, but the great limb projecting from the old trunk reached the spot too soon, striking both the children on their heads and knocking the little girl from his hand. The mother picked up her boy and started for home, but he died in her arms before she reached the house. The little girl lived an hour and a half. The two children were buried in one grave at Dundee on the 24th, where a large concourse of people had assembled to witness the sad scene. Services by Jacob Kilmer and — Butner. This severe affliction upon the unfortunate parents demands our kindest sympathies. They were the only children they had. So strong was the mother's love for her dear boy that she felt as though she could not give him up to be wrapped in the shroud. She wept sore and lamented over the untimely death of her children; but Jesus said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Therefore let these parents not think of their children as lost, but gone before, where, if we are faithful, we may meet them.

—THE BEST DEFINITION OF *Christianity*, is a truly consecrated person walking in all the commandments of the Lord blameless. It is a living definition.

EGYPTIAN LIGHT ON BIBLE TEXTS.

Customs and habits still existing in Egypt illustrate many usages referred to in the Bible. The *Sunday at Home*, gives the following examples:

"Put thy shoes from off thy feet, for the place whereon thou standest is holy ground." Ex. 3: 5.

The putting off of shoes is an invariable custom in the East, as an act of courtesy or reverence. The Mussulman on entering his mosque, the Copt in passing into his church, leaves his shoes at the door; it is indeed common to all Orientals in the act of worship, nor is that alone, for it is done as a mark of respect on appearing before a superior.

"On the tops of their houses, and in the streets, every one shall howl, weeping bitterly." Isa. 15: 3.

This custom is still observed among the Coptic Christians. Dressed in the dark blue cotton of the country, women wail, or more literally, howl on the house-tops; and they are often heard making a great cry in the streets.

WARS ABOUT RELIGION.

Even the white mantle of religion is too frequently dragged through the bloody pool of war. Spain waged war with England in the seventeenth century because the latter founded colonies in America. The former in behalf of the Pope of Rome claimed that all heathen countries belonged to him as the Viceroy of God upon earth. The thirty years war, 1618—1648, between Germany and France, was a contest between Roman Catholicism and Protestantism. The Greek and Latin Monks of Jerusalem disputed about who should keep the key of the Holy Sepulchre. Whereupon Russia suspended relations with Turkey, and war subsequently ensued. Hence Edward Everett remarked that Russia and Turkey went to war, spent millions of treasure and destroyed thousands of lives to decide *who should keep the key of the tomb of the Prince of Peace*.—*Friend's Review*.

—ACCORDING to the statistical work of Behm and Wagner there are ten cities in the world that contain each a million or more inhabitants. There are 29 cities whose population is 500,000, or more. London is the largest city, with a population of 3,489,428; Paris second, 1,851,792; Constantinople third, 1,075,000, and Berlin fourth, 1,045,000.

—STATISTICS from British India show that during the last three years 25,664 persons died in that country from the bite of venomous serpents, and 12,554 were devoured by tigers. It is also estimated that for every man killed by a tiger, that sixty head of cattle are devoured.

THE PILGRIM'S HOME.

"While through this world we roam
From infancy to age,
Heaven is the Christian pilgrim's home,
His rest at every stage.

Thither his soul ascends,
Eternal joys to share;
There his adoring spirit bends,
While here he kneels in prayer.

His freed affections rise,
To fix on things above,
Where all his hope of glory lies—
Where all is perfect love.

There we our treasure place;
There let our hearts be found;
That still, where sin abounded, grace
May more and more abound.

Henceforth our converse be
With Christ before the throne;
Ere long we eye to eye shall see,
And know as we are known."

HAVE YOU CROSSED THAT LINE?

It is a solemn truth, that sinners may resist the Holy Spirit, that God will say, "My Spirit shall not always strive with man," and that professors of religion may retrograde and pass a line, beyond which they seldom, if ever, recover, but fall into sin and lose their state of grace. We have observed that when individuals, or churches begin to retrograde, and do not rally before passing that point they generally backslide, and fall into wickedness, or, which is equally fatal, into dead formalism; and if they ever recover it is by coming as poor sinners, as they came at first. This is true of individuals, of congregations, and of the Church.

The record of the Bible sustains this statement. The antediluvian world strove against God, would not repent under the preaching of Noah, and was destroyed by the Flood. The Israelites in the wilderness grieved God's Spirit, and he forgave them many times; but when they passed a certain line he swore in his wrath they should not enter into his rest. When the ten tribes, and afterwards the Tribe of Judah sinned too grievously, and would not be healed of their idolatry they were turned out of their heritage. The Jews after crucifying Christ, and rejecting the offers of the Gospel were scattered among all nations.

How stands the record of the Christian Church? Take for example the church of Ephesus. It was planted and reared by apostolic labor. The word of the Lord grew mighty and prevailed. Read Paul's parting address to the elders of that church, Acts 20. What declarations and warnings. It appears they were at one time strongly attached to the cause of Christ. What wonderful and deep things the Apostle laid before them. Read Ephesians 3, especially the last part of the chapter. When the Revelator wrote to them, much good still remained, and they were commended for it; but they had

left their first love. On this account they were reprov'd and admonish'd to repent; they were warn'd, and even threaten'd in case they repented not, and did their first works over; but they did not repent, and alas! for them; the candlestick was removed. The Laodiceans had grown lukewarm, were admonish'd, and threaten'd to be spew'd out, did they ever recover? How about the Galatians, who had run well, but had permitted themselves to be hinder'd? How does the history of the Church accord with this? This proves clearly to our mind that it is very dangerous to retrograde in religion, and it seems to be demonstrated that there is a point beyond which very few rally. Not that it would be impossible, but the facts are against it.

We need not explain where retrograding commences. Let the neglected closet, and prayer, and neglected duties, and want of zeal witness against those who have left their first love. Should any one ask when is this line pass'd? We would answer, keep away from it as far as possible. When, however, any do not follow the light they have, and are unwilling to accept the truth as it is in Jesus, and begin to resist it, let them beware, they are nearing that line. The first retrograde step in religion is a move in that direction. Neglecting to seek holiness of heart, is moving in that direction.

And how does it stand with the Church, and individual professors of religion at the present time? Are there not many who say, "I know I am not in that state of grace in which I should be; I know I would get along better in serving God, if I would lay off this, that or the other; I know I should seek entire sanctification; but—" But what? "Why I am as good as others and"—footing it up with almost endless excuses.—Beware! You are drifting toward that dreadful line and may be nearing it. Arouse yourself, rally while you yet may, and ask God to give you strength.

And how about the Church generally? Is it not true that the love of the world, world-conformity, pride, cold formality, love of ease, unbelief and many other evils have crept into the Church, are tolerated there, and eat out vital godliness? Is not the Church in many localities, and only too generally, rapidly drifting toward that line? Or have not many already crossed it, and their case become desperate? The truth stares us in the face. We cannot get around it. "Is there no balm in Gilead?... why then is the health of the daughter of my people not recovered?" That there is danger cannot be denied, for the plague has already commenced to an alarming extent, and thousands have fallen.

It must be admitted that the Church generally is far from what she should be, and that there is danger on every side. There is altogether too much retrograd-

ing and backsliding. But there are many glorious exceptions. In a large number of places, if not almost everywhere, there are still a few names which have not defiled their garments. There are still those who have not kissed Baal, nor worshipped the golden calf, nor bowed before the great image; but have buried their idols, and are on the Lord's side, serving him in the beauty of holiness. There are brave souls, who will compromise with neither sin, nor the world, nor the devil.

Many are awake, others awaking to the dangers besetting the Church, and to the innovations which have been made on primitive simplicity and piety, and are pained at the deviations from the old landmarks. Mighty efforts are made to turn the tide. The battle is set in array against retrograding. The command is: "Go forward!" "Arouse yourself!" "Stand fully on the Lord's side!" "Seek that holiness without which no man shall see the Lord!" Many are convinced of their duty. They realize that they must go on to perfection, or lose ground in religion. The tide of salvation is moving onward, and many are stepping into the stream, and are washed and made white in the blood of the Lamb. The light is shining brighter than heretofore. The truth is exemplified by many living witnesses, and the question, Will you go on to perfection, or retrograde in religion? is pressed home to the understanding, heart, and conscience.

If the Church does not arouse herself, put on her strength, and follow the light imparted, it is to be feared the Lord will come and remove the candlestick from its place. These gracious visitations cannot be slighted with impunity. The Church generally must be rallied and raised to a higher state of piety, or she will sink beyond recovery. We believe the Church is passing through a crisis, and on the reception or rejection of the light given, depends her future. If the strong efforts put forth at present fail to rally the Church, it is to be feared her downward course across the fatal line into dead formality will be rapid, if not irresistible.

How is it with you, personally? Upon the individual members depends the state of the Church. Are you living up to your privilege and duty? Are you obedient to God in all things? Are you striving after full salvation with all your heart? Are you making advancement in divine life? Do you get along in religion as well as you did when you started out in the service of God, or at any time since? If not, you are losing ground, getting farther from God and nearing the death-line. Examine your hearts in the fear of God, and in the light of his word. You may stand at a critical point. It is of importance how you decide. The Spirit of God may tell you that you must arouse yourself and serve God more earnestly, or backslide. A young disciple

was growing cold in religion; he felt that he should renew his covenant with God. Alas! he crossed the line and fell into sin. How hard it is for those who have grown lukewarm to recover. With you it may stand thus: "On to holiness, or back into sin." The Holy Spirit may prompt you to decide. Beware! Many through their unwillingness to seek entire sanctification, grow cold in religion. Trifle not with this subject; there is too much at stake for time and eternity. If you feel that you are losing ground, arouse yourself before it is too late. Be sure you are on the safe side. The only way of safety is in going on to perfection. Make sure work. Press onward and upward till you have the full hope of salvation, and then let your cry continually be,

"Nearer my God to Thee,
Nearer to Thee."

—Living Epistle.

Have you crossed that line? The above warning, I think, is very much needed in our Church. I think the alarm cry should be given ere it is forever too late, ere the "candlestick be removed out of its place."

SAMUEL J. YODER.

—ON NEW YEAR'S DAY, a fire broke out in the Jykens Valley Coal Mines. It is said to have originated through the carelessness of a miner, by throwing aside a spark from a lamp he was trimming. In less than eight hours' time the fire had spread over an area of over five hundred yards in the shaft, which was speedily filled with fire, gas and smoke. Eighty-five mules were suffocated. Bear Creek has been turned into the burning mine, with but little effect.

[This should have appeared in the Feb. No. The fire has since been extinguished.]

—A DISPATCH of the 12th of March from Pesth, Hungary, said that snow had been falling there for 48 hours. The railways were blockaded, and traffic in the city was suspended. The snow was from three to five feet deep in the streets, and in some places twelve feet. The winter in St. Petersburg, Russia, has been the most severe for many years. On the night of 11th inst., the mercury was nearly 20° below zero, Fahrenheit.

—THE RECENT, and it would appear, periodical failure of the crops in parts of India, make the prospect of the famine appalling. In Madras, over 80,000 square miles, with a population of 18,000,000, and in Bombay, 54,000 square miles, with a population of 8,000,000, are affected.

—DURING the last six months of the past year 89,000,000 of postal cards were sold by the post-offices of the United States.

—THE RUSSIAN GOVERNMENT has purchased ten thousand American plows for distribution among the farmers of Russia.

—THREE FISHERMEN, blown off the coast of Galway, Ireland, in the terrible Atlantic gales, arrived at New York the 11th of Jan., having been rescued from their open fish boat on the sixth night out, after terrible sufferings.

—A SAN DIEGO (Cal.) dispatch reports a heavy earthquake forty-five miles southeast of that city about noon of the 13th inst., the vibrations east to west extending throughout the mountains to the borders of Cajon Valley.

—There are starving millions in India and China, and no government there that cares for them, so as to feed bread to the starving ones. Christian light and Christian mercies would be a blessing there.

—RAIN has become frequent in Alexandria and Cairo, which formerly occurred very seldom in Lower Egypt.

—THE NUMBER of pilgrims who assembled last year at Mecca is stated by Consul Heytz, to have been 140,000.

MANITOBA RELIEF.

Sister L. K. B.	5.00
John Buzzard	5.00
J. S. Augsburger	2.00
Jacob Nold	19.75

FOR SCHLAGG & GRABER, DAKOTA.

Apostolic Menn Church, Butler Co., O.	\$35.00
Bro. Exler, Columbiana, Ohio	75.00
Henry Christophel	1.00
Adam Hartman	32.50
Jacob J. Moser	87.30
Joseph Swartz	17.18
Blosser's Church, Elkhart	4.50

PRINTING J. M. BRENNEMAN'S BOOKS.

Gabriel Baer	\$ 1.00
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Married.

Dec. 21st, 1876, in Logan Co., Ohio, by John P. King, at the residence of Daniel C. Yoder, LEVI YODER, of the above place, and VERONICA Z. HERTZLER, of Mifflin Co., Pa.

Jan. 4th, 1877, at the residence of Joseph Hertzler, JOHN J. KING, and MELINDA YODER, both of Logan Co., Ohio.

Jan. 16th, at the residence of the bride, EZRA YODER, of Logan Co., and NANCY ZUG, of Champaign Co., Ohio.

Feb. 15th, at the residence of Jacob King, ISRAEL YODER, of Logan Co., and ELISABETH KING, formerly of Fairfield Co., Ohio.

Feb. 20th, by Jacob Hildebrand at his residence in Augusta Co., Va., BRO. LEVI C. RHODES, and BETTIE L. RHODES, both of Rockingham Co., Va.

Feb. 15th, by Ph. Roulet, at the residence of the bride's parents, HENRY AUGSBURGER, and MARY PLANK, both of Davis Co., Iowa.

Feb. 27th, by Elder Christian Peachy, CHRISTIAN KENYON, of Monro Tp., and BARBARA ZOOK, of Union Tp., Mifflin Co., Pa.

March 1st, by Ph. Roulet, at the residence of the bride's parents, HENRY NEMITZ, and ELISABETH LANTZ, both of Davis Co., Iowa.

On the same day, by Elder Samuel Yoder, EPHRAIM YODER, of Bratton, and MELINDA PEACHY, of Union, all of Mifflin Co., Pa.

On the same day, by Rev. — Crawford,

FRANKLIN GETZ and MARGARET HUBLER, both of Union Co., Pa.

Feb. 1st, by John Stoltzfus sr., LEVI B. WERTZLER, of Baltimore Co., Md., and CATHERINE STOLTZFUS, of Knox Co., Tenn.

March 8th, by the same, JACOB M. STOLTZFUS, and MATTIE E. DETWEILER, both of Knox Co., Tenn.

Died.

On the 10th of January, in Haw Patch, Noble Co., Ind., of the infirmities of age, JOHN HARTZLER, aged 80 years, 6 months and 4 days. Services by Joseph Yoder and Jacob Berky from Feb. 9th.

Feb. 5th, in Wayne Co., Ohio, Sister MARY HOOVER, aged 77 years, 4 months and 10 days. Services by M. Rohrer and F. Good.

Feb. 5th, in Holmes Co., Ohio, of measles, HESTER L., daughter of Bro. John and Mary SHUPP, aged 3 years and 17 days.

Feb. 6th, at the same place and same complaint, Sister MARY SHUPP, aged 34 years, 4 months and 27 days. She leaves a deeply afflicted husband and 4 children to mourn their loss. Funeral services by H. Kilner, and Geo. Brenneman.

Feb. 16th, in Davies Co., Ind., of lung fever, Sister ANNA RICHNER, aged 43 years, 9 months and 14 days. Sister Richner was sick but 5 days. She departed with a living hope of entering the heavenly mansions of eternal rest. The day previous to her death she called her husband and children to her bedside, and admonished them to live in peace, and hold fast to that which is right in the sight of God. She gave direction for her burial, and her burial clothes, and who should preach the funeral sermon. Services by John and Jacob Graber, from Jn. 5: 24—28, and 1 Cor. 15.

Feb. 20th, in Indiantown, Lancaster Co., Pa., widow MARY EBERLY, aged 70 years, and 19 days.

Feb. 22nd, in Lancaster Co., Pa., JACOB R. HESS, aged 60 years, 7 months and 11 days. He leaves 7 children and an aged mother to mourn their loss. Buried the 25th at Hammer Creek burying-ground.

Feb. 24th, in Indiantown, Lancaster Co., Pa., DANIEL SCHMUCK, son of Gideon Schmuck, aged 9 years, 6 months and 19 days. He was the last remaining of 9 children. Buried at Groffen Thal burying-ground.

Feb. 25th, near Colebrook, Lebanon Co., Pa., MARIA REESOR, wife of Christian Reesor, aged 60 years, and 4 months. Funeral the 28th. Buried in the family grave-yard. She leaves a husband and 7 children. She was a faithful sister in the River Brethren church. Text: Rev. 7: 13—17.

Farewell, mother, a long farewell!
For we shall meet no more,
Till we are raised with thee to dwell
On Zion's happier shore.

Feb. 26th, in Lakeville, St. Joseph Co., Ind., BRO. ELIAS BEAR, aged 20 years, 8 months and 13 days. Bro. Bear and wife came from Stark Co., Ind., to visit friends. He took sick and died suddenly from cold settling on his lungs. Sermon by M. W. Shank. We should be prepared at all times, for we know not how soon we may be called from time to eternity.

Feb. 27th, in Kent Co., Mich., of spasms, infant son of Peter D., and ANNA STEINER, aged 1 month and 13 days.

March 11th, in Lee Co., Ill., CHRISTIAN, son of Christian and Susan EBERSOLE, aged 1 yr., and 4 mos. Services by A. Ebersole and J. Allebach.

On the 10th of March, in Elkhart Co., Ind., Sister ELIZABETH JONES, aged 72 years, 9

months and 3 days. Her maiden name was Hummel. She was born June 7th, 1804. Her mother died when she was in her 7th year, and her father being poor, was forced to put his children (three in number, one older and one younger than Elizabeth) out, and she, as orphan and motherless child, generally was cast upon the cold mercies of the world. She received her education from her father, who was a German school teacher. In 1824, in her twentieth year, she was married to John Jones, with whom she lived until the time of his death, Sept. 30th 1869. She remained a widow to the time of her death, a period of 16 years, 5 months and 10 days. She was the mother of 7 children, one of which died in infancy. She lived to see all the others surrounded by families, and her six children, four sons and two daughters, were all present at her funeral. She had 29 grand-children living and eight dead; 13 great-grand-children living and 3 dead.

She and her husband, soon after their marriage, united with the Mennonite church, of which she lived a consistent member until her death. A few weeks before her departure, she wished to partake of the sacred emblems of the broken body and the shed blood of our Lord and Saviour. She called the elders of the church to visit her in her affliction and enjoyed the blessed privilege of communing with a few of the brethren and sisters. Her affliction was of nearly a year's duration, but she was not prostrated until about three weeks before her death. During her affliction she never murmured or complained. She was well aware that the time of her departure was at hand, but being reconciled to her end and retaining her faculties to the last she died in peace and the hope of a mansion in the Father's house above. She was buried on the 12th at Yellow Creek, followed to her last resting place by a very large concourse of relatives and friends. Services by C. H. Schlegel and E. F. Funk from 1 Tim. 4: 6-8. Peace to her ashes.

Nov. 12th, 1876, in Dade Co., Mo., JOHN M. KISTLER, aged 66 yrs., 8 mos., and 4 days. He lived the life of a Christian, and died in a living hope of meeting his Savior in peace. Before he died, he called his family to his bedside, and told them to take the Scriptures for their guide. He leaves a wife and nine children to mourn their loss. The funeral services were conducted by William Watson.

Dec. 27th, 1876, in Markham, York Co., Ont., formerly of Somerset Co., Pa., ANNA HUBER, aged 81 yrs., 10 mos.

Feb. 5th, in Lancaster Co., Pa., SAMUEL SCHREIBER, aged 61 yrs., 11 mo., 6 days. Buried the 7th in Kauffman's burying-ground. Text: Rev. 21: 7.

Feb. 9th, in Lancaster Co., Pa., EDWIN Z. son of Samuel and Esther Zern, aged 8 yrs., 3 mos., 11 days. Services by Chr. Bamberger and Samuel Landis, from Lam. 3: 31-38.

Sleep Edwin dear, and take your rest. God called you home, he thought it best; 'T was hard indeed to part with thee, But Christ's strong arm supporteth me.

Feb. 14th, in Marion Co., Kansas, CHARLES E., son of Eli and Mary Jones, aged 1 month 14 days.

Feb. 14th, in Lancaster Co., Pa., of Scarlet fever, ANNA MAST, aged 3 months and 9 days. Services by Gideon Stoltz and John Yoder of Mifflin Co.

Feb. 28th, in Westmoreland Co., Pa., JOHN O. OVERHOLT, aged 61 years, and 18 days. Buried March 3rd, in the Mennonite burying ground. Services by Jonas Blough.

March 11th, DANIEL MAST, aged 5 years, 6 mos., and 21 days. Services by David Stoltz and Jonathan Kauffman. Both of the above were children of Amos and Sarah Mast.

March 12th, in Lancaster Co., Pa., of scrofula, WILLIAM H. HABERSTICK, aged 15 years. He suffered very much until released by death.

March 13th, in Leacock, Lancaster Co., Pa., of cancer, PETER SHARP, aged 87 yrs., 3 mos., and 11 days. The deceased had been insane for about 57 years. Buried the 16th. Appropriate remarks by John Landes, from Pa. 90: 12.

Letters Received.

Jacob Hildebrand, B II-Peter Weins, Peter Toews, V D Clyner, A friend, M W Shenk, John Harri, Luther B Calvin, R N Kratz, Josiah Brewer, Wm Holdeman, Chr Bombberger, David Garber, Jos Detweiler, J P King, Peter Dueck, J Brenneman, J D Hershey, P Unruh.

MONEY LETTERS.

A-Jos B Albrecht, Chr Albrecht, John U Amstutz, Henry Ayte, Jos Augspurger, J S Fink, Daniel B Fink, George Bachman, Noah Byler, John B Bechtel, Henry Bally, Isaac Bricker, Hetty Bear, U Binkley, Samuel Bock, Levi Bock, John Brenneman, J J Bernreger, A Bucher, Mira Brown, Danl Burkholder, Noa Bechtel, Adam M Brenneman, Geo Brand, Danl Buerge.

Jas Coyle, Leakey, Carpenter, Lewis S Custer, Isaac Culp, Ellen S Coe.

D-Henry Doubert, Myra Dennison. E-Jacob Eberhard, M H Engle, John Egli, Peter Eby, Henry Egley, E H Esbenschane, John N Esch, Noah C Esch, Chr Ehrisman, John H Eby.

F-John Freed, Michael Freed, John Fast, J S Fink, Danl B Fink, Philip Garman, John B Gsell, Joe Good, Solomon Gchman, J M Goldschmidt, Anna Gerig, H C Godshall, H W Gross, Peter Gingrich, Mrs Nancy George, Chr Gerig, David Geiser, Chr Gingrich.

H-Christopher Hoover, B D Heller, Daniel Hamaker, Wm Hinkle, Maggie B Herr, Geo B Herwick, Jos Hartzler, Henry B Harnish, Henry Hoffman, Nicholas Hartzler, J R Heckler, D J Hochstetler, Isa Hochstetler, Jacob Hooley, Saml Hess, Rev Abm Horst, Abraham Hallman, Catharine Hofstetler, Anna M Hurst, John B Huwiler, J H Hochstetler, Dr F Her- Hess, S M Hartzler, Sarah E Hodam, John N Hess.

J-Nicholas M Johnson.

K-John P King, S B Kenaga, John Kennel Jr., Chr Kegereis, Jacob Kreider, Moses M Kauffman, Jacob Kilmer, Jacob Kauffman, Daniel Krebber, J B Kauffman, J B Kern, Jno Kornhaus, Maria Kuser, Sam Kochanauer.

L-Saml Lapp, Joshua Lapp, Jacob Leha, Jonathan Leisy, Jacob Lang, E P Lantz, Jac Loucks, Franz Loewen.

M-Wm McGinnis, H A Munaw, John Musser, David Murray, Nicholas Martin, H A Munaw, H H Meyers, Daniel Moser, S B Minnich, Theodore Martin, J Y Miller, S D Miller, D H Mast, M J Miller, Cor Meyers, Amos Mast, Jacob B Meyers.

N-John S Nissley, Jacob Newcomer, Cyrus Neff, Barbara Neuschwanger, Chr Naffziger, R G Nettleton, Chr Nolt.

O-Joseph Overholt.

P-H B Pence, Francis Pike, Isaac Peters. R-A J Roof, A F Root, Jonathan B Ruth, A B Ramer, Lewis Ridehour, Benj Rohrer, Jacob Ropp, Jas F Rittenhouse, Peter Regier, Aaron E Reist, Chr S Riser, Lizzie Riser.

S-Henry Sauder, J A Sommer, Elizabeth Stauffer, Enoch Snyder, C Swartzentruber, M Schuncker, David Schrock, Nathaniel Shope, Samuel Shank, Joshua Shantz, Chr N Stauffer, Joshua Smoker, Henry Schneider, Lewis Schlifer, S F Sprunger, Chr Schantz,

Wendell E Shantz, Isaac Snyder, Samuel Y Shantz, Peter E Shantz, Thomas Shelly, Chr Sprunger, Jos Schertz, Samuel J Schrock, A Schelmer, N Smith, Jonas J Stevanus, Maria Silvius, H J Shelly, Peter Shirk, Susan Schrist, M Shelly, Isaac C Sommer, Chr Shenk, John Steckley, Geo Showalter, Jacob Shank.

T-Hatton Turner, Henry Tyson, Jn Troyer, Cornelius Toews.

U-Cornelius Unruh, John Ulrich.

V-Christ J van der Suisses.

W-Anna Wenger, Cornelius Wedel, Wm Wiler, Carl Willeit, W L Weaver, John L Wideman, Jos W Waugler, David Waldner, Geo Walter, Benj Weaver, B Westernman, Jos Weirick.

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of the aged brother on the subject of repentance and conversion, and we also plainly see what he believed constituted an acceptable, true, christian church. He also gives his views in reference to church rules, ordinances and discipline in such a manner that no one need be mistaken in regard to them. His entire letter, though containing many sharp reproofs, breathes forth the spirit of love and tender anxiety for the welfare of souls, for the church and even for his opposers. John Holdeman, who also read this letter, in his "History of the Church of God," says, concerning this letter, "As far as I could judge of the humility and spirit of the writer, I am inclined to think that Christian Herr's letter breathes the most humble and lowly spirit."

One thing in this letter, appears to us especially remarkable, and that is this, that Christian Herr should be looked upon and accounted as an impenitent and unconverted man, and a teacher and leader of a dead and unconverted church, when upon the subject of repentance and conversion, he according to his words, holds and acknowledges as correct the same views as those which his accuser maintains and teaches.

We will now give a number of testimonies from witnesses still living, who can yet call to mind scenes and incidents, connected with the history, condition, customs and practices of the church during the time in which these accusations are made against the church, and some reach back even to the time before the Reformed Men. church had an existence.

The kind reader will bear in mind, as we noticed in some of our former articles, that John Herr, in his writings, charges the old Mennonite church with all manner of immoralities, corruptions and gross sins which were practiced by the members, without reproof or notice being taken thereof by the church. Daniel Musser in his book reiterates these charges and vouches for the truth thereof and produces various evidences as proof of them, to some of which allusion has been made in some of our former articles. He also desires, if these statements are not correct, to have them refuted and says that the older members know that they are true.

For these reasons we give the following testimonies, viz: First, to show the

incorrectness of the charges of John Herr and Daniel Musser against the church; and, Secondly, To show the general character, conduct, doctrines, and practice of the bishops and ministers in the church in those times, as well as the general condition of the church.

With these remarks our readers will no doubt understand the bearing of what follows.

Bro. F. G. Kindig of Lancaster Co., Pa., writes us in substance the following: "I will give you some information about the Mennonite church for sixty years past. Francis Herr's father was a faithful minister in the church and remained so to the end. He often complained of the actions of his son Frank, and seemed to trouble himself about him. As far back as I can remember there was always peace and union in the church, through our vicinity and conference, with the exception of what took place in Weaverland. There were also strict rules observed, and none of those things of which Musser writes were allowed. The church always stood in good report by the world and all others, except the Reformed. If any members were disobedient and did not observe the requirements of the gospel and the rules of the church, they were suspended or expelled for better fruit. And this was done ever since I know anything about the church." F. G. KINDIG.

The following letter was addressed to Bro. Amos Herr.

November 23rd, 1876.

Dear Friend and Brother, Amos Herr. Since I promised to write you and am a poor writer and in all things feeling my inability, I tried to get another and an older brother to do this. I visited Peter Nissley but did not find him at home, and therefore asked the aged Christian Nissley, whether he knew of a time when the church was dead, and repentance toward God and faith in Jesus Christ were no longer preached, when the new life was no longer a requirement for church membership, and whether there ever was a time, in which adulterers, fornicators, drunkards and such like were no longer reproofed and put away from the church? He told me, he did not know otherwise than this was done (viz. that the gospel was preached and transgressors reproofed and expelled). And I for my part also do not know otherwise; and I was present on one occasion, upon which the old deceased brother Jacob Hostetter excluded a brother. This may have been thirty years or more, ago. So much from your unworthy brother, &c.

CHRISTIAN NEWCOMER.

Cumberland Co., Pa., — 1876.

Henry Rupp was a minister in our church. He was ordained in 1810. He

was a very earnest preacher. He preached repentance and conversion. Peter Eby was the bishop who usually served us. He was a strict disciplinarian and reproofed the transgressor. He received me into the church, and his instructions to us were, that without repentance to God and faith in Jesus Christ all outward ordinances were vain. SAMUEL ZIMMERMAN.

Cumberland Co., Pa., — 1876.

Henry Rupp moved from Lancaster Co., to Cumberland in 1807. In 1810 he was ordained to the ministry. He was an earnest, evangelical minister. He admonished the transgressors and suspended them from the communion, while gross transgressors were expelled from the church. Peter Eby was usually our bishop and before him Samuel Nissley generally held communion for us. They were both strict disciplinarians. After I was chosen to the ministry and attended conference the first time Bro. Nissley led the conference. The same rules of order which we now have, he taught us then and that with great earnestness. Peter Eby baptized me and ordained me to the ministry, and I am convinced that they then taught and maintained the doctrine of repentance to God, faith in Jesus and a new life, just as much as now. GEORGE RUPP.

The brethren Samuel Zimmerman and Geo. Rupp are both ministers in the church in Cumberland Co., and Bro. Rupp is now 78 years old and has been in the ministry 44 years.

I can testify that sixty-five or seventy years ago I was well acquainted with the bishops, Jacob Hostetter and Benjamin Hershey*, and that they conducted the church in accordance with the word of God. I am now 90 years of age.

her mark
MARIA X SWAR.

I can testify that sixty years ago I was well acquainted with the bishops, Jacob Hostetter and Peter Eby, and that they conducted the affairs of the church in accordance with the gospel, and I also saw Jacob Hostetter excommunicate a man from the church. I am now in my 79th year. DANIEL EBY.

Manor Tp., Lancaster Co., Pa., 1876.

I well knew Bishop Jacob Brubacher. He was an evangelical preacher. He preached and enforced sincere repentance and a change of heart, because without this all the outward commands will not bring us salvation. He was a strict disciplinarian. I knew him 76 years ago and never heard anything bad about him. He

*Of Bishop Hershey it is said that he at one time got into a difficulty on account of his son-in-law, through which he was considerably censured, but it is believed, was not in fault.

received into the church and excluded therefrom whenever it was necessary.

CHRISTIAN MELLINGER.

Manor Tp., Lancaster Co., Pa., 1876.

We the undersigned were very well acquainted with Bishop Jacob Brubacher. He was an evangelical preacher. He preached and insisted upon sincere repentance and a change of heart, because without this all outward commands are of no benefit to our salvation. He was a good disciplinarian.

ABRAHAM WITMER, (Minister)

JACOB WITMER.

ABRAHAM R. MILLER.

CHRISTIAN CHARLES.

Lancaster Tp., Lancaster Co., Pa., 1876.

Jacob Brubacher was bishop in our church, and an evangelical preacher. He baptized me. In his instructions to the applicants for baptism, he taught repentance to God, faith in the Lord Jesus Christ and a new life, and this he also preached.

CHRISTIAN HERR (Minister).

A pious old sister sends the following:

Salisbury Tp., Lancaster Co., Pa., 1876.

Peter Eby was our minister. He was chosen to the ministry in 1800. He was a strict disciplinarian. I remember that my uncle (a minister) was deposed from the ministry in 1809, for taking undue advantage of a friend.

In 1811 Eby expelled a brother on account of drunkenness and in 1815 he expelled another for adultery, and in 1823 another for drunkenness.

ANNA HERSHEY.

Buyerstown, Lancaster Co., Pa.,

Nov. 22nd, 1876.

This is to certify that I, Christian Metzler, now in my 86th year, became acquainted with Peter Eby, bishop in the old Mennonite church, in Weaverland, where I attended church before I was married, which was in 1819. I knew of him being called there to settle a dispute. The said Peter Eby was the first bishop in the Pequea church, to which place I moved in 1831, and from that time was personally acquainted with him and conversed with him frequently until his death, and I can testify that he was a strict house-keeper in the church, and excommunicated from the church, those who did not live in accordance with the old Mennonite faith; and knew of certain persons who were taken into the church by him, and excommunicated some years before I moved here. CHRISTIAN METZLER.

Concerning the doctrine of Peter Eby, hundreds can testify that he preached a genuine Gospel doctrine. He was a most remarkable man. Harris in his History of Lancaster County, has given his biography, to the correctness of which many can bear testimony.

West Lampeter, Nov. 21st, 1876.

Peter Eby was ordained to the ministry in 1800. He was the bishop that officiated in our district. He was a very zealous gospel minister and a strict disciplinarian. In 1807 he excommunicated a member at Strasburg (our district), for fornication; some years later one for misconduct and one for intemperance. The theme of his discourses were, Repentance to God, faith in Christ Jesus and obedience to his word. He baptized me and my wife, and well do I remember how he impressed upon us in the instructions he gave us, the need of a living faith in Christ, and a newness of life, without which all ordinances are vain.

Yours in love.

BENJAMIN HERR.

Bro. Herr is now bishop in the same district where Peter Eby in his day officiated.

Donegal, Lancaster Co., Pa., 1876.

Samuel Nissley was ordained to the ministry in the beginning of the nineteenth century. He was the bishop in our district. He was a strict gospel minister. His theme of doctrine was repentance to God, faith in Christ, newness of life and obedience to his commands. Transgressors were reproofed, and if no amendment of life was manifested, they were suspended from communion, and those who committed gross sins were excommunicated. Jacob Hostetter officiated as bishop in our district, after the decease of Bishop Samuel Nissley. He taught the same doctrine and was a very zealous minister and a strict disciplinarian. I know of such that were reproofed and excommunicated by him. I was much in company with Bishop Peter Eby and Bishop Christian Herr (Pequea), and often heard them preach, and can give them the same testimony. We also had some shortcoming members then and have yet.

PETER NISSLEY.

(Minister in the Donegal Church).

Earl Tp., Lancaster Co., Pa.,

Nov. 18th, 1876.

Since you desire to know something in reference to Bishop Henry Martin, I will inform you that as near as I can learn, he was bishop already before the close of the last century and until 1825. You also desire to know whether he ever excommunicated members on account of transgressions. I recollect that in my youth I heard the old brethren say, that he kept house very strictly in accordance with the word; and if I remember rightly, he expelled his own brother-in-law on account of intemperance, and severely reprimanded his son and admonished him to repentance. Of the others I have positive information that he excommunicated them. Bishop Jacob Zimmerman often told me that he earnestly sought to conduct the church after the rules and instructions of

old Henry Martin. I also myself have witnessed a number of excommunications by him. I am very sure, if this question would have arisen twenty years ago, before all the older people had died, there would have been many who could testify to the above and to a great deal more.

The grace of God be with you all.

GEORGE WEAVER.

(Bishop of the church in Weaverland).

Manor Tp., Lancaster Co., Pa., 1876.

I heard preacher Jacob Brubacher preach from my youth, and he was a very zealous preacher. He taught repentance and a change of heart very earnestly, and that without these the outward commands and ordinances would be no benefit to us as regards our salvation. He was bishop in our church. I remember that he expelled three members from the church, one for taking undue advantage of his neighbor, one on account of a quarrel, and one for drunkenness. JOHN CHARLES.

Petersburg, Lancaster Co., Pa.,

Nov. 17th, 1876.

Herewith I send a couple of testimonies. I visited another old sister over 80 years of age, who can bear the same testimony in favor of the old bishops, but is entirely helpless so that she could not write her name. There are also other brethren of from 60 to 70 years, who said, that as far back as they could remember, the church was conducted in the same way as now. The old witnesses think that the bishops of the past, were more strict than those of the present time and did not pass by so much.

JOHN B. LANDIS (Minister).

Lancaster Tp., Lancaster Co., Pa., 1876.

In my youth I knew preacher Jacob Brubacher. When I lived with my uncle Andreas Shenk, he and preacher Benjamin Hershey and deacon Mellinger came to our house. They had been to see Francis Herr. They said, they had tried everything to bring him to see and acknowledge his fault, but he would not do anything, but greatly abused them. They also said they had borne long enough with him; they would not go to see him any more, and could no longer hold him as a brother. The difficulty was about a horse. He had taken undue advantage of a neighbor. Brubacher was bishop in our church, and when any committed a fault, they were excluded from communion, and if they did not reform they were excommunicated. I knew four whom he excommunicated. He baptized me, and in his instructions he taught us that without repentance to God and faith in Jesus, baptism would be of no benefit. He told us that the whole council would not wash away a single sin. SUSANNA HERR.

Signed for her, by her request, by her son Pre. Christian Herr in the presence

of five witnesses. Hersight is nearly gone. This sister is 85 years old, but possesses a most extraordinary memory for her age.

In refuting the assertion of D. Musser that Francis Herr had left the old Mennonite church because it was so corrupt that he could no longer, with a good conscience remain in it, we did not positively say that he was expelled, because at that time we did not have as clear a proof of the fact as we desired for a positive statement, but the foregoing testimony proves clearly enough that he was expelled. These bishops, as they said, had visited him for the last time, and said they could no longer bear with him; and the old Bro. and Bishop Benjamin Herr, says that he used to hear the old brethren say that he had been expelled, and another old brother makes the statement, that Francis Herr would not acknowledge his fault as the church requested him, and that he was then expelled. So that we need not hesitate any longer to make the positive statement that Francis Herr, instead of leaving the church to preserve his own conscience void of offense, was expelled as a transgressor and a disobedient and unfaithful member, and that D. Musser's statement to the contrary is altogether incorrect and unfounded.

Mount Joy, Lancaster Co., Pa.,
Dec. 5th, 1876.

I heard old Bishop Jacob Hostetter preach from my youth to the time of his death. He preached repentance and conversion. He baptized my wife and me and admitted us into the church. We were instructed that without true repentance and faith in Jesus Christ, baptism and admission into the church would avail us nothing. He admonished us to be true to the Lord our God; to watch and pray; to remain steadfast and comply with the word of God, and not conform ourselves unto the world. Some of his remarks are still fresh in my memory. When he commenced to preach, he would ask the blessing of God, "that his Spirit might rest upon us, be with us, among us and even in us." And again, "You say you believe: show it by thy works."

GABRIEL BEAR.

Mechanicsburg, Cumberland Co., Pa.,
Dec. 20th, 1876.

With the assistance of Bro. Gayman of Dauphin Co., who is 93 years old, I will try and give you a statement, as to how the church was conducted. My father was ordained to the ministry about 1817, as near as I can find out. He was ordained to the office of bishop in 1825. Bro. Gayman says, the church was more ardent and zealous in the cause of Christ then,

than it is now. They preached repentance and faith in Christ, and were more strict in church discipline and the ordinances than they are now. I well know that my father expelled Daniel Diel for drunkenness and one other person whom I will not name, and different others were put back. Bro. Gayman also well recollects all this. Some of these things happened when I was yet at home. This was the manner in which the church was conducted at that time, and you can rely upon this statement as correct. I would have written sooner, but wanted to see what brother Gayman still recollects.

JACOB MUMAW.

Lancaster, Pa., Dec. 2nd, 1876.

The following lines have reference to a book published by Daniel Musser, under the title of the "Reformed Mennonite Church," &c. in which the author censures, accuses and defames the old Mennonite church for tolerating all manner of transgressions, and offending members in the church, without separating or excommunicating them. I will, therefore, give some account of events which transpired in the church, from my own personal recollections, to show that friend Musser is in error, and that he unjustly accuses the old Mennonite church as he does. I recollect when I was a boy, fourteen or fifteen years old, I was in church, in the Conestoga Township District, in Lancaster county, where Peter Eby had a number of applicants to baptize. He directed his discourse to show and teach the necessity of repentance and faith before baptism. After his sermon he came forward and said to the applicants, "If their desire was yet the same as they had expressed that morning, they should come forward, and then added the following words: "But if any of you should yet want more time for the purpose of searching the Scriptures more thoroughly, in order to be better prepared to enter into this holy covenant, you shall freely be at liberty to do so." All, however, came forward, were baptized and received into the church as members.

After this was done, there were also two persons present, a man and a woman who for transgression had previously been put back and separated from the church, and were now desirous to be received into the church as members. Bishop Eby received the man first, and with mild words (or a light confession), no doubt this man had committed only a minor transgression; the words, however, I do not now remember; but when he spoke to the woman, his words so fixed themselves on my mind that I still recollect some of them very distinctly. After many years I told my father how Bishop Eby's words, in receiving that woman back into the church, had fixed themselves on my mind. "Yes," said he, "I mind well that it made me inquire for what reason this woman had been expelled, and when I

heard the cause, I no longer wondered why he demanded so strong a confession."

In these two cases we see that the lighter transgression was as little overlooked as the greater one. Our Friend Daniel Musser, in writing of transgressions in the old church, says, that "they had to be very flagrant if any notice was taken of them." It may not be amiss in this place to quote the words referred to above, as they are still distinct in my mind. As they were spoken in the German language, I will quote them as they were spoken: "Zum ersten frage ich dich, ob du es erkennest und freimuetig bekennen kannst, dass du mit Recht, um der Ungerechtigkeit, Suende und Uebertretung Willen, seiest neben die Gemeinde, zur Basse gestellt worden?" These words translated into English would read as follows: "In the first place I ask you whether you acknowledge it, and whether you can freely confess that you were, justly, on account of iniquity, sin and transgression, expelled from the church, unto repentance," &c. These words do not seem to indicate any disposition on the part of the bishop to pass over the matter lightly.

Several years later another instance took place in the same district to which I also desire to call attention. One of the ministers became entangled in a law-suit. The church was not willing to bear this, and complaint was brought against the minister. Bishop Eby was called to investigate the case, and finally, with the consent and counsel of the church, silenced the minister*. Not being satisfied with the action of the church and the bishop, this man said in rather an aggravating manner, "Yes, well then, hold me as a heathen man and a publican," which was accordingly done, and he was not again called to the ministry. Musser says, that it was not uncommon for the members to be engaged in law-suits without reproof.

I will also call your attention to Bishop Jacob Hostetter of Lancaster Co., who was chosen to the ministry and probably also ordained to the office of bishop, a number of years before the so called New Mennonite church was organized. He instructed and baptized both me and my wife and others at the same time, and received us as members into the church. He endeavored to impress on us the necessity of repentance to God, and faith in Jesus Christ before baptism, and often, very often had I heard him on such occasions, and this was always the doctrine he endeavored to inculcate into his hearers. He tried to make them sensible of their duties, and how indispensable this is to

* We are informed from the evidence of one of our old bishops, who knew him well, that Bishop Eby not only silenced this minister, but also at the same time suspended him from the communion of the church. Editor.

salvation. He also was at the head of the Lancaster County Conference for a number of years. It was his place on such occasions to admonish and remind his fellow bishops, ministers, and deacons, of the great responsibility resting on them in their ministerial duties. I was often present and heard him on these occasions, and his doctrine always was the same as above given. He always charged those assembled in Conference to be true and faithful in their duties, in the care of the flock. I also saw and heard him ordain deacons, ministers, and bishops, and he always charged deacons what their duty is when strife, discord, or disorderly conduct manifests itself among members. That when it becomes known to them they should carefully see after it, investigate and examine the same, and if possible have a reconciliation brought about; and if such cannot be done, then to follow the regular course and rule laid down in the gospel. He also charged ministers with their duties, and the bishops he especially charged and enjoined upon them, as a part of their duty, to teach their hearers as above intimated, namely: Repentance to God, and faith in Christ Jesus, and to baptize the penitent if they desire it, and receive them as members into the church, and also with them observe the communion of the Lord's Supper, feetwashing, &c. He also charged them to watch the flock, and if a member or members walk disorderly and are not willing to be reconciled and render satisfaction to the church, to separate and exclude such disorderly members. These things I have not from hearing others say so, but I have seen and heard them myself, and some of them often, and I do not recollect of having heard this old Bishop, speaking to his hearers of these weighty matters, but that tears could be seen rolling down his cheeks. How then, can it be possible that Daniel Musser, dare publish to the world a book censuring and accusing the old Mennonite Church as he does, and calling her a dead body, &c.? If charity or the love of Christ prompted him in that work, then I have not yet learned that charity or love.

I also well knew Bishop Christian Herr (Pequea). He lived almost in the same neighborhood with John Herr, the founder of the so called New or Reformed Mennonite Church, and at the same time.

Christian Herr (Pequea), was ordained to the office of bishop by Bishop Peter Eby, and by him also strictly charged to observe the rules of the church according to the Gospel, as above said, and to separate and expel from the church, as well as to receive into the church, and to spare neither layman, minister or bishop, if circumstances required it; and I know that he observed and carried out these rules and ordinances as long as health and strength permitted him to do so.

All the above instances to which I have called attention in this article, except the

second, have come under my own personal observation, and having been a hearer and an eye witness to them I can testify to the truth of them. The second case relating to the minister who became entangled in the law-suit, I have direct from the member who first brought complaint against him, and he was followed by a number of his fellow members, and it so happened that this brother was afterwards chosen to the ministry, to fill the vacancy occasioned by the excommunication of the former one*.

The calling of Jacob Hostetter to the ministry and also to the office of bishop, occurred before my recollection, but it is about forty years since I first learned to know him, and during this time I know him to have adhered to the rules and principles given above. I recollect another instance where a neighbor of my father's, for strife and contention with one of his neighbors on account of a line fence, was excluded from the church. This was done prior to the Spring of 1822, before my recollection, but I know that he moved out of the immediate neighborhood in the Spring of 1822, and that he was put back before he moved away, but how long I do not know. I remember well, when I was already a grown up young man, that my father reproved him for standing aloof from the church and exhorted him to come forward and be reunited with the church. From good and reliable tradition, I can name another instance of a member being expelled from the church for indulging too freely in spirituous liquors. This instance took place not less than 105 years ago and may be 110.

I will now close by adding that my father was a bishop and my grand-father a minister; his brother and step-brother were both bishops; my great-grand-father on the grand-mother side, was also a bishop and one of his sons was a minister and another a deacon. Often did bishops, ministers, and deacons meet at my father's house, and staid with us over night. I have been acquainted with many of those bishops, ministers, and deacons, from far and near, from my earliest recollections, even from my childhood, and some of those men were from seventy to eighty years old, when I was only a boy from ten to fifteen. From my earliest recollections, I paid strict attention to their conversation and *far* was their talk from the idle sport, jesting and merriment of which D. Musser, in his book accuses them. But I sometimes heard some of them reprove members for light-minded talk. The grace of God be with you.

JOHN SHENK.

* From this coincidence some might be led to suspect unfair means, for personal ends or self-promotion, but as ministers in the Mennonite church are chosen by lot, this cannot be the case. Should any one have such a design, it would avail him nothing, as the decision is left entirely in the hands of God to cast the lot as my best promote the glory of his name.

P. S. I have not given this line of the bishops and ministers for the purpose of boasting, but to show how I had opportunities to become acquainted with these men, their views, principles, practices and conversations, even from my earliest recollections.

We have now given such a variety of evidences and testimonies to substantiate our position, and vindicate the character of our much despised church, that we feel it should be sufficient to convince the most unbelieving. Those who are filled with prejudice and envy towards us would not be convinced in any case, while the unprejudiced and impartial reader will already have seen how unjust and uncharitable these wholesale denunciations of D. Musser are. But we ask not for sympathy; we do not complain that the voice of slander has been raised against us. We rather rejoice that we are slandered and evil spoken of, for the Savior says, "Blessed are ye when men shall revile you, and shall persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven."

This is one of the very best proofs that our church is an acceptable church of God. The esign of God's people has always been their faithful endurance under suffering; their meekness and forbearance, their sorrows and their tears, and of this our church has always had its full measure; and we are told that "whom God loveth he chasteneth." We expect to bear the cross; we expect to suffer for Jesus' sake, if we would wear the crown and reign with him, and we ought to rejoice with the apostle of old that we are accounted worthy to suffer for his sake. Therefore, as said before, we are not complaining, and not asking for sympathy in this that we are thus ill-treated; we only ask the privilege to show to our church at the present day and to our posterity, that of the descendants of those who have once represented the pure old Mennonite Church, John Herr and Daniel Musser with their followers, have not alone remained, but that the Lord, during all these times, has reserved unto himself more than seven thousand who have not bowed the knee to Baal, and, that while with all others, we have a great deal to humble us, and nothing to boast of, we feel, that in the fear of the Lord, and with gratitude toward him who has preserved our church through all the centuries past, we are not claiming too much when we say, that we have the assurance and the most positive

proof that the Lord has been with us, and is with us still; that we have never been forsaken and are not forsaken now; that the name of the Lord has been established among us, and has continually been with us to the present time, notwithstanding the assertions of envious, puffed up and self-righteous men to the contrary, and we humbly pray and trust that our heavenly Father will bestow upon this church, his grace and his divine blessing, that the church may be blessed and prospered, and children, and children's children may reap a rich harvest of grace from the seeds of piety and purity sown by their devoted ancestors.

We will close for this time. We could have condensed some of the preceding letters more than we have done, but we feel sure our readers will persevere with the same interest that we have done. And we believe too, that a perusal of them will give better satisfaction than a more condensed form would have done. We have some quite interesting incidents yet in store for our next number and then will proceed to an examination of some doctrinal questions which present themselves in this connection; a part of which we also expect to give in our next. In the course of two or three numbers more we expect to close these criticisms in their present form. We ask the patience and forbearance of our readers.

For the Herald of Truth.

RICHES THE MAIN ROOT OF PRIDE.

BY CLAUDIUS CURTIS.

"Behold this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy." Ezek. 16: 49.

We will endeavor to give a brief account of Sodom and its overthrow or destruction. When God spoke to Abraham, "Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?" 18: 23. Let us further notice how Abraham pleads for the people of Sodom.

"Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?" 18: 24. Abraham came down even to the small sum of ten, but there were not ten righteous to be found in this sinful and barbarous city; and he said, "Oh let not the Lord be angry, and I will speak yet, but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake." 18: 32.

It is painful to record the crimes of mankind, and especially when they are of the horrid nature of that mentioned

here. The angels have little occasion to inquire into the sinner's glory. Thus the poor, ignorant and benighted inhabitants of this place were struck with blindness, probably by a stroke of that lightning by which they were on the following day destroyed. We will notice that lightning is usually called the fire of God. Ps. 11: 6; Ezek. 38: 22; 2 Kings 1: 12; Hab. 1: 16. The sun rose the morning that Sodom was destroyed, with its usual brightness. Little did they think that this was their last morning sun,—and that they should find themselves swept into unchangeable eternity. Thus are many careless and wayward sinners; in the morning they are in the bloom of life, and in the evening a lifeless corpse. Let us prepare ourselves for the unexpected future.

We will further notice that Lot's wife looked toward Sodom, perhaps with the desire of returning after the storm was over; but alas, she became a pillar of salt, for disobeying the divine command.—Hence I warn you, reader, if you have started for the celestial city, do not look back upon this world with the desire of enjoying it as did Lot's wife, but press forward to that blessed city whose founder is God. The Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven: and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. Gen. 19: 24, 25.

If we examine the words of our text, "Behold this was the iniquity of thy sister Sodom, pride." What has caused this pride in thy sister Sodom? Was it when they were in poverty and in want to sustain their mortal bodies? Is this the cause that they became proud? No, it is the same soul destroyer that Satan has at the present age of the world,—fulness of bread. How often must we see those who profess to follow the footsteps of the blessed Savior and deny the powers thereof, by setting their affections and conversation on the perishable things of this life, seeking to be honored of their fellowmen for their wise accumulation of wealth!

Reader, you are well aware that riches bring many temptations. This was the cause of their being proud—fulness of bread. They did not feel themselves under any obligations to strengthen the hand of the poor and needy.—this is too much the case at this day. There are also persons who are so dissatisfied with what they possess of this world's goods, that their complaints are numerous, yet they have all that is necessary for their real comforts. Let us be more thankful for those blessings which God bestows upon us from time to time, and for the liberty which we possess in worshipping God according to his own appointed way; no one to molest or make afraid.

It appears that when man is blest with abundance he becomes high minded; and

Satan often comes with temptation, and tells the rich that they have gained these earthly possessions with honest economy; and that they should also enjoy them, for God has given them fruitful seasons and plentiful harvests, that they should eat and drink and live in pleasure. The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, "What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry: but God said unto him, thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." Luke 12: 17—21. Thus we see man trusting in riches for his happiness, expecting to enjoy many years of pleasure, never thinking that death may come this night, and in laying up treasure on earth and not in heaven. All this is vanity and vexation of spirit.

We can see by the words of our text, that there are duties enjoined upon those who are rich in this world, and unless men discharge these duties faithfully they can never enter the kingdom of heaven. Reader, do you suppose if this man had said as did Zaccheus, "The half of my goods I give to the poor, and if I have taken anything from any man by false accusation I restore him fourfold," doing it with pure love to God and his fellowman, he would have heard the solemn voice that he did? Nay, but he would have heard the welcome voice that the angel brought to Cornelius when he was praying in his house, and said, "Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God." Without love to Christ it is impossible for us to come to a knowledge of our dependence upon him; for he is the rock of our salvation; and if we trust in anything else for our salvation we shall fall short of the eternal glories of God, "Who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; by grace ye are saved." Eph. 2: 4, 5. And hath put all things under his feet and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all. Eph. 1: 22, 23. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." Gal. 3: 13.

Can we expect to reach heaven by the works of the law, or by our good deeds that we shall do for Christ? will our life, our righteousness take us there? Christ

died upon the tree for poor sinners like you and me. Dear reader, Jeremiah says, "He shall be called the Lord our Righteousness." Deeds of charity are but fruits of the spirit of Christ or manifestations of the willingness to love him. "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies." Ps. 41: 1, 2. He that hath pity upon the poor leudeth unto the Lord: and that which he hath given will he pay him again. Prov. 19: 17. "He that hath a beautiful eye shall be blessed: for he giveth of his bread to the poor." "Thou shalt neither vex a stranger nor oppress him: for ye were strangers in the land of Egypt." "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him."

"He shall judge the poor of the people, he shall have the children of the needy, and shall break in pieces the oppressor." "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard." "He that oppresseth the poor to increase his riches, and he that giveth to the rich shall surely come to want." "Tob not the poor, because he is poor: neither oppress the afflicted in the gate." "What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts." "The rich man's wealth is his strong city: the destruction of the poor is their poverty." "The poor is hated even of his own neighbor but the rich hath many friends." "All the brethren of the poor do hate him: he pursueth them with words, yet they are wanting to him." "The rich ruleth over the poor, and the borrower is servant to the lender."

It is evident that riches bring strong trials of temptation; and thousands have been led astray from the true path of God by setting their whole heart upon riches, making it their god, without thinking of the glorious treasure of heaven. How careful should we be that we do not make this world our treasure. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is there will your heart be also."

Beloved reader, let us not strive so hard for these temporal things for they will all vanish, and if we should gain all the treasures that this world could produce, what would it profit? It is the nature of man still to desire more. The richest man in London was asked if he had sufficient to satisfy him, He said, "A little more." What shall it profit a man

if he should gain the whole world and lose his own soul? or what shall a man give in exchange for his soul? If you are blessed with this world's goods let it not exalt you, you should be more thankful to God, and more willing to discharge the duties that God enjoins upon those that are rich in this world to help the poor and needy. If you are poor do not seek to be rich, for riches bring many duties: "Having food and raiment let us therewith be content; but they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition; for the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." Tim. 6: 8, 11.

A few words to fathers and mothers: Do you bring up your children in the nurture and admonition of the Lord, and teach them the glorious cause of religion? It is no doubt was with thy sister Sodom as it is with a great many families of the present time; they bring up their daughters in idleness and folly; thousands have idled their time away in childhood through the neglect of their father and mother. In many families the mother is toiling while two or three daughters are idling away their time, or playing on some musical instrument. Who is to blame for this? the parents are no doubt. Are we not following the fashions of the world by placing those things in our homes with the pretence that they are used in the worship of God? God can not be worshipped from instruments.

Let us notice poor Lazarus who was laid at the rich man's gate full of sores; even the crumbs which fell from the rich man's table were refused him. I have no doubt but the rich man's home was often filled with the sounds of instruments. If musical instruments were needful, why did patient Job disapprove of these things, saying, "They take the timbrel and harp, and rejoice at the sound of the organ?" Job. 21: 12. I think that organs might as well be placed in our churches as to have them in our dwellings. If a brother had placed an organ in his house fifteen years ago, he would have been excommunicated. But we are living in faster times now, and we can have almost every thing we desire, and still be good members.

It would not do for us now to be so strict, for we might lose some of our members. This is the way that some reason the case. I know it is hardly worth while to speak or write anything against pride, for it has crept into the church and now rules with great power. What brings these things? It is riches that bring their train of temptations; and Satan gradually introduces them in the church.

"If we were living in a land where persecution was great, as did many of our forefathers, these worldly things would not be so dear to us. But we seldom think of them. Some of us complain that we are persecuted. I think if we complain in this land of freedom we are unthankful to God for placing us in a land where christianity is cherished, as it is in this country. O brethren, let us not be so strongly attached to this world as were the people of Sodom; but God, in time, destroyed them from the face of the earth."

For the Herald of Truth.

FRUIT OF THE SPIRIT.

BY E. N. KRATZ.

We are oftentimes discouraged when we look at our own experience, to see it so barren of good fruit. The Master said: "By their fruits ye shall know them;" and anxious to appear well we are constantly looking for fruit. Who would not tire of waiting for fruit should he in the early spring seeing the buds start, seat himself under an apple tree, and wait for fruit? It would be a foolish work, but scarcely less so is he who having just commenced a religious life, is waiting for growth in grace before he makes any effort in the discharge of duty. Wiser is he who goes about his work trusting in the promise, "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." For in this attitude of the heart is constant joy ("his leaf shall not wither"), and a usefulness—"fruit in his season"—and highest success—"whatsoever he doeth shall prosper." Then when the fruit does appear, we are not left in doubt as to its character "For the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, meekness, temperance, and if the Spirit be in us we shall bring forth this same fruit not as the tree, each its own fruit, but each child of grace bearing all the varieties."

We pass over the more common and most easily recognized fruit, to notice that which is often not properly estimated; and in calling your attention to meekness, would designate it as the rarest fruit found on the tree of Christian experience. We so often excuse anger on the plea of righteous wrath, but if we take pains to analyze carefully our feelings, we find in most cases the supreme cause is outraged feelings. Now let me say that this never gives rise to righteous indignation, but is always the demand of self and if not closely watched will prove our master. This state of mind is the direct opposite of meekness, and will not allow the development of that grace in the heart.

Hear what the wise man said: "He

that hath no rule over his own spirit, is like a city that is broken down and without walls." How utterly is such a city at the mercy of his enemies, but its danger is not greater, no, not even so great as that of the soul which has not meekness. For this is evidence of ability to rule our own spirit. Christ says "Blessed are the meek for they shall inherit the earth," and the apostle Peter "Let it (adorn) be the hidden man of the heart, in that which is not corruptible; even the ornament of a meek and quiet spirit which is in the sight of God of great price." If you were serving an employer you would exert your greatest skill in just these fields of labor in which you could please him most. So if your service to God be that of the willing heart you will find pleasure in just that state of mind which God will own and bless. Then give heed to these words "which is in the sight of God of great price." If we would be like unto our blessed Savior we must bear the fruit of meekness in our daily lives, and show to the world that by the grace of God we can, when smitten on one cheek, turn the other; can return good for evil,—can pray for those who despitefully use us, and forgive them seventy times seven for all their offenses.

For the Herald of Truth.

"I WOULD NOT LIVE ALWAY."

Job 7: 16.

BY M. STERNBERG.

The ancient patriarch Job was preeminently distinguished for the piety of his heart, and the righteousness of his life. He who knows what is in man, and who marks his every step, declares that there is none like him in all the land, a perfect and an upright man, one that feared God and eschewed evil. When he gave utterance to those words, he was the possessor of great wealth; the sun of prosperity shone upon his pathway without an obscure cloud. He had all of this world that heart could wish. But, for the trial of his faith and the public vindication of his integrity, and that he might become a beacon light to which God's people might look in all coming ages for direction, encouragement, and comfort, when passing through the storms of affliction and earthly calamity, the Lord permitted Satan to despoil him of all his earthly possessions, cut off his children, estrange his friends, and even the wife of his bosom, and inflict upon his person a most painful and disgusting malady.

His wealth and children gone—his friends Eliphaz, Bildad and Zophar charging him with some great concealed wickedness, as the cause of his affliction, and his wife tempting him to curse God and die, is it any wonder that he should desire to be laid in the grave, and that he should regard the brevity of human life with pleasure?

Christians may not wish to live always in this world; because this life is one of care and sorrow. In this world we have many wants which must be supplied by the care and dint of our own exertions; and we are so constituted that labor fatigues the body, and cares depress the mind. Even under very favorable circumstances the most comfortably situated on earth have more or less care to endure. It is true that those who are blessed with health, wealth, and general prosperity, feel their weight less than those who are afflicted, and in straitened circumstances; yet no one is exempt from perplexity of mind, and fatigue of body. Here, then, is a reason why Christians should not desire to live always, because of the afflictions and bereavements which fall to our lot whilst in a state of probation.

How protracted and distressing the afflictions which men suffer in this world! How the whole body is filled with pain at times until we are well nigh driven to a state of distraction, and to what heart-rending bereavements we are continually subjected! The most tender ties are severed by the ruthless hand of death, and thereby our bosoms are filled with sorrow. Who has not followed a beloved friend to the grave whose loss opened wide and deep the fountains of sorrow?

"I would not live alway, I ask not to stay. Where storm after storm rises dark o'er the way;

Where seeking for rest, I but hover around, Like the patriarch's bird, and no resting is found:

Where hope when she paints her gay bow in the air, Leaves its brilliance to fade in the night of despair; And joy's fleeting angel ne'er sheds a glad ray, Save the gleam of the plumage that bears him away."

Because of the existence and prevalence of sin, it has defaced the beauty of the world, polluted the soul, and opened a fountain of iniquity in the heart which sends forth its bitter and polluting streams continually. What a warfare the Christian has with the infirmities of his own nature! how Satan, with all the allied powers of darkness, comes in upon him, often like a flood, but sin and its terrible consequences in others, not infrequently embitters life and causes him to exclaim:

"I would not live alway, thus fettered by sin. Temptation without and corruption within; In a moment of strength if I sever the chain, Scarce the victory is mine ere I'm captive again. Even the rapture of pardon is mingled with fears, And the cup of thanksgiving with repentant tears."

Because of the cruelty of man towards his fellow-man, there are many on earth whose hearts are fully set in them to do evil, and who appear most happy themselves when they can make others unhappy. How much men suffer because of

the injustice and malignity of their fellow-man! what currents of wretchedness and misery follow over the earth by war and evils of like character! what bitter tears are wrung from the hearts of thousands! Man's inhumanity to man makes countless millions mourn. How happy people would be if the law was obeyed which says, "All things whatsoever ye would that men should do to you, do ye even so to them." The Christian does not desire to live always in this world, because of its poor society; but the main objection to living always in this world is found in the fact that there is a better country in heaven: no one is there to mar the peace and sadden the heart, but there all is perfect harmony and good will. There society is perfect, and joys, unmingled with sorrow and pleasure, delight the soul forever.

The Revelator, in speaking of the city, for it is a great city resting upon twelve foundations, says, "I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it; and the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it; and God shall wipe away all tears from their eyes." "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." "Eye hath not seen, nor ear heard, neither have it entered into the heart of man the things which God hath prepared for them that love him."

We are well aware that we cannot always live here, but that we must die, and perhaps die very soon and be transplanted either to heaven or eternal misery, and without Christ the hope of glory within us. The gates of heaven will be closed against us, and we will be driven into everlasting torment. Ah, sinner! will you not then be admonished to prepare to meet your Master by exercising repentance toward God, and faith in the Lord Jesus Christ, that when done with the earth you may dwell with Christ and the angels in the kingdom of heaven? How important that we live soberly, righteously, and godly in this world! We are strangers and pilgrims in the earth, swiftly passing to the judgment seat of Christ, and yet how unconcerned we often go. May God add his grace and also bear with me in my weakness.

For the Herald of Truth.

PURE RELIGION.

BY W. HOLDEMAN.

"Pure and undefiled religion before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Jas. 1: 27.

In this day and age of the world we find that religion is very much talked about without saying anything of its purity, as if all was pure. Let us rightly

consider what pure religion is. It is meekness, humility, ready not only to visit the fatherless and widows, but also to minister to their wants. To visit them alone would benefit them but little, but to minister to their necessities is the fulfillment of the law of religion. This can be done without the great ado, and excitement which many persons manifest, and they say they have received religion. Some likely have, but others get a religion that is not pure. If it is not pure it is not of God, for nothing comes from God but what is pure.

God is a God of order and not of confusion. When, therefore, there is confusion and noise in the house of God, caused and made by the members in their worship and claim that to be pure religion, and the true worship of the Most High God, does it prove to be correct? Does this kind come from God? If not from God, whence is it? If it comes from the evil one, it is in accordance with his nature; for the devil is pleased to have people think they have true religion when it is only of his own kind.

In 1 John 4: 1, we read, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron." Let us compare our actions with the word of God, and that will show us whether our religion is true or not. Let us also try to impress the doctrines of Jesus Christ upon the minds of our children that they be not deceived, and led astray for want of the knowledge of true religion.

Let us watch and pray, that we enter not into temptation; for the things which seem best according to nature, are the more dangerous; for this reason so many are led astray thereby. Let us take heed to ourselves, and to our children, and bring them up in the nurture and admonition of the Lord, that when the great and notable day of the Lord come, we will have done our part. "Study to shew thyself unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

For the Herald of Truth.

ADMONITION.

BY R. LEBRON.

Friendly readers, the Lord requires laborers in his vineyard, and it is the duty of every Christian man and woman to give his and her services unto the Master. The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. O that we

might truly become temples in which the Holy Spirit might find a dwelling! Be ye holy; for I am holy, saith the Lord. Without holiness no man can see the Lord. God grant that this may be a fruitful year in thy vineyard, that many souls may be brought from darkness into light, and from the power of Satan unto the living God.

Young friends, if you could rightly appreciate the glory that is prepared for the children of God, you would lay aside the transitory pleasures of the world, and lay hold of the religion of Jesus Christ. Remember the pleasures of this world are not lasting, but those which come from the love of God will remain forever. The sinner has a carnal mind, and the carnal mind is enmity with God. A change of heart is necessary, and if we humbly come to Jesus he will send his Holy Spirit to convince us that we must come to Jesus and, like the prodigal, confess our sins. Jesus is ever ready and willing to accept the penitent, and grant pardon for his sins. If the sinner finds forgiveness in the meritorious blood of the Redeemer, the anger of the Lord is turned away; then all is love, and peace, and joy in the Holy Ghost.

The evil one goeth about seeking whom he may devour. If you are tempted, resist him, but do not give way. Every man is tempted when he is drawn away from his own lust, and enticed; then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Let nothing be done through strife or vain-glory; but in lowliness of mind, let each esteem other better than themselves. Be of one mind. If faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

The grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness, and worldly lust, we should live soberly, righteously, and godly, in this present world. God will that all men shall be saved; and his Son Jesus Christ is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. God is angry with the wicked every day. If they turn not, He will whet his sword; He hath bent his bow and made it ready. He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.

Many Christians have been slain for bearing testimony to the word of God.

For the Herald of Truth.

GOD IS LIGHT.

God is light and God is love. He calls to the young, to the middle aged, and to the aged to come to the light; therefore, dear reader, let us draw our minds from worldly things, and fix them upon heavenly things. Sin is a weight too intolerable to be borne; and when we come to the knowledge of its extreme sinfulness, we should pray faithfully to God who will forgive us our sins though they may be of the deepest dye. As to-day is the only time promised to any of us, we should make haste, as did Zaccheus, and come down from the tree of sin, and make good use of our time. Remember the invitations of Jesus, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." "Incline your ear, and come unto me; hear, and your soul shall live." Remember these words will stand for or against you at the judgment day. If you do not come to Jesus you can not excuse yourself by saying you have not had an invitation from him. The Spirit and the bride say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. L. C.

For the Herald of Truth.

SCOLDING.

For the sake of your children, do not scold. It is a great misfortune to have children reared in the presence of and under the influence of a scold. The effect of the continuous fault-finding of such persons is to make the young who hear it unamiable, malicious, callous hearted; and they often learn to take pleasure in doing the very things for which they receive such tongue-lashings. As they are always getting the blame of wrong-doing, whether they deserve it or not, they think they might as well do wrong as right. They lose all ambition to strive for the favorable opinion of the fault-finder, since they see they always strive in vain.

—BE FRANK with the world. Frankness is the child of honesty and courage. Say just what you mean to do on every occasion, and take it for granted that you mean to do just what is right.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

written to Bro. Gabriel Baer, to see whether the committee could send some more, that flour might be purchased to last till harvest, for as there is a large number of poor we must distribute very sparingly.

The weather during February was very pleasant and mild. During March it has been quite changeable, at times snow and frost, then again mild and fair. Some have already sown. Some days it is very fine, and we expect sowing generally will commence.

Blessed be the name of the Lord for his merciful direction and preservation, that he so safely led us both in our going out and returning. We enjoyed his blessing on our journey to a very remarkable degree, thanks be to his name.

We return our heartfelt thanks to all the dear brethren and sisters who have shown so much love and kindness towards us poor unworthy beings; may God reward them both bodily and much more spiritually, that we may all finally be gathered in his heavenly kingdom where there is joy and the fullness of joy for ever and ever. This is our sincere desire and prayer for all the dear brethren and sisters.

I have not been able to write sooner as my time was all taken up in providing for the necessities of the poor. In conclusion, a hearty greeting to you and family and to all the brethren with whom I have become acquainted. I commend all to the care of our heavenly Father.

Your unworthy brother

A. SCHRAAG.
Childstown, Turner Co., Dakota.

For the Herald of Truth.

AN ANSWER TO PRAYER.

In one of the poor families consisting of a mother and ten children, who had during the past few years emigrated from Russia and settled in Dakota, found themselves in very straitened circumstances. They must, apparently, in a very short time suffer for the want of bread. The mother who many times felt her heart breaking in view of unavoidable necessity that stared her in the face, sat down one day with her children and began to inquire, "Children, what will become of us? the flour is nearly all and hunger is very painful; what shall we eat?" Her little boy of seven years old tried to comfort his mother and said, "Then we will boil corn and eat it." "That will be a poor living," replied the mother, and tenderly directed her children to pray, saying, "We will all pray very earnestly to God; he will send us a man who will help us to obtain bread." Upon this they all folded their hands and earnestly prayed to God for help, and God who hears the prayers of his faithful children at all times, also lent a ready ear to this

distressed household, and gave them the desire of their hearts, for the very next day a man came to see them and offered to lend them ten dollars to buy flour with.

It is a great comfort and blessing to know that God hears and answers prayer; it is a very blessed and good thing to see a mother, in the hour of necessity, direct her children to God from whence all our help cometh, and where even the poorest may go and receive the blessings and the consolation they need. Dear brethren and sisters, do not pray for bread alone, but also that his kingdom may come, and his will may be done on earth as in heaven. The widow's husband and the orphan's father, the God of Israel, of Daniel and of Elijah lives yet, and still hears and answers prayer. D. N.

For the Herald of Truth.

THE HOLY SABBATH.

We all know in this enlightened land that there is a day called the Sabbath. But do we all know how to make the best use of it? In the beginning of the Bible we learn that God rested from his labors on the seventh day—our Sabbath. God commanded that we should do our work in six days, and rest on the seventh. Now this part of the command is generally observed in this part of the country. It appears to be very easy for us after a week's hard work to welcome a day of rest, as it can be done in a very natural way.

In the first place, as it is the day of rest, we can sleep an hour or two longer in the morning. After rising, we refresh ourselves with a good meal, and look around for the weekly papers; after perusing them for an hour or two we take a walk to our next neighbor, and there have a friendly chat about everything but the work of God. While we are doing this, if we would notice, we would find that the boys of the family, and perhaps some of the neighbor's boys, have been enjoying themselves with a game of ball, or some other innocent play, and we call this rest!

Brethren, is this the best use we can make of the Lord's day? I say brethren, because it is found in the church. Would it not be much better if we were to take up that passage which reads: "Remember the Sabbath-day, to keep it holy," and see if we can not obtain more lasting joy out of the day of rest? Let us awake from our lethargy, and go to work at once in the vineyard of the Lord. A great many of us can begin at home with our fireside jewels, pruning the vines so as to bring forth fruit for the Master at the age of maturity. How careful we ought to be to have them know something of the word of the Lord—something about this great salvation—something about Jesus and his love to a dying world.

We can do a great deal of good in this way with the help of the Lord. Or per-

haps we might do better by organizing a sabbath school in our church, and saying with Joshua, "As for me and my house we will serve the Lord." If we love the Lord with all our soul, mind and strength, we can not help but enjoy this kind of work. Let us with the help of the Lord rest on the Sabbath-day, and also keep it holy. A. BROTHER.

For the Herald of Truth.

I'LL NOT GO TO HEAR BLACK PREACH ANY MORE.

A few Sabbaths ago, I had the pleasure of listening to a very edifying sermon by Rev. Black; and after meeting a man made use of the words that are at the head of these lines. It grieved me to hear them uttered, I thought of several passages of Scripture, and that which impressed me most forcibly can be found in the thirteenth chapter of Numbers. It gives an account of the spies whom Moses sent out to search for a goodly land. They found a desirable country, but they came back with a false and wicked report of it.

This man is similar to the spies. Friend Black had got him, as it were, to view better possessions than he already possessed. But there was so many giants of sin within him that he gave an untruthful report of those possessions. My prayer is, that many who view those possessions can exclaim with the apostle Paul, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

The words from which friend Black spoke are, "And he said unto them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke 9: 23.

For the Herald of Truth.

DISCOURSE ON FAITH.

"Without faith it is impossible to please God." Heb. 11: 6.

Without eyes light would be darkness, so without faith the light of revelation would not only be obscured, but entirely hidden from our view. It is by the vision of faith that the Christian sees his inheritance in heaven and the path which leads to its possession. Faith and the Bible are to the Christian what light and the compass are to the mariner. Without the compass and light to see the direction to which the needle points, the mariner could not know how to guide his vessel; and it is equally true, that without the light of God's word, and faith's discerning eye, the Christian would be at a loss to know how to guide his bark to the heavenly harbor.

We have a striking illustration of what faith is in the case of the nobleman of Capernaum, who came to Christ and be-

sought him to heal his son. The Savior said unto him, "Thy son liveth," and he believed the declaration, and went his way, feeling confident that he should find his son both alive and well." In the case of the blind man, to whom Christ said, "Go, wash in the pool of Siloam," we have another striking example of the nature of faith, for upon hearing the words of the Lord, he went and washed, and came seeing. Noah building the ark; Abraham sojourning in the land of promise, and offering up his son Isaac, together with numerous other ancient saints mentioned in the Scriptures illustrate very forcibly, by their examples, both the nature and power of faith.

But evangelical faith is more than the simple assert of the mind to the truth of God's word. It implies hearty concurrence of the will and affections in the plan of salvation, and a cheerful obedience to all divine requirements. It is a firm reliance or trust in God for salvation, through the blood of Christ as the only means by which our guilt and pollution may be removed. Some say faith is to take God at his word; and so it is with this addition, that we let God take us at his will, and that we heartily cooperate with him, submitting all our interest, temporal and eternal into his hands, being confident that he will do all things well. Such faith brings to its possessor gospel justification, peace with God, and gives victory over the world. Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ. M. S.

For the Herald of Truth.

TWO CLASSES.

To my young friends: The Apostle tells us to "admonish one another in psalms and hymns, and spiritual songs, singing with grace in your hearts to the Lord." Again he says, "Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms."

Singing may be classed in two parts. We can sing with the spirit, and with the understanding to the honor and glory of God; we can also pray in singing. But there is another way of singing which is not pleasing to God. This is done at places where people assemble merely for amusement. Here they spend the time in vain and idle conversation, singing, playing, dancing, and such things as are not becoming for young or old. Bad results often follow. The dancing of the daughter of Herodias, before Herod, so pleased him that he caused John the baptist to be beheaded. Results flow from parties that are displeasing to God, and are an abomination in his eyes. Therefore young friends, such things ought not so to be. "Evil communications corrupt good manners."

The question may be asked, Shall the young people not be allowed to meet to-

gether and have some pleasure? Yes, but not the pleasure sought for at frolics, which is not abiding, but seek those pleasures which are permanent, which will remain when heaven and earth shall have passed away.

Beloved young friends, I address you as one who loves your souls, hence I address you as I do, and shall not say aught against your coming together to have a pleasant time with one another; be cheerful, be polite, be vigilant, be pleasant, be happy, be temperate, abstain from every appearance of evil, and conduct yourselves in a christian-like manner, and you will never regret it in this world, neither in that which is to come. A FRIEND.

For the Herald of Truth.

SPRING.

Beautiful spring has come again. This is a precious and delightful season. By the power of the sun's rays the earth will soon be decked with a mantle of green, vegetation of all kinds will appear to have new life. These wondrous works of God should awaken within us the greatest thankfulness to Him who created all things, and permits us to behold them.

Nature here may teach us an important lesson, if taken to heart. How rejoicing it is to behold the fields and gardens look so promising! How it gladdens the heart in anticipation of a bountiful yield after the soil has been properly cultivated and sown! The same is also expected and required of Christians spiritually, to bring forth fruit, which is love, joy, peace, long-suffering, meekness, faith. The practice of these things is pleasing in the sight of God. The Lord commands his followers to bring forth fruit unto eternal life. John taught those who came to him to bring forth fruit meet for repentance. Ofttimes Christians may be encouraged and have something to say of the pleasantness of the products of the earth, and the people of the world should be influenced likewise with the Christian conduct and life. We are taught to "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. This light serves to influence an adulterous generation, causing them to reflect upon their condition.

Great care should be taken that the light does not become darkness—to confess but not possess pure religion. But when the day-star has arisen in the heart, no darkness can come forth, yet there may be weakness in the flesh. All know the nature of a star, how bright it shines and gives forth light. So also if such a brightness is in the heart it will shine forth.

The fruits of the spirit are far more glorious and lasting than those of the flesh, which will soon perish. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the

glory of God in the face of Jesus Christ." "While ye have light, believe in the light, that ye may be the children of light." J. D. HEARNEY.

TAKE YOUR COURSE ARIGHT.

"If the tree fall toward the South, or toward the North, in the place where the tree falleth, there it shall be." Eccl. 11: 3.

That there is a solemn meaning couched under this simple metaphor, no Christian can doubt. It seems to describe the change, so rapidly coming upon us all, of probation for eternal fixedness, when the awful sentence will be heard, "He that is unjust, let him be unjust still; and he that is holy, let him be holy still; and he that is filthy, let him be filthy still." But the tree will not only lie as it falls; it will also fall as it leans; and the great question which every man ought to bring home to his own bosom, without a moment's delay, is this—What is the inclination of my soul? Does it, with all its affections, lean towards God, or from Him?

That the bent of all men, in their unregenerate state is in the wrong direction, Scripture, experience, and history unite in bearing testimony. Man, by nature, is the child of wrath; he has inherited from his first parents, in the fall, a proneness to sin; and his distinguishing characteristic is the absence of that love to God which is absolutely indispensable to true virtue and happiness.

Hence it follows, beyond all doubt or question, that we must "be born again," that we must undergo a radical and inward change before we can live to the glory of God in this world, or be fitted for the enjoyment of his presence in the world to come. "Except a man be born of water and of the Spirit, he cannot see the kingdom of God."—J. J. Gurney.

For the Herald of Truth.

THE CHRISTIAN CHOICE.

We are frail, and the world is fading, but our souls are immortal, and the Lord is eternal. If we place our affection on earthly enjoyments, either they may take wings like an eagle that flyeth towards heaven, our souls may take their way with the rich man's, and go to hell; but if we choose God for our portion, then mercy and goodness shall follow us whilst we live, and glory and eternity shall crown us when we die. We ought, therefore, now try to leave that which we shall soon lose, so that we may embrace that which we shall always enjoy. E. M.

"And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." John 6: 35.

Children's Department.

SPRING.

"When youthful Spring around us breathes,
Thy spirit warms her fragrant sigh,
And every flower the summer weathers,
Is born beneath that kindling eye—
Where'er we turn, thy glories shine,
And all things fair and bright are thine."

SUMMER.

Everything should be in keeping with the season. If God has been so kind to us, we should feel glad and grateful to him. Of course we ought to do this at all seasons. But in summer there seems to be so much more to remind us of the power and bounty of our heavenly Father than at other times. The birds of the air, the beasts of the fields, the trees, the fruits, the flowers, the grass,—made into hay and thus become food for horses and cows,—the waving corn,—soon to be made into bread, and so become food for man,—all that we can see or hear, or smell, or taste, or touch, seem to say to us, God has not left himself without witness, in that he does us good and gives us "rain from heaven and fruitful seasons, filling our hearts with joy and gladness."

BE TRUTHFUL.

In everything you say or do, be certain to speak the truth. Never add to a thing, or tell anything in stronger terms than truth will permit. If you do, it is telling an untruth. I will now give you some Scriptures against lying, and I hope you will read them carefully.

"Ye shall not steal, neither deal falsely, neither lie one to another." "Lying lips are abomination to the Lord: but they that deal truly are his delight." Lying excludes from heaven. "There shall in no wise enter into it (heaven) anything that defileth, neither whatsoever worketh abomination, or maketh a lie." They who are guilty of lying shall have their part in the lake which burneth with fire and brimstone.

"He that speaketh truth sheweth forth righteousness." "Let not mercy and truth forsake thee, bind them about thy neck: write them upon the table of thine heart."

CHEERFULNESS.

Cheerfulness is an excellent quality, but we have many things to do in the world besides making ourselves merry. We can never be long at ease if our duties are neglected. Fear God and keep his commandments, little reader, and then you may be as cheerful as you please.

THE LOST TONGUE.

BY J. J. B.

Dear children I will try with the help of God to write a few lines on the above subject. I love to talk with the children, especially when they pay attention to good advice. I will ask you the question, do you pray to Jesus Christ? When the Savior was upon the earth he loved the lambs of his flock, and told one of his disciples to feed them. He meant that they were to explain to them the truths of the gospel, and to point out to them the way of salvation. Is it then not very wicked to forget to pray to God? He never forgets to bless us.

Perhaps my young reader has sometimes lost his tongue, by forgetting to pray. How terrible it is to live in the neglect of prayer! I once heard a minister address a number of people on the importance of prayer. He told them that a prayerless soul was a Christless soul, and that a Christless soul would certainly perish forever. These words strike terror, and yet they are quite true. All who have obtained pardon have prayed for the blessing.

The publican said, "God be merciful to me a sinner." Peter said, "Lord, save, or I perish." David said, "Create in me a new heart, O God." Have you ever thus prayed to Jesus Christ? I have now tried to tell you about the lost tongue. It was not really a lost tongue, it was only a silent one. I wish you to pay attention to a few thoughts upon this subject.

There is a *silent tongue*. Sometimes this is right. Often children should be seen, when they should not be heard. James says, that we should "be swift to hear, but slow to speak." When the young are in the presence of aged persons, they show their wisdom by listening attentively to all that is said; and they should do little more than answer the questions that are put to them, this they should do cheerfully and promptly.

Solomon says, There is a time for every thing. Let children then remember, that there is a time to speak, and a time to be silent. But a silent tongue before God is a wicked tongue. It may indeed be called a lost one, for it is a useless one. Shall a child be the only creature that forgets God? The birds sing his praises in their sweet songs; the trees and flowers show forth his goodness; the sun, and the moon, and the stars shine at his command. All his works praise him. Shall a child, born in a Christian land, refuse to praise God?

Let me entreat you to remember that all you have, you have received from God. Your parents, your food, your clothing, your health, your life, all are given to you by a merciful God. He says, "Wilt thou not from this time cry unto me, and say, My father, thou art the guide of my youth?"

There is a *wicked tongue*. We read about this in the Bible. Solomon says of the wicked, "In his lips there is a burning fire." The Psalmist says of sinners, "They have sharpened their tongues like a serpent; adder's poison is under their lips." Our dear Redeemer says, "That which goeth out of the mouth defileth a man."

Have you, my reader, this wicked tongue? The apostle James in his 3rd chapter further explains the wickedness of the tongue. In the 5th and 6th verses he says, "Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth. And the tongue is a fire, a world of iniquity." It is unruly, and no man can tame it. What a sad account of the tongue. It boasteth great things, it is an unruly evil; can this be the case with the young? Yes, indeed; sometimes you hear children boasting of themselves, and you see them stamp with their feet on the floor, and cry out, *I won't, I will, or I shall*. Are not these great words, and wicked ones too, to come from young tongues?

A *world of iniquity*; can this be the case with the youthful tongue? Yes: how many idle tales, you sometimes hear from a child. *No man can tame it*; the lion and the tiger can be tamed, but not the unruly tongue. The language of the wicked is, "With our tongue will we prevail; our lips are our own." Psalm 12. Young reader, have not some of your own sins been brought to remembrance by these thoughts?

There is a *wise and holy tongue*. This will be known in many ways. Prayer is its delight. It will speak forth the praises of God. It will always be doing good, but never employed in evil. It can never tell a willful lie; it will never try to deceive. A wise and holy tongue belongs only to those who have wise and holy hearts. If the heart has not been changed by the Spirit of God, the tongue will be unchanged too. Let me then counsel with my reader on one or two points. Will you attend to what I say? Will you follow my advice? If you now possess a silent tongue that never prays, if you have a wicked tongue that is always speaking evil things, go to Jesus Christ, and ask him to pardon all your sins; ask him to give you a new heart, and then you will certainly have a new tongue, even a wise and holy one, that will be devoted to the service of God.

If you are a follower of the lowly Redeemer, O be very thankful to God for his rich grace, and rejoice that you can sing the sweet words of the poet.

"While others early learn to swear,
And curse, and lie, and steal;
Lord, I am taught thy name to fear,
And do thy holy will."

Are these the favors day by day,
To me above the rest;
Then let me love thee more than they,
And try to serve thee best."

Miscellany.

WHY SHOULD MAN BE PROUD?

Oh why should the spirit of mortal be proud,
Like a swift-fleeting meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
He passeth from life to his rest in the grave.

The leaves of the oak and the willow shall fade,
Be scattered around and together be laid;
And the young and the old, and the low and the high
Shall moulder to dust and together shall lie.

The infant a mother attended and loved,
The mother that infant's affection who proved,
The husband that mother and infant who blest
Are all gone away to their dwellings of rest.

The maid on whose cheek, on whose brow, in
Whose eye,
Shone beauty and pleasure, her triumphs are by,
And the memory of those who loved her and praised,
Are alike from the minds of the living erased.

The hand of the king that the scepter hath borne,
The brow of the priest that the miter hath worn,
The eye of the sage, and the heart of the brave,
Are hidden and lost in the depths of the grave.

The parent whose lot was to sow and to reap,
The herdsman who climbed with his goats up the
steep,

The beggar who wandered in search of his bread,
Have faded away like the grass that we tread.

The saint that enjoyed the communion of heaven,
The sinner who dared to remain unforgiven,
The wise and the foolish, the guilty and just,
Have quietly mingled their bones in the dust.

So the multitude goes like the flower of the weed,
That withers away to let others succeed;
So the multitude come, even those we behold,
To repeat every tale that has often been told.

For we are the same our fathers have been,
We see the same sights our fathers have seen,
We drink the same stream we view the same sun,
And run the same race our fathers have run.

The thoughts we are thinking our fathers would
think,

From the death we are shrinking our fathers would
shrink,

To the life we are clinging they also would cling,
But it speeds from us all like a bird on the wing.

They loved, but the story we cannot unfold;
They scorned, but the heart of the haughty is cold;
They grieved, but no wail from their slumbers will
come;

They joyed, but the tongue of their gladness is
dumb.

They died, aye they died, we things that are now,
That walk o'er the turf that lies o'er their brow,
And make in our dwelling a transient abode,
Meet the things that they met on their pilgrims road.

Yea, hope and despondency, pleasure and pain,
Are mingled together in sunshine and rain;
And the smile and the tear, and the song and the dirge,
Still follow each other like surges upon surge.

'Tis the wink of an eye, 'tis the draught of a breath,
From the blossom of health, to the paleness of death,
From the guilded saloon to the bier and the shroud,
Oh! why should the spirit of mortal be proud?

CHRIST IS RISEN.

"But now is Christ risen from the dead," 1 Cor. 15: 20.
The whole system of Christianity rests upon the fact that "Christ is risen from

the dead;" for "if Christ be not risen, then is our preaching vain, and your faith is also vain: ye are yet in your sins." The *divinity* of Christ finds its surest proof in His resurrection, since he was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." It would not be unreasonable to doubt His deity if He had not risen. Moreover, Christ's sovereignty depends upon his resurrection, "for to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living."

Again our *justification*, that choice blessing of the covenant, is linked with Christ's triumphant victory over death and the grave; for "He was delivered for our offenses and was raised again for our justification." Nay, more, our very *regeneration* is connected with His resurrection; for we are "begotten again unto a lively hope by the resurrection of Jesus Christ from the dead." And most certainly our *ultimate resurrection* rests here; for "if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." If Christ be not risen, then shall we not rise; but if He be risen, then they who are asleep in Christ have not perished, but in their flesh shall surely behold their God. Thus, the silver thread of the resurrection runs through all the believer's blessings, from his regeneration onwards to his eternal glory, and binds them together. How important, then, will this glorious fact be in his estimation, and how will he rejoice that beyond a doubt it is established, that "now is Christ risen from the dead."

"The promise is fulfilled,
Redemption's work is done,
Justice with mercy's reconciled,
For God has raised His Son."
—Spurgeon.

For the Herald of Truth.

ASCENSION-DAY.

This day comes the 10th of May, this year. It is held in remembrance of the ascension of Jesus Christ.

When Jesus had frequently conversed with his apostles, for the space of forty days after his resurrection, and was seen of above five hundred brethren at once, and gave them infallible proofs of its reality, he led them out as far as Bethany; and he lifted up his hands and blessed them, and while he blessed them, he was parted from them, and carried up into heaven, there to remain till he shall come again at the last day to judge the quick and the dead.

Before this crucifixion He said to His disciples, "I will pray the Father, and He shall give you another Comforter, that he may be able to abide with you forever. This comforter is the Holy Ghost whom

the Father did send on the day of Pentecost (Whitsuntide), as we can read Acts 2.

What a beautiful theme upon which to reflect, that Jesus Christ arose from the dead, ascended to heaven, and there sitteth at the right hand of God to intercede for all men. Blessed are they who hear his counsels and follow them. J. S.

THE BATTLE HYMN OF THE TURKS.

A Battle Hymn of the Turks has been translated as follows, and shows the fierce fanaticism which will undoubtedly make threatened war between Turkey and Russia a terrible one. By it too, we may see into what a terrible delusion a false religion may lead men, and how unlike the pure, peaceful religion of Jesus Christ the Prince of Peace, who came not to destroy men's lives but to save them.

"Allah calls us! Allah invites! Alas! Up to the seventh heaven rise the vile odor and the insolence of the infidels."

Allah calls! Allah invites! The bloody combat opens. To the conquerors, the prophet will open the gates of paradise.

Allah is great! The corpses of our brethren will remain upon the field of carnage, that they may breathe pestilence, desolation, and death into the camp of our enemies. Weep not for them! The avenging sword of the sons of the prophet will slay by the side of each a hundred, as a compensation for their death. Dead or alive, may their corpses, or their weapons show destruction and mourning in the infidels' rank! Weep not for them!

Allah is great! The Christians crushed, our dead will inherit all the joys promised by the prophet in his love for his people.

To the combat! To carnage! Allah invites us! Allah calls us!"

IMPROVE YOUR TIME.

If you have something to attend to, go about it coolly and thoughtfully, and do it just as well as you can. Do it as though it were the only thing you had to do in your life, and as if everything depended on it. Then your work will be well done, and will afford you genuine satisfaction. Often much more does depend upon the *manner* in which things seemingly trivial are performed than one would suppose, or than it is possible to foresee. Do everything well. Make that the rule of your life, and live up to it, and you will find it most conducive to your own happiness, and to the happiness of those with whom you are brought into contact or communication.

MOODY AND SANKEY IN BOSTON.

The revival under the labors of the evangelists moves steadily on with increasing interest. The tabernacle is filled to overflowing three times a day. Moody's sermons produce a deep impression. His themes are well chosen, following each other in the order best calculated to reach

NO NIGHT SHALL BE IN HEAVEN.

Fine. *D. C.*

1 No night shall be in heaven, no gath'ring gloom Shall on that glorious landscape ever come; No tears shall fall in sadness on these flowers, D. C. That breathe their fragrance through celestial bowers.

2 No night shall be in heaven; for bid to sleep, These eyes no more their mournful vigils keep, Their fountains dried, their tears all wiped away, D. C. They gaze un-dazzled on e-ter-nal day.

3 No night shall be in heaven, no sor-row reign; No se-cret anguish, no cor-po-ral pain; No shiv'ring limbs, no burning fever there; D. C. No souls e-clipse, no win-ter dis-pair.

4 No night shall be in heaven, but endless noon; No fast declining sun, no warning moon; But there the lamb shall yield perpetual light, 'Mid pastures green and waters ever bright.

5 No night shall be in heaven, no darkness room; No bed of death, no silence of the tomb, But breezes ever fresh with love and truth Shall brace the frame with an immortal youth.

6 No night shall be in heaven, but night is here, The night of sorrow and the night of fear; I warn the ill that now my steps attend, And shrink from others that may yet impend.

7 No night shall be in heaven; O had I faith To rest in what the faithful spirit saith, That faith should make these hideous phantoms flee, And leave no night henceforth on earth for me.

the desired results. His discourses are always short, aimed directly at the heart and conscience.

Sankey's singing is exceedingly effective, moving the vast audience as the tempest moves the forest. It takes a strong hold of the heart, and leads the people to give up their sins, and trust in Christ for salvation.—*Etc.*

WAR IN EUROPE.

The threatening rumors that have so long kept all Europe in a fever of excitement, have at last been brought to a focus by Russia declaring war against Turkey and pushing forward her armies towards the River Danube and the Black Sea, while the Turkish navy on the Black Sea is said to have commenced the bombardment of several Russian ports, and burned a small city in Asiatic Russia. On account of the difficulty of moving large bodies of men at this time of the year, as the roads are yet bad, no immediate engagement is expected. It is feared, however, that some other of the European powers may side with one or the other of the belligerents and become entangled in the trouble. There is indeed no telling how soon a general outbreak among the European powers may occur. The news of these difficulties have already had a marked effect upon our American grain and flour markets. Both wheat and flour have risen considerably, though it is not supposed to be a permanent rise. It however greatly affects the condition of the poor and the laboring classes, who, while they can earn but low wages, are compelled to pay a high price for the necessities of life. How this war will affect the emigration of our people from Russia, remains a question. Let us pray that God may

avert the calamities of a protracted war, and that wisdom and reason may be employed for the settlement of national as well as individual difficulties, and that the angel of peace may exert her blessed influence over all the world.

S. S. FICKINGER of this city has taken the pains to measure the depth of each snow since the first of last November. The annexed table illustrates it as follows:

Nov. 4.....5½ in	Jan. 8.....2 in
" 26.....8½ "	" 11.....3 "
" 27.....2½ "	" 15.....6 "
Dec. 1.....5½ "	Feb. 24.....1½ "
" 2.....3 "	Mar. 3.....3½ "
" 8.....8 "	" 9.....10 "
" 10.....8 "	" 12.....7½ "
" 11.....3 "	" 14.....2 "
" 17.....12 "	" 16.....6 "
" 25.....2 "	" 18.....2 "
" 28.....3 "	" 19.....2 "
" 31.....2 "	" 21.....2 "
Jan. 2.....4 "	" 24.....8 "

Total amount of snow, 113½ inches, or 9 feet 5½ inches. In November there was 16½ inches. December 31 inches. January 15 inches. February only 1½ inch during the whole month. March 4½ inches. It is very seldom that we have such a large body of snow during one winter.—*Union.*

—It is said that Mrs. Hayes, the wife of President Hayes refuses to attend a State dinner in Washington in the fashionable full dress, with the low neck and short sleeves. She replied, "I do not approve of it, and I cannot adopt it." She does not dress fashionable enough for the fashionable ladies of Washington, and they do not like it. She is reported to wear no jewelry, and her hair simply dressed. She is to be commended for her independence, and while there has been so much said about reform in the

civil service, perhaps Mrs. Hayes designs introducing dress reform into the fashionable society of Washington. Reform here would, no doubt, have an excellent effect to promote reform elsewhere, as it would diminish expenses, temptation to fraud and the necessity of high salaries.

—THE FRANKLIN Reformatory Home for Inebriates, reports that of the 734 men received, 347 are reformed. Besides these others have been much benefited, leaving less than fifty per cent, as doubtful and unknown. Of the 347 reformed men, 279 are married and fathers of 641 children, who, with their mothers, are rejoicing in brighter prospects and happier lives. During the past eleven months there have been 58,152 first class meals provided for the family, and 2,961 to visitors, making a total of 61,113, at an average cost of 12 5-6 cents. Average period of residence, nine weeks.

—MR. WILLIAM KNIGHTON writes to the *Times*, "During the early part of this year I was in the Holy Land. Everywhere, from Dan to Beersheba, I saw evidence of the renewed energy and activity of the Jewish race. As a people the Jews are flocking back to the land of their forefathers in great numbers from all the countries in Europe. In Jerusalem and its neighborhood particularly, every plot of ground for sale is eagerly bought up by them."—*Church Union.*

—THE JESUITS in Syria, as Dr. Van Lennep writes to the "Evangelist," have undertaken a new translation of the Bible. They have plenty of men and money at their command, and are untiring in their efforts. In the Lebanon region, where they have especial influence, Protestants find it hard to obtain justice in the courts.

—IT IS REPORTED that a plot has recently been discovered in Constantinople, originating with fanatical Turks, directed by men in high official station to massacre the entire Christian population of that city. Christians are suffering persecution in other parts of the Empire.

WORDS OF CHEER.—Bro. Mumaw has added a new feature to his children's paper "Words of Cheer," giving a Sunday School lesson for each Sunday of the month. This lesson consists of a selection of Scripture with an explanation following it. The Scripture selection is the same as used by nearly all the schools in the country, known as the International Lessons. This makes the paper an excellent thing for Sunday Schools. Those desiring anything of this kind will receive sample copies by addressing H. A. Mumaw, Orrville, Ohio.

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Married.

Feb. 11th, Bro. PETER HOUENSTEIN and Sister ELISABETH HERTZLER, both of Rapho Twp., Lancaster Co., Pa.

March 15th, at the residence of the bride's mother, Bro. CHRISTIAN B. HERTZLER and Sister CATHARINE WEAVER, both of Cumberland Co., Pa.

March 27th, in Kishacoquillas, Pa., by Elder Samuel Yoder, JONATHAN K. ZOOK, of Cass Co., Mo., and LEAH KAUFFMAN, of Mifflin Co., Pa.

April 7th, in Allen Co., Ohio, by J. M. Brenneman, Bro. JACOB AMSTUTZ of Allen Co., Ind. and Sister SOPHIA CULP, of the first named place.

May they together live in peace,
In union and in love;
Still serve the Lord and never cease,
Till they shall meet above.

Died.

Feb. 16th, in Bureau Co., Ill., of Scarlet Fever, Magdalena, 2 years, 7 months and 7 days, and Elizabeth, 7 years, 5 months and 5 days, children of Christian and Catharine Schantz. Impressive remarks were made on the solemn occasion by Joseph Burkley, from 2 Sam. 12; 23, 23.

On —, in West Lampeter, Lancaster Co., Pa., FANNY WEAVER, wife of Peter Weaver, in her 73rd year. Impressive remarks were made by Benjamin and Amos Herr, from Ps. 94: 14.

Feb. 18th, in Waterloo Co., Ont., JOSEPH BECKER, aged 87 years.

Jan. 6th, near Shiremanstown, Cumberland Co., Pa., of Diphtheria, NAOMI SHORE, aged 3 years, and 7 months. Funeral on the 9th. Text: Heb 13: 14.

Jan. 9th, in Landisville, Lancaster Co., Pa., Bro. GEORGE BROWN, aged 66 years, 7 months, and 26 days. Funeral on the 12th. Text: Job 14: 10.

Jan. 27th, near Union Square, Lancaster Co., Pa., LIZZIE E., wife of Henry METZLER Jun., aged 20 years, 4 months and 15 days. Funeral the 30th. Text: Ps. 37: 37.

Jan. 27th, near Salunga, Lancaster Co., Pa., JACOB M. CHARLESTON, aged 4 months and 28 days. Funeral on the 27th. Text: Ps. 90: 12.

Feb. 2nd, near Centerville, Lancaster Co., Pa., JOHN ARNDT, aged 81 years, 9 months and 29 days. Funeral on the 6th. Text: Luke 23: 28.

Feb. 4th, at Nappanee, Elkhart Co., Ind., MARY YODER, wife of Christian Yoder, aged 64 years, 3 months and 21 days. She leaves a husband and 6 children to mourn their loss. Services by Jonathan Snucker and M. E. Kreider.

Feb. 12th, ANNA, daughter of Isaac H. and Susan ROHRER, aged 3 years, 2 months and 12 days. On the following Thursday her remains were consigned to the grave at the Strasburg Cemetery, followed by mourning relatives and friends. Impressive remarks were made by the brethren Benj., and Amos Herr, from Luke 8: 52.

Feb. 24th, near Lincoln, Lancaster Co., Pa., of bronchitis, DAVID L. BINKLEY, aged 19 years, 7 months and 30 days. Remarks from Isa. 55: 6.

Feb. 27th, in Lancaster Co., Pa., widow BARBARA GOOD, aged 66 years, 5 months and 16 days. She suffered for years. Leaves 6 sons to mourn their loss. Services by Peter and L. Ebersole and M. Rutt from Heb. 9: 27, 28.

Feb. 27th, in Lancaster Co., Pa., of a long illness, widow ELISABETH EBERSOLE, aged 73 years, and one day. She was speechless over a year. Services by Benj. Lehman, from Philip. 1: 21.

Feb. 27th, in Manheim, Lancaster Co., Pa., HENRY EBY SEN., aged 75 years, 7 months and 15 days. Funeral the 2nd of March. Text: 1 John 2: 28, 29.

March 4th, near Junction, Lancaster Co., Pa., Bro. SAMUEL SNYDER SEN., aged 61 years, 11 months and 16 days. Funeral on the 7th. Text: Rev. 21: 7. Buried at Kauffman's Meeting-house. Bro. Snyder was a faithful member of our church.

March 5th, in Whiteside Co., Ill., of the infirmities of age, CHARLES STAVINOSKY, aged 76 years, 3 months and 3 days. He leaves a beloved wife and two step-children. He formerly emigrated from Prussia. Services by H. Nice and J. Kornhaus.

March 8th, in Springville, Lancaster Co., Pa., Sister BARBARA SHIRES, wife of Bro. John Shires, aged 79 years, and 27 days. Services by Peter Nissley and Jacob N. Brubaker, from 2 Cor. 4: 17-19.

March 8th, in Mount Joy, Lancaster Co., Pa., suddenly, Bro. JACOB FLAWD, aged 75 years, 10 months and 12 days. Funeral the 11th. Text: Rev. 21: 7.

March 9th, near Johnstown, Cambria Co., Pa., MARY KAUFFMAN, wife of Jacob Kauffman and daughter of Daniel Nafziger of Millis Co., Pa.

March 10th, in Leacock, Lancaster Co., Pa., Sister HETTY HERSHEY, wife of Jacob S. Hershey, aged 58 years.

March 12th, in Juniata Co., Pa., MARY A. LEISTER, aged 57 years, 5 months and 8 days. She was sick only 3 days. Buried the 15th, at Nieman's church. Services conducted by John Snyder and Wm. Graybill, from Matt. 24: 44.

March 13th, near Wakarusa, Elkhart Co., Ind., of dropsy, ELISABETH PRICE, widow, aged 71 years, 6 months and 12 days. Buried at the Union grave-yard. Services by J. M. Culbertson.

March 13th, in Lancaster Co., Pa., of Diphtheria, DANIEL, son of David and Esther E-

ERSOLE, aged 5 years, 10 months and 19 days. Services by David Stoltzfus.

"Sleep, Daniel dear, and take your rest, 'Twas hard, indeed, to part with thee, But Christ's strong arm supporteth me."

March 8th, near Hellam, York Co., Pa., of bronchitis, Bro. ELLA EXTER, aged 59 years, 3 months and 15 days. Funeral on the 12th. Text: Isa. 38: 1. Bro. Emig leaves a wife and family to mourn his death.

March 11th, in Landisville, Lancaster Co., Pa., Sister CATHARINE HIRSTAND, wife of Bro. Chr. Hirstand Sen., aged 79 years. Funeral on the 14th. Text: 1 Cor. 9: 24-27.

March 14th, near Mechanicsburg, Cumberland Co., Pa., SARAH HERTZLER, aged 3 years, and 9 months. Funeral on the 17th. Text: Ps. 16: 6.

March 16th, in Upper Allen, Cumberland Co., Pa., of pneumonia, ELISABETH HOFFER, aged 52 years, 2 months and 9 days. Services by Henry Weber and George Rupp. Buried at the Stone church near Carlisle.

March 24th, in Upper Allen, Cumberland Co., Pa., Sister Elisabeth Hoffer, mother of the above of same, and in the same house, aged 80 years, 8 months and 23 days. She was a faithful sister, and she has gone to receive the crown of glory which awaits the faithful in the Lord. Services by S. Zimmerman, J. M. Herr, and Geo. Rupp. Buried at the Stone Church.

March 18th, in East Lampeter, Lancaster Co., Pa., of diphtheria, JACOB M., son of Benjamin H. and Anna ROHRER, aged 3 years, 9 months and 25 days. Buried the 20th at Melinger's grave-yard. Impressive remarks were made by D. Buckwalter and Amos Herr. Text —Job 14: 1, 2.

March 20th, scarcely had the mourners departed, when the monster death called again, and the youngest son of the bereft—BENJAMIN, aged 3 years, 4 months and 19 days. Buried 22nd at the same burying-ground. Remarks made by the same ministers, from Job 5: 18.

March 19th, in Bedminster, Bucks Co., Pa., of diphtheria, Catharine, aged 9 years, and 8 days; on the 25th, Isaac, aged 2 years, 11 months and 16 days; on the 26th, Mary and Jacob, aged respectively 4 years, 2 months and 7 days, 11 years, 3 months and 19 days, children of Levi and Sarah Strohm. All were interred at the Mennonite meeting-house at Deep Run.

The last three named died in less than 24 hours. All three were lowered into their graves simultaneously on the 29th, a mournful scene, never before witnessed in this community.

March 20th, in Sterling, Whiteside Co., Ill., of typhoid fever, ABRAHAM LAMAR, aged 33 years, 7 months and 5 days. Buried the 23rd. Services by Henry Nice, A. Ebersole and J. Ambach.

On the 20th of March, in Chillicothe, Missouri, FREDERICK STOVER, son of Jacob S. and Annie K. PUSEY, aged 4 years, 1 month and 24 days. He had been afflicted with whooping-cough during the winter, from which he had, however, nearly recovered. Some two weeks before he died, he took a cold which settled on his lungs and caused enlargement of the tonsils, after which croup set in and terminated his life.

March 25th, in Hatfield Twp., Montgomery Co., Pa., of breast fever, CATHARINE NOLL, wife of Nicholas Noll, aged 60 years, 4 months and 11 days. Buried the 28th at the Plains burying-ground. Sermon at the house by Jacob Loux, and Abel Horning at the church.

In Elkhart, Ind., on the 25th of November, 1876, of a lingering illness, which she bore with Christian fortitude, LOUISA, wife of Jacob

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
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A RELIGIOUS MONTHLY JOURNAL.

Vol. 14—No. 6.

ELKHART, IND., JUNE, 1877.

Whole No. 162.

"Faith is the Christian's prop,
 Whence in his sorrow he
 It is the substance of his hope,
 His proof of things unseen;
 It is the anchor of his soul,
 When tempests rage and billows roll,
 Faith is the rainbow's form,
 Hung on the brow of heaven,
 The glory of the passing storm,
 The pledge of mercy given;
 It is the bright triumphal arch,
 Thro' which the saints to glory march.
 The faith that works by love,
 And purifies the soul above,
 A forerunner of the joys above,
 To mortals can impart;
 It bears us through this earthly strife,
 And triumphs in immortal life.

THE MENNONITE CHURCH AND HER ACCUSERS.

The following remarks and extracts are gathered from private letters and other sources, and are here given in confirmation of the facts already presented:

"Two of the most eminent bishops, in the Mennonite church in the beginning of the nineteenth century," wrote Jacob Brubacher and Peter Eby, "The first of these," the writer says, "I heard preach only once when a boy. It was at a funeral. It was his last sermon and made an impression on me not yet forgotten; he was esteemed as a very pious and godly man, and many of his sayings are still remembered." He was born in 1751, ordained to the ministry in 1780, and not many years after he was ordained to the office of bishop. Of his preaching, an old sister now 78 years old, recently said, "That when she was but a young girl, she heard him preach at her grand-mother's funeral, and that the sermon made such an impression on her mind that she never forgot it." Among other things said on that occasion, in speaking of repentance, he made the remark, "Der Mensch muss gelauteert werden wie Silber und Gold." **Man must be purged or refined as silver and gold.**

The same writer says of bishop Eby.

"The doctrines of Peter Eby were sound Mennonite doctrines, based on true repentance and obedience. He was often at our house, and often did I sit and listen to him and others conversing of spiritual things. I often heard him preach and can heartily bear testimony to all that has been said of him. He was a most remarkable man."

"With Jacob Hostetter I was quite familiarly acquainted. He was a very zealous man. Mothiaks I can yet see the tears rolling down his cheeks, when pleading with sinners and encouraging the brethren. O, how he encouraged me to be a faithful watchman on the walls of Zion after I was ordained to the ministry. May I never forget it. He died in 1865, at the age of ninety-one years. It is said that he was ordained to the ministry when only 25 years old. He was at the head of the Lancaster county conference after the death of Peter Eby. Bro. Benjamin Herr who was a fellow bishop with him during nine years, fully substantiates the testimonies given him."

In reference to the character of Bishop Peter Eby, we would yet add the following.

Jacob Stauffer to whom we have previously referred, in his German work speaks well of him, and Alexander Harris, in his Biographical History of Lancaster Co., also gives the following most excellent account of him: "This member of the family deserves more than a passing notice. His fame as a preacher was widely known, and served to fill the houses to their utmost capacity wherever he was known to officiate. The ministers in the Mennonite church are not educated for the pulpit." "The bishops have also certain districts allotted to each, and the privilege of presiding amongst them, is generally accorded to senior in office or the most eminent in abilities. This position Peter held for many years up to the time of his death; and his authority also extended over the church in Canada, until he was succeeded there by his younger brother Benjamin. To form some idea of his powers as an orator, it is necessary to state that the principal sermon in the Mennonite churches was always prefaced by an introductory dis-

was suffering. All this he would portray in a manner so vivid, that the speaker would be forgotten in the subject. Then as his voice, suppressed by emotion, and sinking into silence, would allow the attention of his hearers to return to the speaker, he would stand before them, tears streaming down his cheeks, his countenance glowing, and his raised hands directing the penitent sinner, as it were, to the foot of a visible cross. His preaching was altogether extemporaneous, and its effect upon an audience, great. And yet he was not a sensational preacher; he addressed the judgment as well as the feelings, and his discourses abounded in arguments and reasonings that were listened to with admiration by the most polemical or logical. So much was this the case, that it frequently happened, that strangers hearing him for the first time, although otherwise informed, would not be convinced that he was not a person regularly educated and trained for the ministry.

An acquaintance of his, who had heard some of the most noted orators of the state and nation, in and out of the pulpit, gave it as his opinion, that for none of them, it seemed, had nature done so much, towards making the "Orator," as for this grand, old servant of the church. In the councils over which he presided as bishop, his voice was equally potent. His clear intellect enabled him to probe difficulties to the bottom; and his impartial decisions, pronounced without fear or favor, were acknowledged to be just, and rarely appealed from. He died April the 6th, 1843, in the 78th year of his age."

John Holdeman, in his writing, after quoting the above, says, "His brother was a ministering servant in the church for about 43 years, and, according to the above and other testimony, was an impartial man, and by no means as corrupt and dead as D. Musser, John Herr and others would have us believe; for they make no exceptions of any one (in the church) being yet a living member of Christ, and therefore, he is no doubt also included in their accusations against the ministers and the church. According to what J. Stauffer writes of this brother, he did not suffer such sins and transgressions in the church as John Herr and his associates charged the Old Mennonites to have tolerated." "I have the testimony of Amos Herr, that he inquired of the Old bishops of different localities, whether the church was so corrupt as it is represented by the Reformed Mennonites, and they said that it was not. I am personally acquainted with Bishop Abraham Rohrer. He experienced a change of heart and preached in power. He is now about 86 years of age, and was personally acquainted with the Bishop, Peter Eby, above referred to, and also gives him a very good testimony. He is also acquainted with the Reformed Mennonites and claims that they misrep-

resented the matter concerning the Old Mennonites. He has been bishop over forty years and was the principal man in the Ohio Conference for many years, and his influence reached to Canada and other states. He did not tolerate such transgressors in the church as are named by the Reformed Mennonite writers." This brother was about twenty-two or twenty-three years old when the Reformed Mennonites organized and did not live far distant from them at the time when they organized, and therefore should know something concerning the state of the church in that locality in 1812—the date of the new organization."

There are other men also who could give similar testimony. We could gather up many of such a character, to show the piety, the steadfastness, the self-denial, the patience, meekness, forbearance, benevolence, charity and prayerful watchfulness of the faithful men who during the past century, have lived and labored and died in the triumphs of a living faith in the Old Mennonite church; but we have already gone far beyond our intended limits and shall forbear, as we have already shown that the accusations so boldly made by Musser and Herr are to a large degree only the result of envy, prejudice and selfrighteousness. They made false and unwarranted assertions, and even contradict themselves. The assertion that a certain minister of the old church had voted twice at the same election, has been proven entirely without foundation from the fact that no person can be found, even among his most intimate friends and acquaintances, who ever saw, or heard of him at the polls, after he was chosen to the ministry. The same minister has been charged with intoxication, and this charge also has been satisfactorily refuted by a number of witnesses. It was the common custom of all, in those days to use liquors, but drunkenness could as little be borne with then, as now: and as we have seen that members were expelled for this crime, it is not likely that this minister could have been given to such a bad habit without reproof. A number of persons testify that he was a perfectly sober man, and that he did not attend elections after he was called to the ministry.

Mark now an example of inconsistency. John Herr says the church was without discipline. Musser vouches for the truth of it. The writings of Abraham Landis, quoted by D. Musser, were composed in the same period of time that John Herr wrote. Landis refers to two instances of excommunications of members from the church, by a certain bishop. Landis was one of the first ministers of the Reformed Men. church, and the especial friend and fellow-laborer with John Herr. Now, how can John Herr say the church was void of discipline, and Musser confirm it, while Landis declares that at least two excommunications of which he has knowledge, had taken place within a short time? We should have thought Musser would have guarded himself against such a contradiction.

It will be perceived that in our testimonies, we have chiefly given such as relate to the life and conduct of the ministry. The reason of this is because the lives and actions of the leaders of any association of persons, are more distinctly marked and observed; and as D. Musser himself asserts, the character of a church depends in a large measure on the character of the ministry, and we may very safely determine that where there is a living, faithful devoted, god-fearing ministry, a church of like character will be found. If the church was as D. Musser represents it, then her ministry must have been the same. But we have abundant testimony that the ministers of that day were more devoted and more strict and zealous than many at the present day.

And in regard to excommunication, we think evidence has been given of as many as are necessary to show that the bishops and ministers of that day tried as much as was in their power, to preserve the church pure. That they had their trials and their difficulties as well as we in our day, and all other churches no one will deny; and that there were weak members, that there were unfaithful men, both in the ministry and among the members, we freely admit; but this would not make a dead church, neither would it form a cause to reject the church. "To err is human; to forgive, divine," and charity covereth a multitude of sins."

We wish to notice, now, several questions which are presented to us, by D. Musser, in his book, as points of doctrine; and for the purpose of showing our readers what he teaches, from his own words, we will here give a number of quotations. On page 13 of his book we find the following in regard to the church of God

in Eden. "There is nothing said in the word that there was a church existing in the garden of Eden; but as the relation which existed between man the creature, and God the Creator, is the same as that which is said to exist between God and the church, it would seem to favor or countenance the idea, that man's fellowship with and access to God, his purity and holiness, constituted a relation which might be called a church."

After speaking of the fall of man and setting forth his utter ruin, he continues on page 14. "Nevertheless, man had not fallen beyond the power of God to redeem or restore him, and there is abundant evidence that God had not utterly cast him away. So soon as man fell, God gave him the promise of a Redeemer, and those who believed this promise and trusted in that Redeemer, he had also promised to bless and protect; and so far God had pleasure in them, as believing him and depending on the promised Redeemer. But no outward action of theirs gave God pleasure, if not accompanied with faith. It is said of those things which God had commanded Israel to do, that he had no pleasure in them. But the faith which moved them to obedience, was what pleased God and moved him to give witness of approval to that which they had done. *God imputed their faith unto them for righteousness.*"

"Scripture testimony shows that the number of those who thus believed and trusted in God's promise, were few in comparison to the number of people which existed on earth. These, whether few or many, were under the promise and constituted the people of God. They had an interest in the Redeemer, but themselves were under bondage till the time of his coming, and working out this redemption, when their debt would be paid and they delivered from their captivity. With all such believers God made a covenant, and being under that covenant, they were under God's favor and blessing."

On page 15 he says, "Under the old covenant God calls the believers *his people*; but under the new covenant he calls the believers, *sons, daughters and children*. Under the old covenant in all his dealings with his people, he never once speaks of a church. The word is never once used in the old Testament." Again on page 16, he makes this remark, "It is evident then that we become children of God by a spiritual birth, but we surely cannot be born of the Spirit without becoming partakers or possessing the Spirit. *All men must certainly have been in their sins, till Christ came and satisfied the justice of God*, by dying on the cross for the sins of man. Inasmuch as they were in their sins, they could not receive the Holy Spirit, because he would not dwell in a defiled temple. *We do not*

read of any one receiving the Holy Ghost from the time of the fall of man till after Christ had ascended to heaven, and sent the Comforter with great power on the day of Pentecost."

On page 17, he makes the most remarkable expression, that "John, the Baptist and those spoken of (Elisabeth, Zacharias, Simeon, &c.), were yet in their sins because the blood of Christ was not yet shed; and without shedding of blood there is no remission of sins. True, they had an interest in Christ by faith, but did not realize it until Christ died." And again, "Obedience to the law could not give any one the Spirit, and from the testimonies cited, it is evident that the old covenant believer, could not possess the Holy Spirit; and if not, then he could not be born of him, and could consequently not be a child of God. To be a child of God we must be born of the Spirit. It is further to be observed that God called Abraham and blessed him, and gave great promises to him and his seed. God renewed these promises to Israel afterward, and especially by Moses. He said he would be *with them*, dwell *with them*, be *amongst them*; he would be their God and they should be *his people*: but in all his promises and sayings, he does not once say to them as he does to the New Testament believer, that they shall be his sons and daughters. We never read anything of their being *born* of him, or of his dwelling or being in them, and they in him. Neither do we ever read of God and them having communion or fellowship one with another. God had, as I have said, given promise of the woman's seed, and to Abraham the seed in which all the families of the earth should be blessed. They who believed this promise, received witness that they were righteous. This was all they could do for the time then being, but did not give them the Spirit nor make them children."

On page 19, occurs these declarations, "From the time of the fall of man till Christ died on the cross, all mankind were sinners and regarded as such of God." "If then, they were in their sins, they could not draw nigh to God, or have fellowship with him; nor could God, as the Holy Ghost dwell or abide in them, in this defiled state or condition." "All mankind in this time were under the covenant of the law, unbelievers as well as believers, but there was this difference: The believer embraced the promise of the Father and relied on it, and dying in this state, *although dying in his sins*, was still under the promise, and at Christ's coming and making the atonement he received the benefit of it," &c. * * * "But the unbeliever died in unbelief, having rejected the promise," &c.

Again we read on page 23, "If we attentively observe the testimony which the Scripture gives of these three great classes of mankind (viz: the believers under

the Old Testament, the believers under the New Testament, and unbelievers under both Testaments), we cannot fail to perceive that unbelievers under either covenant, or believers under the old covenant, could not, in anywise, answer the purpose, or serve as material of which to build such a structure as the church of God is declared to be; or that any organization of such people could be formed, which would, in any way answer to that glorious body which Christ gave himself for and purchased by his own blood."

Speaking of the reason why God, under the old dispensation did not form a church, on page 24, he presents this question, "Why did God not build up a church under the old covenant? Which it is so far from God's doing, that he does not even speak of it, the word church not even once occurring in the Old Testament. The reason is obvious: There was not material out of which it could be done." "All mankind being unregenerate there could no church be formed, until Christ came and by his death, prepared the soul of man for the habitation of the Holy Spirit."

Speaking of the promise of God to man after the fall, Friend Musser presents this idea, "By believing in this promise, he had assurance of deliverance from his fallen state and restoration to that favor with God which he had lost by transgression and sin. This promise, however, made no change of the relation existing between God and man; it took not that from man which forbade his approach to God or gave him anything of the nature which he had lost by transgression. It only gave assurance that this would be done."

After giving an account of the formation of the first apostolic or Christian Church, he says on page 44, "This was the first association of man that ever existed on earth, as a true, living church."

From the foregoing extracts we gather the following conclusions, in reference to the doctrines which Musser teaches:

1. That between the fall of man and the death of Christ on the cross there was no forgiveness of sins. He says positively that all who died previous to that time, died in their sins, mentioning John the Baptist and others.
2. That there were no children of God, previous to this time, because there were none regenerated, and could not be regenerated, because there could be no forgiveness of sins, and no means through which to bring them unto a union with God, and into the relationship of children.
3. That there were none who possessed the Holy Spirit, or the Holy Ghost, or the

Spirit of God, because the Holy Ghost was not yet poured out. Consequently none could have been moved, led and directed by that Spirit during all this period.

4. That there was no church of God, or that God had no church, previous to the organization of the first Christian Church on the first Pentecost after the resurrection of Christ. As a reason why God did not establish a church it is said that there was no proper material from which to form it, which would unavoidably follow if the first three of the foregoing conclusions were correct.

An examination as to whether these conclusions, or any of them, are true and will stand the test of the word of God, will form the subject of our next article. The subjects which present themselves in this connection are important, and we feel a most solemn responsibility resting upon us in being required to appear before the public in a vindication of these important doctrines. May God grant us grace to do it with an eye single to his glory, and for the benefit of his people.

We had intended, in this article, to lay before our readers quite a good portion of the arguments we intend to present in this connection, but our space is nearly filled and our time limited by other unavoidable duties; so that we are compelled, to defer further remarks to our next number.

For the Herald of Truth.

CONCERNING THE COMING OF CHRIST, AND THE KINGDOM OF PEACE ON EARTH.

BY JOHN HOLDREMAN,

The love of the truth and the desire of the unity of faith, prompt me to give the gospel teaching of the coming of Christ; and also to refute the prevailing erroneous views of the millennial reign of Christ. There are different views entertained concerning the millennium, among which the personal reign of Christ on earth, with immortal bodies is the most objectionable. I shall first take up this view. Some of those who hold to the literal views of the millennium, claim that the dead in Christ shall be raised at the commencement of the reign, which they denominate the "first resurrection," spoken of by John in Rev. 20: 5. Those who remain are also to be translated. This view we hold to be in direct opposition to the word of God, for the following reasons: 1. Because Christ shall not come more than another time, which is called the "second time."—"And as it is appointed unto men once to die, but after

this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9: 27, 28. Again: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began." Acts 3: 19-21. This passage so clearly proves, that Christ is to remain in heaven until all is fulfilled that is to come to pass in this world, and all which was spoken by all the holy prophets; so that it places the subject beyond any doubt that there is anything written in all the prophecies that is not to be fulfilled before Christ shall make his second appearance from heaven. For the sake of brevity I will refer the reader to other passages of Scripture which speak of "the coming of the Lord," "the coming of Christ," and "the coming of the Son of man," in such a manner that no impartial mind need have any doubt in regard to this subject. Matt. 24: 27, 30; Acts 1: 9-11; 1 Thess. 2: 19; 3: 13; 4: 15; 5: 23; 2 Pet. 3: 12; James 5: 8.

2. Because this world will remain in its present corrupted state until *this second coming of Christ*. When Peter had declared that the Lord was not slack in his promise "as some men count slackness," and that the Lord was "long-suffering to us-ward, but not willing that any should perish, but that all should come to repentance," he also said, "but the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also and the works that are therein shall be burned up." 2 Pet. 3: 10. John says, "And I saw a great white throne, and him that sat on it, from whose face the earth and the heavens fled away; and there was found no place for them." Rev. 20: 11. These passages prove beyond any doubt that this world shall remain in its present state until the day of the Lord shall come, when he shall sit upon his throne to judge the world.

3. We hold the literal view of the millennium as opposed to the Scriptures, because the good and evil are to remain here together to the harvest, which is the end of the world. Christ said to his disciples: "He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end

of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of the Father." Matt. 13: 37-43; Read also Matt. 24: 37-42.

4. We hold according to the Scriptures that the just and the unjust shall be raised at the second coming of Christ, and at the end of the world; which also stands in direct opposition to the view of those who hold that only some righteous are to be raised, and that these are to be raised one thousand years before the general judgment. I have already shown that the good and evil shall dwell together on this earth to the end of the world, and to the coming of Christ; and now I shall proceed to show that the dead shall be raised, to be judged at the same time with the living. That the righteous who remain until the coming of Christ shall not go before those who sleep. Paul affirms, when he says, "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [prevent, here means not to go before] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the air: and so shall we ever be with the Lord." 1 Thess. 4: 15-17. And that this trumpet shall be the last trumpet to be blown, Paul affirms, when he says, "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15: 51, 52. That these two passages have reference to the same time, and that the dead shall be raised first, that is before the translation of those who remain alive at the coming of Christ, and that the resurrection of the dead and the translation of the living shall take place at the last trumpet, is so clearly set forth in the above passages, that he who denies it, shows his blindness of heart. But it might be objected to, because they only refer to the righteous; therefore I will also prove that the unrighteous shall be raised at the same coming of Christ and trumpet of God. The last day will come at the end of the world, and Christ says "that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." John 6: 40; Read also, John 6: 39, 44, 54. Again, Christ says: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last

day." John 12: 48. Again, Christ affirms: "Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29. This hour in which all, both the just and unjust shall be raised from their graves, is no doubt the last day and the last hour, and the very time the last trumpet shall be blown, and on this last day the good shall receive eternal life for their reward; and the evil, or those who rejected the word of Christ through unbelief, shall be punished with eternal damnation, for their reward. John says: "Behold, he cometh with clouds; and every eye shall see him: and all kindreds of the earth shall wail because of him. Even so, Amen." Rev. 1: 7. Christ and Paul also agree that there is a day appointed when all shall be judged. Read Matt. 25: 21-33, 46; Acts 17: 31.

The passages above quoted and referred to prove beyond doubt, to any common and impartial mind, that there is but one day appointed to judge the world, and that *that day is the last day, and the very hour in which all those who are in their graves shall hear the voice of the Son of God, and shall come forth, and shall be placed before him, whilst he is sitting upon the throne of judgment, so that every eye shall see him, even those who pierced him, and not only one nation, but that all nations shall be assembled before him, and that all shall receive their reward, be it eternal life or eternal damnation*. Paul yet confirms this view, when he says, "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." 2 Thess. 1: 6-10. Paul here speaks of "that day," as the appointed day, in which even the persecutors, who had been persecuting the saints in his time, should be punished; and says that this shall be done, when Christ "shall come to be glorified in his saints." For further evidence that we need look for only one day of the Lord, read 2 Cor. 5: 10; Phil. 3: 20, 21; 1 Thess. 2: 19; 3: 13; 5: 23; 2 Thess. 2: 1, 8; 1 John 3: 2; Jude 14, 15; Rev. 20: 11-15.

How remarkably beautiful do the expressions of Christ, and all the holy apostles agree with each other; so much so,

that in all the different circumstances upon which they expressed themselves, and in all the different connections in which they referred to this day, they gave the same view of the second coming of Christ, so that no one need remain in error in regard to this matter. If no high soaring spirits had undertaken to explain what was beyond their capacity to comprehend, such errors would never have prevailed. Would to God that all men would take example from the instincts of bees, that do not exhaust their strength to gather the honey which is too deeply enclosed in the blossoms for their reach to gather into the hive. Many learned and unlearned men have labored and searched after the meaning of the millennium, and have both preached and written concerning it, to spread their views. But the world has been flooded with the errors of such gloomy minds.

5. I shall prove that the millennium spoken of in Rev. 20, shall be fulfilled before this earth passes away, and therefore before the coming of Christ, and that, therefore the "first resurrection" is not a literal resurrection of the body. From the 11th verse to the end of the 20th chapter of Revelations we have Christ sitting on his "great white throne" and all both great and small raised from their graves, and all judged according to the books, one of which was the book of life, which shows that this is the appointed last day, on which all the ends of the earth are judged; and consequently the "first resurrection" spoken of in the same chapter cannot be a literal resurrection, for it takes place in this world before the battle array of Gog and Magog. Peter admonishes the saints to prepare themselves for the coming of Christ, wherein the world shall pass away, so that they "may be found in peace, without spot, and blameless." Read 2 Pet. 3: 8-14. This is as plain as it can be, that no immortal, incorruptible bodies are to be found on this earth at the coming of Christ, for Peter would not admonish immortal, glorified bodies to "be found in peace, without spot, and blameless." How absurd to hold that glorified, immortal bodies should inhabit this perishable earth. God created and ordained earthly bodies for this earthly home in this world; and heavenly bodies are formed in the resurrection for the heavenly home, in the world to come, which is the eternal form of God's kingdom. These are not to be blended by mixing mortal and immortal bodies, and placing them together in the same home. Here is the place where we bear our earthly bodies, and in the kingdom of God yet to come, we bear the image of the heavenly body. If glorified, immortal, resurrected bodies are to dwell on this earth, it would not be their proper home, nor would it be the kingdom of God in its eternal form of heavenly enjoyment, for in this form of God's kingdom, earthly

and mortal bodies cannot enter—they never will inhabit it.

Paul, when speaking of the resurrection, says, "And as we have borne the image of the earthly, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." 1 Cor. 15: 49, 50. This passage is as plain as it can be expressed, to show, that resurrected bodies are to inherit the incorruptible kingdom of God to come, and that corruptible bodies cannot inherit it, therefore it is too absurd and blasphemous to hold that both corruptible and incorruptible bodies are to inherit and inhabit in fellowship with each other the same kingdom.

As long as we remain children of this world, we shall till the earth, and must live from the fruits thereof; but when we become children of the future world, we shall be made partakers of its fruits. As long as we retain these earthly bodies, and from consequence thereof are reckoned to be children of this world, we marry and are given in marriage; but not so in the world to come, for Christ says, "The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke 20: 34-36. This passage proves that the children of the resurrection, who alone are worthy to obtain the world to come, shall inherit it immediately after the resurrection; therefore they will not inherit this world for the space of one thousand years in fellowship with mortal bodies, who marry and are given in marriage. All our hope and comfort in eternal happiness is in the world to come. If it was a truth of God, that the immortal saints should inherit this world for one thousand years before end of the world and the general judgment, it would seem very strange that neither Christ nor any of his apostles have ever given us the remotest hint of such a thing. The resurrection of the just is for the world to come, and the "first resurrection" is for this world, therefore this "first resurrection" cannot be a literal resurrection. The "first resurrection," is a spiritual resurrection of the death in sin and transgression. Read John 5: 24-26; Rom. 6: 4, 5; Col. 3: 1. He that hath part in this resurrection, and endureth unto the end, on such the second death hath no power.

The first death that entered this world, is the spiritual death by sin. The second death is the eternal punishment in hell, which shall be the part of those who remain in the first death whilst living here. But those who arise from this first death, and do not fall into it again, shall

remain free from the second death. And those who arise from this first death into a spiritual life with Christ, shall be made partakers of the resurrection of the just, the second in order (in reference to the saints), and shall have part of eternal life in heaven. It is acting unwisely and is also unscriptural to take figurative or metaphorical expressions, to explain away so many plain passages of Scripture as I have produced. John saw those souls in a vision, who should reign with Christ a thousand years, long before many of them were born. Now as this was a vision, who can explain it in a literal sense? and more especially as the literal sense would conflict with the whole Scriptures on this subject. John saw also souls under the altar, where the same Greek word is used as in Rev. 20: 4. And the phrase "The rest of the dead lived not again until the thousand years were finished," may mean, "were not born again to spiritual life," as well as to speak of being "born again to life." To be made alive again from the first death, is to live again. Whether this has reference to the Gentile nations, who would not believe the gospel and live, and shall yet believe and live before the end; or whether it means that part of the Israelites who have been lying in death until now, and are not made alive again, or whether it has reference to both Jews and Gentiles, I will leave to *Him who knoweth all things*.

As to the term "a thousand years" I have read in Clark's Commentary that it was a mystic number among the Jews. "How many are the days of the Messias?" Rab. Eliezer, the son of K. Jose of Galilee, said "The days of the Messias are a thousand years." See Clark's Comment on Rev. 20. Some millenarians hold that the millennium shall have its central point in the reign of Christ, at Jerusalem, and the holy land of the Jews, and take the description of Ezekiel from the 40th to the 48th chapters, as having reference to the millennial state of the Jewish city of Jerusalem. If they take that description in a literal sense, we must become Jews again, and have a literal temple, with its candlestick, and altars, and offerings, &c. &c. as the Israelites were commanded by Moses.

I am informed that some millenarians hold that those who have part in the "first resurrection," shall inherit the new heaven and new earth, and not this perishable heaven and earth; I remark that the "first resurrection" recorded in Rev. 20, did and will take place on this earth; for it came to pass before Christ sat on his "great white throne," and before Gog and Magog gathered that innumerable army against the city of God. To hold that this shall take place in the new heaven, and new earth is blasphemy. Shall a corruptible, vile and wicked army be gathered in this new heaven and earth where righteousness dwelleth, and sur-

round immortal saints who have enjoyed this new heaven and earth for a *thousand years*, (as they claim)? I need say no more on this enormous error, as I hope, for I should think it too absurd to be received by impartial men who seek nothing but the truth.

There is another more prevalent, and also more reasonable view of the millennium, which I shall also notice. It is believed by many that there is a time coming when nearly the whole human family shall become converted, "so that, if they who shall be born in that thousand years, shall be all, or most of them saved (as they will be), there will, on the whole, be many thousands of mankind saved to one that shall be lost." See Brown's Encyclopedia.

John J. Butler, in his "Natural and Revealed Theology" says: "Various opinions have been entertained respecting the state of things in the Millennium. One extreme is to suppose that there will then be no natural or moral evil in the world. The opposite extreme is that which makes the Millennium merely nominal. The Scriptures authorize the belief that the mass of mankind will then be Christians, living agreeably to the requirements of the gospel—that governments will be regulated on scriptural principles—the rules being, just men ruling in the fear of God—that truth will greatly prevail over error, and virtue over vice—that war, slavery, intemperance, licentiousness, and kindred enormities will be effectually subdued—knowledge will be universally diffused—improvement in every useful pursuit greatly advanced, and impartial benevolence be the governing purpose of mankind." Page 435. Those who entertain this view, no doubt agree with our view of the general judgment, therefore I shall only refer them to such expressions as prove that the world shall remain wicked and corrupt until the coming of our Lord, so that they may see that they also have no Scriptural view of the millennium. Christ says, "And they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until Noe entered the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Read Matt. 24: 29—42.

The first world was very much corrupted in eating and drinking, and unlawful marriages, when the flood came and took them all away; so shall it be when Christ

shall come at the end of this world, when the time of harvest has arrived, and all tribes and nations who have corrupted themselves in like manner as those before the flood, shall mourn because they await their reward. Read also Luke 17: 24—37. Paul says, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5: 2—4. Again: "And then shall that Wicked be revealed; whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." 2 Thess. 2: 8—10. This could not be expressed any plainer, to prove our view, that when Christ will appear that he will find this world exceedingly wicked, in many deceptions of unrighteousness and false spirits. Read also 2 Tim. 3: 1—13, the last verse of which reads thus: "But evil men and seducers shall wax worse and worse, deceiving and being deceived." I have no doubt but there will be the greatest deceptions among the deceivers and nominal Christians, at the coming of Christ, that ever were in the world before, for they will get "worse and worse," according to the apostle's teaching, and not better and better. What meaning would the language of the apostle have, if the world was to get better, and to be found in a converted state and condition at the coming of Christ? "And the number of those who shall be deceived by the wiles of Satan, and are gathered to battle with Gog and Magog, is as the sand of the sea." Rev. 2: 8. This number is to be gathered against the camp of the saints very shortly before the coming of Christ, as may be seen in Rev. 20.

All fanciful opinions shall not change the counsels of the Most High God. I might be asked, "What do you hold respecting the millennium?" I answer, we hold that it has reference to the reign of Christ in his holy church, without any reference to a literal number of a thousand years. The ten days persecution stated by Christ, in Rev. 2: 10, no doubt have reference to ten different times in which they should be persecuted, without respect to length of time. Human mind may search and strive to know the counsels of the *Most High God*, but they are struck blind in their exalted hearts. This reign of Christ no doubt, commenced at Jerusalem, where the spiritual, holy house of God was established on the spiritual Mount Zion in the top of the moun-

tains; namely when the holy church took its gospel form, and all nations flowed unto it, and "beat their swords into plough-shares, and their spears into pruning-hooks;" and when nation did not lift up sword against nation, neither did learn war any more. Isa. 2: 2—4. Those Gentile nations who were before deceived to serve other gods and to slay each other, were judged by the preaching of the gospel through the ministry of the apostles, so that they repented and became regenerated, and conformed to the image of Christ, and did flow to the house of God, the holy church of Christ, and received the new commandment to love each other, as Christ loved them (who died for them), and therefore they could no more lift up sword against any nation, much less against their brethren of other nations.

These Gentiles formed a great part of the church of God, and were no longer deceived, for Satan was bound for them, and they had the power to tread upon serpents and scorpions, and over all the power of the devil, for Christ bound this strong man, who had possession of their hearts, and cast him out, and delivered them from his power to rule over them. The time that Satan was loosed for a short season was, when he broke in through the walls of this holy house, and again deceived those nations who were stoned in this building of God, and corrupted the church with worldly-mindedness. But God will now again restore his house, and assemble those who had been dead for a long time, and restore and glorify his house to its original purity and glory, so that at his coming, he will find a camp of saints, and though encompassed about by Gog and Magog and the great number of unconverted nations, God shall preserve his house.

I will now conclude by stating that this was the view of Menno and the Mennonites in the sixteenth century. P. J. Twisk our brother wrote an article against the literal and Jewish view of the millennium, and taught our view of it, though he did not set forth the subject in as clear a light as desirable. This is also the view of nearly all the American Mennonites, if not all, though many of the European Mennonites at the present time hold to the literal view of the millennium. Twisk was a Mennonite minister who flourished in the latter part of the sixteenth century, and also in the beginning of the seventeenth, according to the account I have of him. May the Lord bless this article to deliver many from their erroneous views in regard to the millennium, so that they may no more spend time so uselessly in spreading error.

Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting.

I'VE BEEN TO VIEW THE GRAVES.

For the Herald of Truth.

BY R. DERBY JR.

I've been to view the mouldering graves
Of forms once animated and fair,
But now in death they coldly sleep,
And rest unknown to earthly care.

I read upon their marble tombs,
When they were animated in life;
When th' ties of earth they bid adieu,
And yielded up their earthly strife.

Youth and old age were sleeping there
In peaceful bliss to earth unknown;
I saw that there youth and beauty
And all the brightest flow'rs are blown.

There lies a father and his son,
Side by side in that mouldering clay,
Bless'd by the hand of god they be,
For they shall know a brighter day.

There sleeps a mother and her child,
In those dark graves shut out from day;
They shared each others kisses once
But now they're turned to mould'ring clay.

There lies the faded rose of youth,
That perished by the cold wind that dies;
There it is turned to damp cold clay
But in heaven the odors rise.

For the Herald of Truth.

SEEK THE LORD.

BY JOHN KORNHAUS.

"Choose you this day whom ye will serve." Josh. 24: 15

These words Joshua spake to the children of Israel when he was well stricken in years. He gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God: And Joshua said unto all the people, Now therefore fear the Lord, and serve him in sincerity and in truth; and put away the gods, which your fathers served on the other side of the flood, and in Egypt, and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve.

From this, it appears that the children of Israel were serving strange gods—gods of gold, and silver, and wood, made by men's hands, which could neither see, nor hear, nor talk. Because of the murmuring and dissatisfaction among the children of Israel, and because of the long absence of Moses, they gathered themselves together, and said unto Aaron, "Up, make us gods, which shall go before us; for as for this Moses, the man that brought us out of the land of Egypt, we wot not what is become of him." And Aaron made a molten calf; and the people worshipped it, and sacrificed thereunto, and offered burnt offerings. The people sinned a great sin, and there fell of the people that day about three thousand men.

If men here would now serve such gods, would we not think it a terrible sin? and yet there are many idolaters. We have

three very deceiving gods, at whose shrine there are many worshippers. They are the love of money, the honors of the world, and the lust of the world. Now, dear reader, if we worship any of these more than the Creator, we are worshipping strange gods, the same as did the children of Israel, or the gentile nations, it will condemn us in the day of judgment.

The Lord spake to the children of Israel through Moses, but now in these last days, he speaks to us through his Son Jesus Christ, and he says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." Now if we do this, where is there room in the heart to love anything above God, our Creator and our Savior Jesus Christ? John says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God, abideth forever."

Beloved, we can choose this day whom we will serve. Let us answer as the people answered Joshua, "The Lord our God will we serve, and his voice will we obey. So Joshua made a covenant with the people that day, and set them a statute and an ordinance." All who want to make a covenant with God, have a statute and an ordinance given or laid down by the Savior. His words are, "If ye love me, keep my commandments, and I will pray the Father, and he shall give you another Comforter that he may abide with you forever.—I will not leave you comfortless." What words of consolation we have, and these words are true, for Jesus says, "Heaven and earth shall pass away; but my words shall not pass away." And again, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself; that where I am ye may be also." Let others serve whom they will and as they will, let us, with Joshua say, "But as for me and my house, we will serve the Lord."

There is but one thing that can separate us from the love of God. Persecution, or nakedness, or peril, or sword, cannot—nay, in all these things we are more than conquerors through Him that hath loved us. Sin is the separating cause. "Your iniquities," cries the indignant prophet Isaiah, "have separated between you and your God, and your sins have hidden His face from you that He will not hear."

Have the courage to obey your Maker at the risk of being ridiculed by men.

EVERLASTINGS.

⁴⁴How often we admire the flowers,
Clothed in their beautiful dress;
And then we sigh to think how soon
Will fade their loveliness.
But when we come to God's own word
We can many a blossom cull;
And need not fear to see them die,
For they're everlastings all.

Firm as the everlasting hills, these blessings
stand for aye; Gen. 49: 26; Isa. 35: 10.
Everlasting joy, and light, and love, in the ever-
lasting way. Isa. 60: 20; Jer. 31: 3; Ps. 139: 24.
Everlasting consolation from our everlasting
God! 2 Thess. 2: 16; Isa. 40: 28.
Everlasting sure possession, He has promised
in his Word. Gen. 48: 4.

In the everlasting Gospel everlasting mercy's
shown; Rev. 14: 6; Ps. 100: 5.
Everlasting free salvation is to all mankind
made known. Isa. 45: 17.
An everlasting covenant God with his people
makes; Isa. 53: 3.
And with everlasting kindness He on them
pity takes. Isa. 44: 8.

To an everlasting kingdom He his chosen ones
doth call; 2 Pet. 1: 11.
In an everlasting priesthood his servants serve
him shall. Num. 25: 13.
To those who keep his covenant an everlasting
name He'll give. Isa. 56: 5.
And with the everlasting King in glory they
shall live. Jer. 10: 16.

Safe in the everlasting arms, what foe have we
to fear? Deut. 33: 27.
Our everlasting Father is to all his children
near. Isa. 9: 6.
Everlasting power and honor be to Him who
once was slain; 1 Tim. 6: 16.
Who domination everlasting o'er his creatures
doth maintain. Deut. 4: 34.

An everlasting righteousness by Messiah was
brought in; Dan. 9: 24.
And everlasting life He gives to all who trust
in Him. John 3: 16.
A foundation everlasting is the man that fears
the Lord; Prov. 10: 25.
Who keeps the everlasting law of God's most
holy Word. Lev. 16: 34.

To everlasting habitations we shall be received
at length; Luke 16: 9.
For we're trusting in the Lord, in whom is
everlasting strength. Isa. 26: 4.
When the everlasting mountains from their
places shall be swept, Job. 3: 6.
In remembrance everlasting the righteous
shall be kept. Ps. 112: 6.

He whose ways are everlasting hath foretold
a fruitful time. Job. 3: 6.
And his word is sure and steadfast for an
everlasting sign. Isa. 55: 13.
Lift up, ye everlasting doors, be lifted up on
high. Ps. 24: 7.
For lo! our great and glorious King in triumph
draweth nigh.—Sel.

For the Herald of Truth.

PRAYER.

BY J. F. TOLLE.

What a great privilege mortal man
has, that he can come to a throne of grace
before God in prayer. When we medi-
tate upon the power, might, and the un-
searchable wisdom of a holy and almighty
God, and then think on our own selves,
and see what we are, we must wonder

that he regards and lends an opening ear
to the prayers of us needy, poor, and
fallen creatures here on earth. But when
we meditate upon what he *has done*
already for us before we were called into
existence, namely, That he has given his
only begotten Son, and sent him down to
this sinful world (He who knew no sin)
and here to be mocked, scourged, persecu-
ted, and at last put to death; yes, the
most ignominious death upon the cross,
all for us poor, lost, and undone creatures.
It gives us a hope and consolation that
he *does* love us; and if we come in the
right and accepted way he *will* hear our
prayers. "For the eyes of the Lord are
over the righteous, and his ears are open
to their prayers." 1 Pet. 3: 12. Here God
promises in his holy word that his ears
are open to our prayers if we come before
him in the right way, feeling that we
have need for what we ask or petition
him, and that we are nothing at all of
ourselves, and that we have need of his
good and Holy Spirit to lead us in the way
of all truth.

What great consolation in prayer Christ
gives us when he says, "And all things
whatsoever ye shall ask in prayer, believ-
ing, ye shall receive." And also, "What
things soever ye desire when ye pray,
believe that ye shall receive them, and ye
shall have them." Here is encouragement
and consolation out of God's word, that if
we come humbly and with a contrite
heart, and can feel our wants, and ask
God through prayer for those things that
we stand in need of, he will hear and
answer. When we meditate upon our
nothingness and our great dependence
upon God for all that we have and are, we
must often think we are too little con-
cerned about prayer. The word teaches us
to "Pray without ceasing." David says,
Ps. 5: 2, "Hearken unto the voice of my
cry, my King and my God, for unto thee
will I pray. My voice shalt thou hear in
the morning, O Lord in the morning will
I direct my prayer unto thee and will look
up." Let us look at and consider the case
of Daniel in the reign of king Darius.
"All the presidents of the kingdom, the
governors, and the princes, the counsellors,
and the captains, have consulted
together to establish a royal statute, and
to make a firm decree, that whosoever
shall ask a petition of any God or man
for thirty days, save of thee, O king, he
shall be cast in the den of lions. Now, O
king, establish the decree, and sign the
writing, that it be not changed, according
to the law of the Medes and Persians,
which altereth not. Wherefore king Dari-
us signed the writing and the decree." Dan.
6: 7, 8. How seemingly great the dan-
ger for Daniel now to be engaged in
prayer to God after the signing of this
decree by king Darius. But we read this
decree did not alarm Daniel in the least.
Neither was he afraid to pray to his God
who made him. Although by prayer to

God he exposed himself to sudden death,
by being instantly torn to pieces by the
lions. "Now when Daniel knew that the
writing was signed, he went into his
house; and his windows being open in his
chamber towards Jerusalem, he kneeled
upon his knees three times a day and
prayed and gave thanks before his God, as
he did aforetime."

The seemingly great danger of praying
to God did not hinder Daniel, while we
are so often hindered in observing this
all important duty. I must often feel my
own weakness when I want to come before
God to confess my shortcomings, and ask
him for pardon, and to give me strength
to keep my promise, made before God and
man, till he sees good to take me from
this sinful world to that one of happiness
above. I am so often hindered as it were,
by being ashamed, or that some one of
the household might see me upon my
knees, or hear that inward groaning of
which Paul speaks, when we are at prayer
to God. "Likewise the Spirit also helps
our infirmities. For we know not what we
should pray for as we ought. But the
Spirit itself maketh intercession for us
with groanings which cannot be uttered."
Brethren and sisters, let us take courage.
Christ has promised never to forsake us if
we put our whole trust in him, and render
strict obedience to his commandments.
He says, "My commandments are not
grievous." Daniel kneeled daily in prayer
to God at the risk of being devoured by
lions. Had not God prevented them from
doing any hurt to him he would have
been devoured as were those who were
afterward cast in, for the word says, "And
the lions had the mastery of them, and
brake all their bones in pieces or ever
they came to the bottom of the den." We
can go and worship God unmolested. Let
us then not be negligent in coming to
Him from whence cometh all good, and in
sincerity ask him to lead and guide us
through this short pilgrimage which we
have to make here below; and that he
might, as it were, lead us away from
walking into the many snares, nets, and
traps, which the enemy of our souls has so
cunningly set to catch us and lead us
down to his doomed and dismal abode.

Paul says, "Let us, therefore, come
boldly unto the throne of grace to find
help in time of need." Heb. 4: 16. To
come boldly, as the apostle tells us, is to
put our whole dependence upon God and
feel that we can do nothing whatever of
our own selves; and that we must have
help and mercy from God to overcome "in
time of need." Then we can feel that it is
all grace, and as Paul says, "We can come
boldly to the throne of grace. What a
merciful God we have! "For we have
not an high priest that cannot be touched
with the feeling of our infirmities; but was
in all points tempted like as we are." Let
us learn a lesson of our little children,
that have not power or might to support

their bodies; neither have we any good
or strength of ourselves to do anything
spiritually. Christ says, "Without me ye
can do nothing." They must be sustained
by us as parents: so must we be spiritually
fed by our heavenly Parent. We pity
them when they are hungry and ask for
bread and we give them. God pities us
when we become spiritually hungry and
gives us the true bread. "Blessed are
they that hunger and thirst after right-
eousness, for they shall be filled." Just as
incapable as a little child is of supporting
itself naturally, so are we spiritually. We
must have help from God, and if we need
help we must ask. Christ says, "Watch
and pray lest ye enter into temptation." What
earthly father's heart would not be
touched, had he a family of little children
and had no bread to sustain them, so that
they would go to their bed at night
hungry, and get up in the morning with
outstretched hands and open mouths
pleading to their father for bread? O,
would he not pity them? Especially when
he thinks that their only dependence is
in him. God has plenty and "giveth to
all men liberally." But the condition in
which those children are naturally, so are
we spiritually.

If we rise from our beds in the morning
and hunger after righteousness, and to do
God's will, and go down upon our knees
and entreat Him for mercy and strength
to do his will, will he not pity us when he
sees how little we can do of ourselves,
and that we are but dust and ashes? I be-
lieve he pities us much more when we cry
unto him for spiritual bread than an
earthly father can pity his children when
they cry for natural bread. When our
little children fall or hurt themselves in
some way, and cry or call aloud for us, how
we hasten to their rescue. Our heavenly
Parent will also hear us when we are so
hard beset by sin and temptation, and
are in danger of being led away by that
great adversary, who is ever lurking
around to destroy us, if we call upon him
in earnest prayer. Consider his tender
mercy when he says, "Though a mother
may forget her sucking child, yet will I
not forget thee."

For the Herald of Truth.

DAILY PRAYER.

BY CLAUDIUS CURTIS.

"He spake a parable unto them to
this end, that men ought always to
pray, and not to faint." Luke 18: 1.

It is my prayer that the spirit of prayer
might prevail with us, that our remaining
days might be more devoted to the wor-
ship of Almighty God; that we might be
able and ready to resist every temptation
of our adversary, the devil, who is seeking
to lead souls on the downward road to
everlasting misery and woe. How watch-
ful we should be to resist the numerous
temptations which meet us on every hand!

How necessary it is always to pray, and
not to faint! Satan's greatest delight is
to hinder the Christian from daily prayer.

How sad the thought that we meet with
so many professing Christians who seat
themselves at the table filled with the
bounties of earth, bestowed by God's
bountiful hand, to feed their perishable
tabernacles of clay, and neglect to thank
God for these blessings which he bestows
upon them from time to time. "Pray with-
out ceasing. In everything give thanks:
for this is the will of God in Christ Jesus
concerning you."

O brethren, let us not neglect to give
thanks unto God for all things, both tem-
poral and spiritual. As Christ has left us
an example that we should follow in his
footsteps. If Christ Jesus was daily in
prayer, how much more needful for us
poor, fallible creatures to call daily upon
God through his Son Jesus Christ, for
such things as are needful for us and for
the Holy Spirit to direct us in all things
which are pleasing to God.

We should pray in the morning when
we rise, and in the evening before retiring
to rest. We are also commended to pray
in secret. "When thou prayest, enter into thy
closet, and when thou hast shut thy door,
pray to thy Father which is in secret; and
thy Father, which seeth in secret, shall
reward thee openly." "When ye stand
praying, forgive, if ye have aught against
any; that your Father also which is in
heaven may forgive you your trespasses. But
if ye do not forgive, neither will your
Father which is in heaven forgive your
trespasses." I believe that the most
acceptable prayer to God is in secret,
whether in the chamber, or in the field
where there is nothing to hinder us from
solemn meditation with God. Brethren,
let us be more frequently found in secret
prayer. Let us truly feel that we are in
God's presence, and that we are convers-
ing with Him. This is one of the first
duties that man sees needful for him,
when he comes to a knowledge of his lost
and undone condition. He now says, I
will call upon the Lord, and like the prodigal
son, I will arise and go to my Father, and
say unto him, Father, I have sinned
against heaven and before thee. When
the sinner comes in this way, Jesus is
ready, with outstretched arms to receive
him. He is even more ready to receive
sinners than the father was to receive his
disobedient son.

Christ came to redeem poor, lost and
undone man. "Evening, and morning,
and at noon, will I pray, and cry aloud:
and he shall hear my voice." Ps. 55: 17.
Christ has left us an example of prayer,
saying, "After this manner therefore pray
ye: Our Father which art in heaven,
Hallowed be thy name. Thy kingdom
come. Thy will be done in earth as it
is done in heaven. Give us this day our
daily bread. And forgive us our debts,
as we forgive our debtors. And lead us

not into temptation, but deliver us from
evil: For thine is the kingdom, and the
power, and the glory, for ever. Amen." Prayer
should not be merely a repetition
of words, and thus only be lip service,
but should be an outpouring of the de-
sire of the heart, in returning thanks, and
petitioning the throne of grace for his
many blessings.

LIMITING GOD'S POWER.

The heart of the natural man is inclined
to evil, and that continually. It delights
to revel in sin. Sin is its natural element.
But a heart fully saved delights in purity.

There is a disposition to limit the power
of an Omnipotent God. As an excuse
for sin, there is a boundary placed to
God's power to cleanse the soul. To say
that we cannot be freed from all sin, is
virtually to say that we have a license to
sin. The doctrine that there is not power
in Jesus' blood to cleanse us from all sin,
must have originated in the carnal heart.
There is positive proof from the Bible, as
well as from the experience of thousands,
in all ages, who have endeavored to live
up to its requirements, that there is power
in Omnipotence to save to the utter-
most them that come unto him in an ac-
ceptable manner. What is man that he
should limit the power of God? "The
prayer of faith shall save the sick." "Whatsoever
ye shall ask in my name, believing, ye shall receive." "Is any man
among you afflicted? let him pray." Here,
too, some limit the Almighty's power.

There are recorded in the Holy Word,
many instances of prayer, not only for
spiritual, but for temporal prosperity—
prayer for help in trouble, for success in
business, for deliverance from enemies,
for favor in old age. God is ready to dis-
pense his blessing to his faithful children,
to them that call upon him in sincerity
and truth. By the sophist, the skeptic,
and the cold hearted professor, we are
told that the Lord's will be done; that
his decrees are unchangeable, and hence
prayer is unavailable. Even those who
profess to be followers of the Lord and
Savior, Jesus Christ, tell us that the laws
of nature are fixed and unalterable; and
that however we may pray in faith, we
shall pray in vain for blessings of this
nature.

Beloved, let us take God at his word;
let us believe in his omnipotent power to
bless and save. As the Bible is true, and
there is a God that cannot lie, we shall
receive in this life, blessings, both spiri-
tual and temporal, and in the life to come,
a seat at his right hand.—*Earnest Chr.*

As the mountains are round about Jeru-
salem, so the Lord is round about his
people from henceforth even for ever.

Never do what you will be ashamed of
if it is found out.

true holiness." 1 Pet. 3: 8, 9, "Be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing." Ch. 5: 5, "Be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore, under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you."

Christian friends, if we take the Scripture for our guide we will be kind to our neighbor. Let us try to do to him as we wish to have done to us. I wish that the love of God may be shed abroad in all our hearts, that we may be bound together in love and unity. Brethren, let us pray more earnestly for the power from above to strengthen us to hold out faithful to the end, and at last meet where parting will be no more; where all is joy, and peace, and happiness. Let us ever be careful to do our duty toward our dear Savior who has done so much for us.

My best wishes to you all, dear Christian friends; may God bless us, lead and guide us through this vale of tears, and at last save us in heaven. Your unworthy brother in the faith.

For the Herald of Truth.

THE SCRIPTURES.

BY L. J. HEATWOLE.

The biblical contents are termed the Scriptures, or Sacred Writings; for of all earthly treasures, this to the Christian and man of God is a gift from his Maker, which he holds as most hallowed and sacred; being a revelation of the divine law, and written through inspiration of God himself by instruments in his hands. It brings to the mind of man, in a way that is beautiful, his original state, and his future destiny.

Herein he finds that he was once doomed to an eternal banishment from the presence of God, through the sin of disobedience; and the hope which he finds based in the merits of King Jesus, is what buoy up his once sinful and polluted heart, and enlivens him with a strong desire to quit this world, and be where God is, and live forever free from sin, and the miseries of this life.

The whole is a sublime and true record of the actions of God and his people on earth, which ever calls to the mind that man has forfeited a blissful state of existence on earth, through the sin of disobedience; in which time he might have enjoyed closer communion with his Maker, than is now his privilege; as he is only permitted to approach in prayer, the God he is loth once again to behold face to face, who has separated himself for a

time from the beings he had created for "his express glory;" on account of their being no longer good and holy as they were when they left the hands of their Creator.

The sacred narrative represents the Spirit of God as striving with the hearts of the human family, and prevails upon them to become reconciled to Him, and more reverently obey his laws and precepts, than they are wont to do by nature; clearly showing that he designs for them an inheritance of a much higher state of happiness than that even which he intended for them on earth in the beginning.

In whatever land or nation we find the Scriptures received as the word of God, we see that the minds and morals of its inhabitants are enlightened, and their passions in a great measure restrained from the gross indulgence of carnal pleasure; and the abolishment of superstitious religion pertaining to heathen doctrines. Although at the present time there are persons who deny the existence of a God, and strenuously oppose the doctrine of the Bible; while others endeavor to construe a spurious meaning to many passages of Scripture, in order to justify themselves in the indulgence of the carnal will.

By a proper examination of the Scriptures, we see their infinite value to the children of this world, who would be as corrupt in the sight of God as were the antediluvians, were they deprived of the knowledge of the Bible; as is the case with the heathen nations of the present time, who being ignorant of the nature of the true God: sin reigns supreme in their hearts.

Infidels or Free Thinkers, the worst enemies of the Bible, confirm its truths, for it says such minds would exist in the world. One of the most strenuous opposers of Scripture, and especially the religion of Christ, was Julian, the apostate Emperor of Rome; who not only persecuted the early christian churches, but went so far as to order the temple at Jerusalem to be rebuilt in defiance of the prophecy of our Savior, who foretold its destruction, and the utter annihilation of the Jews as a nation. It is said that this order of the emperor was interposed by a miraculous demonstration among his laborers, who became so terrified on account of it, that they abandoned the enterprise in the very beginning. The emperor himself in a dying hour, is said to have exclaimed in his rage and the agonies of death: "O Galilean, thou hast conquered."

For the Herald of Truth.

ADMONITION.

Man's duty is to honor and glorify God his Maker. Seek ye first the kingdom of God and his righteousness, and all need-

ful things shall be added unto you. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above; not on things on the earth, for ye are dead, and your life is hid with Christ in God. Jesus said in a parable, When the word was sown, some fell in stony ground; they receive the word with gladness, and have no root in themselves, and so endure for a time, afterward when affliction or persecution ariseth for the word's sake, immediately they are offended. Our time should be spent in serving the Lord, and improving the talent he has given us; and not like that servant, which hid his lord's money in the earth. He was an unprofitable servant, and was cast into outer darkness; there shall be weeping and gnashing of teeth. The servants that had five and two talents, gained other five and two, heard the welcome words from their lord when he came to reckon with them, Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord. There is always a blessing for the faithful.

Beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord. Shadrach, Meshach, and Abed-nego remained firm in their faith to God, and refused to obey the king, and would not worship the golden image, for which they were cast into the midst of the burning fiery furnace; but the Lord preserved them, for upon whose bodies the fire had no power, nor was a hair of their head singed. Thus God is ever with those who put their whole trust in Him. Know that your labor is not in vain in the Lord. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? as it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

All that will live godly in Christ Jesus shall suffer persecution; for the grace of God that bringeth salvation, hath appeared to all men, teaching all men that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world. Many are called but few are chosen. Our Savior came into the world so lowly that the world could not receive him, but as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

We must condescend to men of low estate, all that is highly esteemed among men is an abomination in the sight of God. He that humbleth himself shall be exalted, but he that exalteth himself shall

be abased. To those who are careless about the salvation of their souls, let me entreat you to "seek the Lord while he may be found; call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Know ye not that your body is the temple of the Holy Ghost which is in you which ye have of God, and ye are not your own, for ye are bought with a price, therefore glorify God in your body and in your spirit, which are God's. Hence, let us lay it to heart. We often hear the word of God preached; let us then try to live near the word, or it will stand against us in the day of judgment.

The Lord will bear a long time with the wicked, but their end will come, when the Lord will say, When your calamity cometh, then ye shall call upon me and shall not find me. I will laugh when your fear cometh. God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty.

B. LEGRON.

LOOKING.

"Look not behind thee." "Press towards the mark."

In all parts of the Bible the true life is represented as a journey—a race—in which the man of God has set his face towards a better state and a heavenly country.

Lot was plucked out of the fire, as it were, "God being merciful unto him," and did not to look back. The Israelites on the night of the Passover, were to eat it with their loins girded, their shoes on their feet, their staves in their hands, and to eat it in haste, ready to start for the land of promise. At every point of the journey from the very preparation to enter upon it to the final goal, there should be the fullest decision, the most steadfast purpose. The soul's interests are too great to admit of delay and hesitation. To the unreconciled sinner the word still is, "escape for thy life." Not only is heaven a place of safety and blessing, but so is all the way thither, if it be kept in steadily. Christ is the door, the strait gate, the entrance to the narrow but safe way, "By me," said he, "if any man enter in, he shall be saved." How many are there who, through the Spirit's constraining, are half-persuaded—almost persuaded, yet linger ere they decide for Christ by casting themselves and all their interests on Him. How full of tender compelling is the Lord's voice to these, "Look not behind thee," but to look with whole-hearted faith unto Himself. There is life for such a look, the outgoing of the very heart towards the once crucified, but now ever-living Lord Jesus.

The same singleness of mind is needed

all the journey through. "No man having put his hand to the plough, and looking back, is fit for the kingdom of God;" certainly not for effective service in it. God's soldiers must be resolute; Christ's husbandmen must be diligent and ever faithful at their labor. Once having set his face towards the land of promise, the believer should not even in his heart turn back into Egypt. Though Moses failed, Christ is the true Joshua who never fails those who keep their eye fixed in faith, hope and obedient following, upon Him. Neither need there be forty years of wandering. "Let us go up at once and possess the land," said he who followed the Lord fully, "for we are well able to overcome it." Christ is able to bring His people promptly into the land of promise, and maintain them there in holy, victorious, but ever watchful possession.

It is sad in reading over the lives of the kings of Judah to note how many who began well, and did excellently for a time, fell afterwards into pride, rebellion, or idolatry. Yet even under the old dispensation, the path of the just was seen to be as a shining light that shineth more and more unto the perfect day. Far more should it be so now to the Christian. Added days, and weeks, and years, should but bring more conspicuous grace. There should be, and need be, no eclipses of faith in the Christian's astronomy.

By omission of private prayer and reading of the words of God, by excusing conscious failure and sin, by looking away from Christ to some other object of attraction, many diverge, for a time at least, from the highway of holiness. "Let thine eyes look right on, and let thine eye-lids look straight before thee," is the watchword. God is able to keep from falling. Christ is mighty to save. The Holy Spirit is given in fullness to those who obey God, and believe in Jesus. As we neither look back nor aside, there is full provision made for every present need, and an ever-growing perfection in holiness.

It is common now for Christians to look to death as an admission to the joys of heaven, and the consummation of their felicity in the Divine presence, but through all the apostolic age it was otherwise. The hope of Christ's return was then ever present to their expectation. The very grace of God which had been manifested in the coming and suffering of Christ, His resurrection, glorification and sending forth of the Spirit, taught the recipients of it, not only to deny ungodliness and worldly lusts, and to live soberly, righteously and godly in this present world, but also to look for the glorious appearing of the great God and our Savior Jesus Christ.

This prospect sustained them in persecution, or consoled them in trial and loss. They hoped to meet the Lord in the air and be henceforth ever with Him, and so held lightly the things of earth, cheered

with the expectation of soon seeing Him face to face.

Whether He tarry or hasten His coming, we also, in all soberness of mind, may well look steadfastly to His appearing, assured of better things than now.—*Friend's Review.*

A PARENT'S PRAYERS.

In a sermon addressed to parents, and from the text, "Bring him unto Me;" D. L. Moody gave the following illustration of answer to prayer:—

"Have you got a wayward son? He may be in some distant State or foreign land, and by the last news you received of him he was rushing headlong to ruin. My friend, you can reach him—you can reach him by intercession at the throne. A short time after I got here, I received a letter from Scotland. I haven't time to read it. The letter was sent to a minister, and he forwarded it to me. A loving father asked us to look out for his boy, whose name was Willie. That name touched my heart, because it was the name of my own boy. I asked Mr. Sawyer to try and get on the track of that boy some weeks ago, but all his efforts were fruitless. But away off in Scotland, that Christian Father was holding that boy up to God in prayer, and last Friday, in yonder room, among those asking for prayer was that Willie; he told me a story there that thrilled my heart, and testified how the prayers of that father and mother, in that far off land, had been instrumental in effecting his salvation. Don't, you think the heart of that father and mother will rejoice? He said he was rushing madly to destruction, but there was a power in those prayers that saved that boy. Don't you think, my friends, that God hears and answers prayers? And shall we not lift up our voices to Him in prayer that He will bless the children He has given us?"

"If we make those Bible truths interesting—break them up in some shape so that these children can get at them, then they will begin to enjoy them. Now, there's no influence like a mother's, and if the mothers will give a little time to the children in this way, and read them some Bible story, or tell them it in a simple way, it will not be long before the child knows the Bible from back to back. I know a little boy, eleven years of age, who got up last Monday in the meeting and told how he found Christ. His father began by telling him Bible stories, and now he knows them as well as I do. This little fellow of eleven years is quite a preacher. Let us pick out the stories that will interest them, from Genesis to Revelation, and that is the way to bring our children to Christ. They will soon be so full of this, that when an infidel comes to unseat their faith, they will have no room for infidelity."

Children's Department.

"I now can do but little;
Yet, when I grow a man,
I'll try to do for Jesus
The greatest good I can,
God help and make me faithful
In all I do and say;
I want to live a Christian:
The Bible says I may."

THE BLIND BEGGAR OF JERICHO.

It is very common to see blind men begging in the streets. Do you pity the blind? How sad it must be never to see the light of the sun, nor the green leaves in spring, nor the faces of our dearest friends.

A long while ago a blind man sat begging by the side of the road. As he sat, he heard the noise of a great crowd walking along. He did not know why there was such a crowd, so he asked the people passing by why so many had come together. They told him that Jesus of Nazareth was passing that way. The blind man had heard before of Jesus. He had heard that he could do great wonders, and he felt sure in his heart that Jesus could make him see. But the blind man could not go to him—how could he dare to stir in such a crowd? he might have been pushed down and trodden upon and crushed to death. But he could speak. He cried out very loud, "Jesus, thou Son of David, have mercy on me."

He did not cry out barely once or twice, he kept on crying out, hoping that Jesus would hear him. But the Lord took no notice of him, and a great many people came up to him and told him not to make such a noise. But the poor man would not be quiet; he knew that the Lord was passing by, and that he might soon be gone, and that he might never pass that way again; so he cried out more than ever, "Have mercy on me."

And did the Lord take notice of him at last? Yes, he did; he stood still, and told the people to bring that blind man to him. How kind it was in Jesus to care for the blind beggar.

Jesus is very kind, and cares for every poor creature in the world. At last the blind man heard some one speak kindly to him, and say, "Be of good comfort; rise, he calleth thee." How glad he was to hear that Jesus had sent for him. He got up very quickly, and went to Jesus, for now the people made room for him. No one now was rude to the poor beggar, for Jesus had called for him.

And what did Jesus say to him? He asked him what he wished him to do for him. The man replied, "Lord, that I may receive my sight." Jesus pitied him very much, and touched his eyes, and said, "receive thy sight." That moment he was able to see. How glad he now

was that he cried out, "Lord, have mercy on me," and that he had not left off when the people told him not to make a noise. He would not leave Jesus now he had found him, but went after him on the road, praising him, and thanking God for his goodness.

If all people would pray as this blind man did, Jesus would hear them all. The child who reads this story is not blind. If you were blind how could you read to father or mother? But there is something which Jesus could do for you that would make you happy for ever. What is it? Do you know? If he were here to say, "What do you wish me to do for you?" what would you answer? I should wish you to say, "Forgive me my sins, and give me thy Holy Spirit."

My dear child, do make this little prayer every day. Jesus would hear you. Perhaps you live in a very poor place. Perhaps you live in a little room in town, up some dark and narrow stairs; perhaps there is very little furniture in it, and very little food in the cupboard, but Jesus knows where you live, and he knows your name and your father's name and your mother's name, and he hears all you say. He would be much pleased to hear you praying to him, because he loves you, and he once died upon the cross that you might go to heaven. If you go to heaven, you will see the blind beggar there—I mean the beggar who once was blind. Then you will sing with him about the love of Jesus in saving your souls.

If you wish to read all about this blind man, you will find it in Mark 10: 46, to end; and also in Luke 18: 35, to end—*Am. Tract Soc.*

THE LITTLE GIRL AND THE RAIN.

"Mother, it rains," said a little girl, who was looking out of the window; "I am sorry not to be able to make a visit to Emma. She invited me twice before, but it rained; and now it is raining hard again."

"I hope you will not be unhappy, my dear," said her mother. "I think I notice tears on your cheeks. I will not say it is a little thing, for the troubles of children seem great to them; but I trust you will be patient, and wait patiently for good weather."

"Mother, you told me that God knows everything, and that he is always good. Then he certainly must know that there is but one Saturday afternoon in the week, and that is all the time I have to play with my little friends. He must know that it has rained now these three holidays, when I wished so much to go abroad. And can he not make sunshine whenever he pleases?"

"We cannot understand all the ways of God, my child; but the Bible tells us he is wise and good. Look out into your

little garden and see how happy the rose-buds are to catch the soft rain in their bosoms, and how the violets lift up their sweet faces to meet it, and as the drops fall into the great stream, how it dimples with gladness and gratitude. The cattle will drink at the stream and be refreshed. Should it be dried up, they would be troubled; and were the green grass to grow brown and die, they would be troubled still more, and some of them might perish for want of food."

Then her kind mother told her daughter of the sandy deserts in the East, and of the camel, which patiently bears thirst for many days, and how the fainting traveler watched for the rain-cloud, and blessed God when he found water. And she told her a story of the mother who wandered into the wilderness with her son, and when the water was spent in the bottle, she laid him under the shade to die, and went and prayed in her anguish to God; then God opened her eyes, and she saw a well of water; and she went and filled her bottle and gave the lad to drink; and her son lived. She told her another story from the Bible, how there fell no rain in Israel for more than three years, and the grass dried up, and the brooks wasted away, and the cattle died; and how the great prophet prayed earnestly to God, and the skies sent their blessed rain, and the earth gave forth her fruit. Many other things this good mother said to her child, to teach and entertain her. Then they sang together a sweet hymn or two, and the little girl was surprised to find the afternoon so swiftly spent, for the time passed away pleasantly.

So she thanked her kind mother for the stories she had told, and the pictures she had shown her. And she smiled and said:

"What God pleases is best."

Her mother kissed her child and said: "Carry this sweet spirit with you, my dear daughter, as long as you live, and you will have gathered more wisdom from the storm than from the sunshine."
—*Paper for the Young.*

SCRIPTURAL ENIGMA.

I am composed of 22 letters.

My 5, 16, 21, 3, 9, is one of the prophets.

My 14, 6, 13, 18, 11, is a point of the compass.

My 1, 7, 17, 22, 8, 10, is a Bible weight.

My 4, 15, 20, 19, 12, 2, is a city mentioned in the Bible.

My whole is a passage of Scripture. What is it? and where can it be found?

To be always doing well, and to esteem little of himself, is the sign of an humble soul.

A good peaceable man turneth all things to good.

1877.

Miscellany.

"Do naught but good: for such the noble strife
Of virtue is, 'gainst wrong to venture love,
And for thy foe devote a brother's life,
Content to wait the recompense above;
Brave for the truth, to fiercest insult meek,
In mercy strong, in vengeance only weak."

A DISHONORED SABBATH.

Dr. Abel Stevens, writes in the *Central Christian Advocate* of the uses to which Sunday is put on the continent of Europe:

"Practically, it is a day for not only dissipating festivity, but for many public uses. Elections are held on it: public 'shooting' exercises; military reviews; state ceremonies. The theatres are generally open in the afternoon and evening. The museums, public gardens, wine and beer drinking resorts, appropriate it more than the churches. Religiously inclined people go to the churches in the morning, but even they to a great extent through the pleasure resorts through the remainder of the day. You can imagine how such customs affect the people generally. Of course most of them spend the early church hours in dressing and preparing for the day, and go forth usually only in time for the gaveties of the remaining hours. Hence, the churches are slightly attended, but the theatres, bier-gartens and promenades are crowded. Concerts have usurped the interest of the people from worship nearly all over the continent, and the temples and clergy stand neglected, while music resounds through the cities and villages. Romanism almost alone commands congregations in the morning hours of worship, for Romanism is itself festivity in its forms—its appliances of ceremony and music."

"CAN A QUAKER BE A FREEMASON?"

We were glad to see this question asked and answered negatively, of course, in the *Christian Worker*, two or three months since. We are disposed to press the inquiry still further. Can a Congregationalist, or a Presbyterian, or a Methodist, or a Baptist, be a Freemason? and we will answer negatively, and say—That no Presbyterian, no Congregationalist, no Baptist, no Methodist can be perfect in their fealty to Christ, and at the same time maintain their fealty to masonry. No one perfectly true to Christ can take those desultory oaths, (to say nought of Christ's words—"Swear not at all,") that this secret order requires at the introduction to each degree! Nor can one true to Christ and his church be thus "unequally yoked together with unbelievers" in what the masons claim to be both a religious and a mutual aid society.

Nor may Christians connive at and be partakers of the secret follies—to say nought of the concealed vices that have afterward come to light in connection with their midnight conclaves. Christians are to be "children of the light, that their deeds may be made manifest that they are wrought in God!" Nor may Christians promise by implication that they will be partial towards the members of such a conclave—when in competition with others—or that they will endeavor to save "their compeers" from the just reward of their doings, if arraigned before courts of justice,—or even feel more anxious that they should "have a fair trial" than that any and all others should have a fair trial—this is a perversion of justice. Nor may they be clamorous, or self-interested in seeking to put one another in the possession of the honors and emoluments of stations of trust and profit in lieu of others who may be equally worthy. No church has a right to do this in respect of its members—nor may society be thus a "respector of persons," and still claim to "walk as Christ walked," and be "without partiality" and "without hypocrisy," and to see with equal eye as God does,—seeking to be "perfect even as our Father which is in heaven is perfect."—*Chr. Reformer.*

WIND-MILLS.

Of wind-mills a Holland correspondent of the *Universalist* writes: "We had no conception of the magnitude of these labor-saving devices. We counted not less than six stories in the tower of the one we were permitted to examine. It must have been as high as an average church steeple. The arms or fans were of enormous length and carried three thousand feet of canvass. And this is the machine that literally makes Holland. It pumps out the ocean, when the ocean gets in. It saws and grinds. It does the lifting and the lowering. A family lives in the mill. In Holland there are full ten thousand of these mammoth structures. In London and Liverpool and New York there is a forest of masts. In Holland there is everywhere a forest of wind-mills. Some are built of brick, others of stone, many of wood—of course we mean the tower part. They turn slowly, yet with great power; and we learn that, so flat is the country, there is seldom a serious or long-continued lack of wind."

EFFECTS OF TOBACCO ON HEALTH.

Dr. Willard Parker, of New York city, says, "It is now many years since my attention was called to the insidious, positively destructive effects of tobacco on the human system. I have seen a great deal of its influence upon those who use it and work in it. Cigar and snuff manu-

facturers come under my care in hospitals and in private practice, and such persons can never recover soon and in a healthy manner. From cases of injury or fever they are more apt to die in epidemics, and more prone to apoplexy and paralysis. The same is true also of those who smoke or chew much."

WHAT IS IT TO BE A CHRISTIAN?

It is to trust one's self wholly and unreservedly to the Lord Jesus Christ for Salvation, giving evidence of that trust, by a life of obedience to His commands. Keeping one or another of the special commandments of Jesus does not make one a Christian. Offering one's self, or one's time, or one's talents, or one's possessions, partially to Jesus, does not make one a Christian. Until the surrender of one's self, with all that one is or has, is complete, it amounts to nothing. To a person who is a Christian, therefore it is said: "One is your master, even Christ." "Ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."—*S. S. Times.*

I DAILY feel the overwhelming importance of being settled in this truth, that nothing can be done holily to God, unless He be the doer of it. It is so blessed to feel that He will humble Himself to enable us to exercise all ministries acceptably through Christ. And not only so, He will even enable us to think, speak, and act graciously, eat and drink graciously. Seeing the Lord thus leads His beloved ones, drawing forth in every act praise to the Father from the living fountain of the heart; it does so dignify common things, to think they are capable of being consecrated things to God, and sanctifying things to ourselves. I am sure there is no value in anything but that which is consecrated to Jesus; nor is there real joy but in seeking Him with an undivided heart, where "Holiness to the Lord" is on everything. Why, then, is it that we so rarely enjoy the precious privilege of having our wills lost in His, and His service made our pleasure?—*Friend's Review.*

—The Franklin Reformatory Home for Inebriates, reports that of the 734 men received, 347 are reformed. Besides these, others have been much benefited, leaving less than fifty per cent. as doubtful and unknown. Of the 347 reformed men, 279 are married and fathers of 641 children, who, with their mothers, are rejoicing in brighter prospects and happier lives.

During the past eleven months, there have been 58,152 first-class meals provided for the family, and 2,961 to visitors, making a total of 61,113, at an average cost of 12 5-6 cents. Average period of residence, nine weeks.

AN INVITATION.

BY JOSIAH BREWER.

In the bright and youthful day,
As I trod the Pilgrim's way;
I saw the fields, with ripening grain all white,
Awaiting the reapers in the morn's early light;
And I heard the Lord of the harvest, say,
Laborers are wanted in my fields to-day,
Strong true-hearted ones I call,
From the wayside, both great and small;
Men, women and children, lend a hand,
Come, join in this working band;
Come, reap, gather and bind,
And every one a reward shall find;
The labor is pleasant, and the burden light,
With much rest to those who work aright;
A portion of what's gathered, each shall receive;
And a home with me to those that believe;
When the work is ended in the field,
And the stewards, their accounts shall yield.
The harvest is great, and the laborers few;
So there is room for all, and plenty to do;
Then come in the morning of life,
Before you are maimed in the world's wicked strife;
And your strength spent in sin's dark ways,
That in anguish of soul, I have no pleasure
in these days.

Aged man! idle not thy short time away,
Ere long the eleventh hour will close the day;
Thy work be done, the night set in,
Remember "death is the wages of sin."
Young man! in the flush of jovous youth,
Trust not the world's vain promises, but seek the
truth;

And in thy life thou shalt be free,
In the great hereafter blessed through all eternity.
Young maiden, hear the Savior's gentle voice,
And in the bloom of life take thy choice,
And in the harvest field of life, take thy place
Within the ranks of God's chosen race;
Shun the vain follies of fashion's show,
Ere thy short life is ended here—below.
Children, listen to the voice that calls you to-day:
Be kind and gentle, and your Savior obey;
Honor your parents, your teachers obey; in love
And truth, so live, that you may gain a home above
O, thoughtless sinner, turn! there yet is time,
Quickly turn! close by is mercy's shrine;
'Tis but a step from death's broad-way,
To the harvest fields of endless day.
Oh! do not foolishly throw away the prize
Of life that so close to you lies:
O, think of thy end, and thy soul sin-soiled,
To the fountain, how oft thou hast been called;
Before the tomb shall thee claim,
And eternity reveal thy shame.

BRO. JOHN WEAVER.

Bro. John Weaver died on the 8th of April, 1877, near Spring Creek, Rockingham Co., Va., after five months sickness; aged, 58 years, 8 months and 18 days.

Brother Weaver was for many years a faithful member of the Mennonite Church; he sought the Lord early; he obeyed the command, "Remember thy Creator in the days of thy youth." He labored in the ministry over twenty-six years; he labored zealously for the welfare of the Church, and the salvation of souls: all his words and actions, everywhere, and at all times showed to the world that the great aim of his life was to be diligent in the Master's service.

As a minister, though not the most able

in words, his influence was strongly felt where ever he went; his character entered so fully into his ministerial labors, that his actions seemed to preach louder than his words.

He was deeply interested in the welfare of his family; he was ever ready to instruct his children in their Christian duties, and to reprove, and rebuke them in case they were in error or in folly; and also to commend every good work on their part. He gave them many feeling admonitions. It appears that he has indeed brought them up in the nurture and admonition of the Lord; for of his four sons and two daughters now living all but one have confessed the name of Jesus. So great was his influence that nearly all the younger persons of his neighborhood revered him as a father.

In the death of Bro. Weaver the community has lost one of its most useful members—a worthy example of industry, charity and benevolence. The family has lost a faithful companion, an affectionate father, a wise counselor. The Church has lost a loving brother, a zealous minister, a living example of patience and meekness; one who put his hands to the plow without looking back, who put his shoulders to the cross without a murmur; he was never known to complain of the yoke, no matter how pressing his duties were, or how oppressive the persecutions of a heartless world. Well may the members of the Virginia Conference say as they did at their last meeting, "One of our strongest pillars is gone."

Thus, one of the most shining lights has gone out forever; but its influence lingers as a halo of light around the place it occupied. Though our brother is dead, yet we know that many of his good deeds still live in the memories of those who best knew him; and we hope that his influence for good may live in the hearts of his posterity for generations to come.

May the Lord comfort those whom he has afflicted, and help us to imitate our Brother in every good work; and aid us to make the cause of Jesus the chief concern of our lives, and inspire us with an ardent desire to live nearer to our God, that we may go on our way ever singing as he was wont to do,

"O! for a closer walk with God,
A calm and heavenly frame;
A light to shine upon the road,
That leads me to the Lamb."

JESUS BAPTIZED.

When all the people were baptized, John saw a person coming to him different from any who had come before. All the others were sinners who needed pardon but "He knew no sin." It was the Lord Jesus Christ himself, who had left Nazareth and come to Jordan to be baptized there by John. John was at first very unwilling to baptize Jesus; he felt

his own unworthiness, and said, "I have need to be baptized of thee, and comest thou to me?" and Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. Jesus was baptized to show us that baptism is right—one of God's commands which he came to obey. He submitted to the law in all things, because, as man, he was to obey that law for us.

After Jesus had been baptized, as he came out of the water the heavens were opened, and a voice was heard speaking—the voice of God, and the Holy Spirit came down from heaven in the likeness of a dove and rested on the head of Jesus. Who were witnesses of those wonderful transactions? God the Father, was in heaven looking down upon Jesus, and saying, "This is my beloved Son, in whom I am well pleased." God the Son, the Lord Jesus Christ was standing by the river Jordan, and God the Holy Ghost—the Spirit of peace and love was resting upon the head of Jesus in the likeness of a gentle dove. We cannot explain how this was, but we must believe it because God has written it for us in his word; and all that he says is true, and needful for us to know.

We here may know who were concerned in the work of our salvation. It was God the Father who sent the Son to be the Savior of the world, and who pardons and accepts all penitent sinners who come to him through Jesus Christ. It was God the Son who came down from heaven and bore, for us, the punishment which we deserve to bear; and it is he who now ever liveth to make intercession for his people before his Father's throne; and it is God the Holy Ghost who comes into the hearts of sinners, who renews and sanctifies, and prepares them for heaven. What did the voice say which spoke from heaven? It said, "This is my beloved Son in whom I am well pleased." God said this that John and all who heard it might know that Jesus was the Son of God, and that the Father accepted him as the Savior of sinners. Do you know and love this wonderful and gracious God, of whom we have been reading? Pray that you may know and love him more and more, that at last you may be taken to heaven where you will see him as he is, and dwell with him for ever.

Selected by IDA I. SKELTON.

—THERE are four good habits—punctuality, steadfastness, accuracy, and dispatch. Without the first of these, time is wasted; without the second, mistakes the most hurtful to our own credit and interests and that of others, may be committed; without the third, nothing can be well done; and without the fourth, opportunities of great advantage are lost, which it is impossible to recall.

—A gentleman visited an unhappy man in jail, awaiting his trial. "Sir," said the prisoner, tears running down his cheeks, "I had a good home education; it was my street education that ruined me. I used to slip out of the house and go off with the boys in the street. In the street I learned to lounge; in the street I learned to swear; in the street I learned to smoke; in the street I learned to gamble; in the street I learned to pilfer;—oh! sir, it is in the street the devil lurks to work the ruin of the young."—*New York Observer.*

POOR MAN'S SCHOOL-ROOM.—Webster's Unabridged Dictionary, (containing 3000 illustrations), has been said to be the "Poor Man's School-Room." It contains all that is necessary to a first-class elementary education.—Grammar, History, Classics, Mathematics, Geography, Astronomy, and in fact nothing is wanting to make it a perfect Encyclopedia of information. A book that every family should have, as it contains illustrated definitions, thus appealing to the understanding through that swift medium the eye.—*Morgan Mercury.*

Correction.—In the account of "A Child lost in the Woods," in the April number where it reads "about three miles in the woods" it should be "three hours in the woods."

FOR WIDOW IN DAKOTA.

S W Ferguson.....\$5.00

Married.

Feb. 1st, by C. Schlager, at the residence of the bride's parents, Bro. JACOB SOMMER of Woodford Co., and MAGDALENA LEHR, of Livingston Co., Ill.

March 1st, by the same, CHR. ROTH, and VERONICA ROEPER, both of Livingston Co., Illinois.

March 27th, near Mt. Clinton, Rockingham Co., Va., by Bish. Saml. Coffman, SAMUEL J. PARBERT, and NANCY BRINK, both of the above county.

May 1st, in Union Twp., Elkhart Co., Ind., by Jacob A. Beutler, JOSEPH KOHL, of Allen Co., Ohio, and MARGARET A. CHRISTOPHER, of the first named place.

May 3rd, at the residence of the bride's mother, Bro. JACOB GHOFF, of Bird-in-hand, Lancaster Co., and SIST. MAGDALENA WEAVER, of Cumberland Co., Pa.

Died.

Correction.—In the death notice of Brother Sanders, in the May No., his name should have been Daniel, and not David Sanders. We hope all will try to write names plainly.

March 25th, near Middletown, Dauphin Co., Pa., after a sickness of a few weeks, Bishop NATHANIEL SHORE, aged, 61 yrs., 8 mos., and 6 days. Funeral on the 31st. Text: John 17:11. Buried at Shore's Meeting-house. A large

number of people assembled to pay their last tribute of respect to the beloved brother. Bro. Shore was ordained to the ministry in 1858, and to the Bishopric in 1864. The family lost a kind and affectionate husband and father, and the Church a faithful pastor. May the Lord comfort the family.

April 7th, near Petersburg, Lancaster Co., Pa., Sister REBECCA LANDIS, widow (formerly Sloat.) Aged, 65 yrs., 9 mos., and 1 day. Funeral, the 10th. Text: 2 Tim. 4: 6-8.

April 22nd, in Manheim, Lancaster Co., Pa., Mrs. MARY BURKHESER, aged, 70 yrs., 9 mos., and 8 days. Funeral, the 25th. Text: Rev. 7: 16, 17.

April 24th, near Middletown, Dauphin Co., Pa., SAMUEL MUMMA, aged 34 yrs., 7 mos., and 4 days. Funeral, the 27th. Text: Ps. 39: 5, 6.

April 26th, near Mastersville, Lancaster Co., Pa., of Consumption, MARY SNYDER, aged 49 yrs., 7 mos., and 10 days. Funeral, the 29th. Text: Ps. 90: 12.

April 27th, near Bachmansville, Lebanon Co., Pa., of Old Spleen, Sister EVE GINGRICH, widow of Bishop Michael Gingrich, aged 80 yrs., 3 mos., and 11 days. Funeral, the 30th. Text: Rev. 14: 13. A large concourse of friends and acquaintances met together to pay their last tribute of respect to the deceased. Sister Gingrich was an affectionate mother, a devout Christian, and bright shining light. All her children, living, were present when she died. Peace to her ashes!

April 30th, in Rapho twp., Lancaster Co., Pa., LEVI H., son of Bro. Joseph and Sister — GOOD, aged, 15 yrs., 2 mos., and 12 days. Funeral, May 2nd. Text: Job 14: 6.

May 3rd, near Old Line, Lancaster Co., Pa., JONAS K., son of John and — BLECHER, aged 3 yrs., 2 mos., and 21 days. Funeral, the 5th. Text: Mark 10: 13-15.

May 5th, near Junction, Lancaster Co., Pa., Sister ANNA SHARER, aged 69 yrs., 5 mos., and 7 days. Funeral, the 8th. Text: Heb. 9: 27, 28. May 9th, near Junction, Lancaster Co., Pa., EMMA N. STEHMAN, aged, 2 yrs., 7 mos., and 22 days. Funeral, the 11th. Text: Mark 35: 21-43.

May 9th, near Junction, Lancaster Co., Pa., ANNA SNAVELY, aged 1 month and 15 days. Funeral, the 11th. Text: Ps. 16: 6.

April 2nd, near New Erection, Rockingham Co., Va., DAUGHTER of Fanny HEATWOLF, wid., aged, about 4 yrs. She was stringing her little brother's shoes, with a candle by her side; her clothes took fire as there was no person in the house except the children, the little girl rushed towards the barn, where her mother had gone. After she had gone part of the way, she sunk upon her knees, the flames streaming above her head. Nearly all the clothes were burned off her body. She died eighteen hours after. She spoke to her friends, and related the whole occurrence with correctness, and seemed not to suffer pain in the least after the fire was extinguished. On this sad funeral occasion, words of comfort were spoken to the deeply afflicted family and friends by Wm. Y. Price and Jos. N. Driver. Thus the Good Shepherd, who does all things well, has taken another little lamb to live on Heavenly pastures.

April 6th, near New Erection, Rockingham Co., Va., of whooping-cough and measles, ANNA S. SLOANE, daughter of John F. and Hannah Goon, aged about one year. "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven."

April 26th, in York Co., Pa., SAMUEL, son of S. L. and Susan Roth, aged, 2 yrs and 4 mos. Services by Saml. Moyer, and Jacob Hershey. Text: Math. 19: 14.

Sleep, dear child, and take your rest. God called you home; He thought it best.

May 1st, in York Co., Pa., Dr. C. S. PICKENS, a well known physician, formerly of this place for twenty-nine years. Aged, 54 years, and 6 days. Services by preachers Aaron Spengler and Dinsinger. Text: Jude. 21.

April 29th, near Mexico, Juniata Co., Pa., of Consumption, Sister MARY BENNAR, aged, 42 years, 8 months and 24 days. Buried at Lost Creek Church on May 2nd, followed by a large number of friends. She leaves a deeply afflicted husband, and six children to mourn their loss. Appropriate remarks were made by Jacob and Wm. Graybill. Text: Rev. 7: 16, 17.

April 24th, on Pretty Prairie, La Grange Co., Ind., JOHN, son of Saml. and Barbara YODER, aged, 1 year, 10 mos. and 5 days. Funeral services by Peter Long and Christian Wery, from Math. 19: 14.

April 7th, in Oxford Co., Ont., JOHN, son of John and Nancy Bock, aged 13 yrs., and 15 days.

April 28th, in McLean Co., Ill., DANIEL EYER, aged, 68 years. He leaves a wife and children to mourn their loss. Services by Joseph Stuckey.

April 24th, in Lancaster Co., Pa., ELISABETH NOLT, wife of Christian Nolt, aged, 44 years, 7 months, and 2 days.

April 28th, near Muddy Creek, in Lancaster Co., Pa., of Scarlet fever, BARBARA, 2 years, 2 months, and 23 days. May 1st, JOHN, 4 yrs., 2 mos., and 1 day. Both children of John H. HENNER. Both were interred at Hess' church, services were held by John R. Hess and C. Bomberger, from Luke 18: 14; Job 21: 21.

April 30th, in Applebachesville, Bucks Co., Pa., of Typhoid fever, ELISABETH, wife of Benj. HENDRICKS, aged 65 years, and 4 months. Sermon by Isaac Oberholtser. Text: "For me to live is Christ, and to die is gain."

May 2nd, at the residence of Henry Fly, in New Britain, Bucks Co., Pa., Bro. ABRAHAM SHADROGER, aged, 83 yrs., 2 mos., and 6 days. He had been in feeble health for some time, but died suddenly on the night of the 2nd, of paralysis. Samuel Godshall spoke in English at the house to a large number of friends and relatives, Isaac Overholt and Bro. Bechtel from Boyertown, at the meeting-house in German from Isa. 57: 2.

Our father dear has gone to rest,
With all the holy and the blest.
He's gone to dwell in heaven above,
Where all is peace and joy and love.

May 9th, in Lagrange Co., Ind., caused by a fall from a barn, which he was taking down, SAMUEL LUFOLD, aged 61 years, 2 months and 11 days. The deceased was born in Bucks Co., Pa., and while young went with his father to Holmes Co., Ohio. He was married to a daughter of John and Sarah Shiley, in 1851 with his family he moved to LaGrange Co., where he resided until his death. He and his wife united with the German Baptist (Tunker) church in 1856, and shortly after he was appointed to the ministry, and was a faithful servant in his Master's vineyard. He labored faithfully, and did much in building up the church in his neighborhood. By his death, a wife lost an affectionate husband, a family of children, a kind father, and the church a safe counselor. The funeral services were conducted by Jacob Burke, of Elkhart county. A large concourse of friends and relatives met to pay the last tribute of respect to the deceased. Text: Rev. 14: 13.

May 6th, in Putnam Co., Ohio, of Consumption, Bro. ABRAHAM FRY, aged 19 yrs., 3 mos., and 16 days. Bro. Fry had been afflicted for some time. And nearly a month previous to his death, he expressed a desire to make peace with his God, and desired baptism, which was granted unto him. Thus we hope he died in

could never have received the benefits of God's promises, never have had an interest in the Redeemer, and consequently they could never have been saved.

But if, as Musser says, they enjoyed the favors and blessings of God; if they were under the promise and constituted the people of God and had an interest in the Redeemer, then their sins must have been forgiven them, for no human soul can belong to God's people, while his sins are not forgiven; no person can have an interest in Christ the Redeemer of men, and continue in his sins. Hence Musser's conclusion, that believers under the Old dispensation remained in their sins and thus lived and died, while at the same time they enjoyed the promise and possessed a faith which was imputed to them for righteousness, is not only entirely contrary to human reason, but also altogether opposed to the teachings of the word of God, as we shall yet further show.

The faith of believers, in the promises of God, under the Old dispensation, according to Musser's own statement, was imputed to them for righteousness; and this faith in the promise of a coming Redeemer was just as effectual and just as sufficient for their justification, as our faith to-day in a Savior who has already made his appearance and paid the price of our pardon with his own blood upon the cross. Justification is the result, the fruit of a living faith and a true and sincere repentance, and if any one under the law—the Mosaic dispensation, turned to God with a sincere heart, repented of his sins and accepted the promise of the coming Redeemer, and walked in accordance with the laws, the precepts and commandments of the Lord, that person was accepted and justified in the sight of God. And that God accepted such, blessed them, and delighted himself in them, the Bible gives us the most abundant proof, as we shall proceed to show.

Abel was called, "Righteous Abel," and the apostle testifies, "that by faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous." Heb. 11:4. If he was righteous, he cannot have been in his sins, for a sinful man cannot be a righteous man, and righteousness (because we have no righteousness of our own), cometh through justification. It is the gift of God through Jesus Christ. Justification, as we have shown before, is the consequence or the fruit of the forgiveness of our sins; and the forgiveness of our sins can be obtained only by repentance and a new life, through which we yield ourselves up to the full obedience of the will of God.

But our friend will say, there was no repentance. He claims that under the law there was no regeneration and no spiritual birth, and for this reason no forgiveness, consequently there could be no repentance, and if repentance could have

taken place, it would have been altogether useless, because a man will receive no benefit from repentance unless he can obtain the blessings which repentance is intended to confer.

On this subject, however, let us look a little further. We will take the example of our first parents Adam and Eve in the garden of Eden. After they had sinned they were afraid. The consciousness of sin filled them with fear, and they fled before God and hid themselves. They had to suffer the penalty of their transgression, but God, notwithstanding, had compassion upon them and promised them a Savior, through whom their souls should be redeemed from the bondage of sin and brought to peace and glory. He also made them coats of skins for the protection and comfort of the body. Thus showing, that though they were fallen and sinful creatures, he would still, as a kind and merciful Father, provide, both for their spiritual and temporal wants. This manifestation of his mercy and compassion towards them, may be accepted as an evidence of their willingness to receive the favors of God, and so far an evidence that they repented of their transgression; and with a sincere desire looked to God for help. The fact that Eve said when Cain, her first son was born, "I have gotten a man from the Lord," gives us a very conclusive evidence of their having turned to the Lord, in true faith, accepted his promise, and that they were already looking forward with anxious hopes for the appearance of the promised Messiah. At any rate it cannot be denied that at the birth of Cain, their hearts were filled with joy, in the hope that this might be the promised one, though he was so far from it that he became the murderer of his own brother.

Concerning the spiritual condition of Adam and Eve we have several pointed testimonies from ancient writers which we will here quote: (Menno Simon, in his article on "Justification," Menno's Complete Works, Part 2, Page 261,) says, "When Adam and Eve heard these glad tidings of grace, the gospel of peace (that is the promise of a Savior), from the mouth of the Lord, they joyfully accepted and believed it as the immutable truth of God, anxiously cleaved to it and consoled themselves therewith as a sure foundation of salvation. And thus Adam and Eve were again accepted of God, through Christ Jesus, justified and delivered from the eternal death and curse, for they, according to the promise of God, believed and trusted in him." Dietrich Philip also writes on page 339 as follows: "This is the first proclamation of the gospel of Jesus Christ, the only Redeemer and Savior of the world, through whom Adam and Eve were again revived (Jn. 2; 1 Tim. 2) and received the lost image; for they were created anew of God, and born anew of him, because they, by true faith,

and power, and the enlightening of the Holy Spirit, received the glorious promise of the Gospel."

According to the Scriptures, it is an utter impossibility to attain to the favor of God without forgiveness of sins, and it is just as impossible to obtain forgiveness of sins without repentance, and the Scriptures acknowledge and require repentance throughout. The Savior says, if the mighty works which had been done in Capernaum, "had been done in Sodom, it would have remained unto this day." Matt. 11:23, and if the mighty works which had been done in Chorazin and Bethsaida, "had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." Matt. 11:21, 22. The men of Nineveh repented at the preaching of Jonah, and God spared them. Solomon in his prayer, at the dedication of the temple, 1 Kings 8:47-50, prays to God, for Israel, that if they should sin ("and there is no man that sinneth not," says he), and afterwards bethink themselves and repent and make supplications and pray unto God, confessing their sins and return to the Lord with all their hearts, "Then," says he, "hear thou their prayer * * * and forgive thy people that have sinned against thee." Job also declares, "I abhor myself and repent in dust and ashes." Job 42:6. The Lord commands the prophet Ezekiel to say unto Israel, "Thus says the Lord God: Repent, and turn yourselves from your idols," &c. Ezek. 14:6. The prophet Joel also declares, "Therefore also now, saith the Lord, Turn ye, even to me, with all your heart, and with fasting and with weeping and with mourning, and rend your hearts and not your garments, and turn unto the Lord your God, for he is gracious and merciful, slow to anger and of great kindness, and repenteth him of the evil: Who knoweth if he will return, and repent, and leave a blessing behind him." Joel 2:12-14. Even the wicked Ahab humbled himself before the Lord, and the Lord showed so much mercy, that the evil which he had spoken against his house, was reserved until after Ahab's death. 1 Kings 21:29.

From the foregoing quotations and references we see that repentance and forgiveness were not unknown under the Old Dispensation. Many other references and examples might be given but as we have seen that repentance was taught, required and practised under the Old, as well as under the New Dispensation, we feel that what we have given, is amply sufficient for our present purpose, and will return to our original subject.

Enoch was acceptable to God and was translated that he should not see death. God took him, and he was not; that is, he was not found upon the earth, for God took him to himself, but before he was translated he had this testimony, that "he pleased God." Gen. 5:24; Heb. 11:5. Can

a man who lived in his sins please God? Or can a man, "walk with God," as the Bible says Enoch did, and live in his sins? Could God consistently take a man in his sins, without forgiveness, without justification, without sanctification, to himself, or into the abode of the righteous? Is this a Scriptural doctrine? Let the kind reader judge. "Noah was a just man, and perfect in his generation, and Noah walked with God," "and became heir of the righteousness which is by faith." Heb. 11:7. Now can a man, impenitent, unforgiven, an unjustified sinner, walk with God, condemn the world and be a preacher of righteousness? And if he was an unjustified and an unforgiven sinner, could he have obtained that saving faith by which he was accounted righteous in the sight of God?

The calling of Abraham, and the experiences of his life, give us an undeniable testimony that the faithful old patriarch, could never have been what the Scriptures prove him to be, if he had not been an accepted and justified child of God. In him was the Scripture fulfilled which saith, "Abraham believed God and it was imputed unto him for righteousness, and he was called the Friend of God." Jas. 2:23.

In Moses we have another of those shining characters, which so gloriously illuminate the pages of sacred history, and who will dare to rise up and say that he was not changed in mind and heart, and that he had not received forgiveness, been accepted and lived in full favor and acceptance with God? We observe in him a more remarkable and decisive change in the course of his life, than is manifested in any other one of the pious patriarchs of that age. It is true, Abraham was obedient to the divine command, and left the parental home, and the association of the sinful and idolatrous world, and went forth not knowing whither he was going, and gives us a most beautiful type of repentance and conversion; of the translation of man from the kingdom of darkness, into the kingdom of light, from the kingdom of unrighteousness, into the kingdom of righteousness. Jacob fleeing before Esau, his elder brother, after he had, by a shrewd and artful deception, robbed him of his birthright, resting his head upon a stone in the dreary wilderness, was led, in a dream, to behold the glories and beauties of another world, to see God revealed to him and the promises to his fathers renewed, "vowed a vow" and consecrated himself to the Lord in a very remarkable manner, and we believe from that time forward he was a true and sincere worshiper of the living God.

But the course of Moses, in his turning to God and to God's people, seems still more remarkable. Moses was the adopted son of the king's daughter. He had reason to esteem her as the preserver of his life; as the instrument in the hands of God

through which, he, in his childhood, was rescued from the vengeance of a wicked king. He was reared in the royal palace, educated in all the wisdom of the Egyptians, possessing a good understanding and a large degree of natural talent, he had before him the brightest prospects of being able to rise high in worldly honor, power and influence. But by the grace of God he was led to esteem all these as of no value, and with an unswerving determination, "when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." He was led to see the difference between earthly and heavenly honors, between a perishable and an imperishable crown, and in view of this he would rather be identified with the poor herdsmen and the brick-makers of the land of Goshen, who were then a nation of slaves, despised and under a powerful yoke of oppression, than to live in the palace of the king and enjoy the fullness of the royal board.

This change could not have been brought about by human power alone. A divine influence operated in the heart of Moses and accomplished the work, so that while Moses himself was led to turn to God with a living faith for forgiveness, justification and salvation, he himself became a beautiful type of the Son of God, "who, for the joy that was set before him, endured the cross, despising the shame and is set down at the right hand of the throne of God." Heb. 12:2.

We have no example in the Scriptures among the large number of prophets, patriarchs and holy men of God, whose history is given us, of any one, who enjoyed greater privileges, and received higher honors of God than Moses, and we cannot see how any man who is a believer in the truths and doctrines of the Bible, can have the heart to stand up and say that Moses, "to whom God spake as a man to his friend," was an unregenerated man; that he lived and died in his sins, or that he was not moved, and led, and directed by the Holy Spirit. We cannot believe that any man moved by the Spirit of Christ, would dare to write and assert a doctrine so at variance with the writings of the fathers and with the writings and plain teachings of both the Old and New Testaments. It is a matter of the greatest surprise that one who claims to be so strict a Mennonite, the representative of the very strictest sect of the Mennonites, a man who claims that his sect alone deserves, and alone can lay claim to the time-honored name of *Mennonite*, and that all others are corrupt and have departed both from the principles and practices of the Mennonites of earlier days, can advance and hold forth a doctrine, so directly contrary to the teachings of Menno Simon, Dietrich Philip and our oldest confessors of faith.

The man who would be a reformer in the Mennonite church, or of any other church, should needs possess a better knowledge, both of the word of God and the doctrines of his predecessors whom he professes to follow than Daniel Musser has evinced in the defense of his views and the views of the Reformed Mennonite Church, respecting the spiritual condition of the people of God before the death of Christ.

The evidence given in God's word, to prove and establish the truth of the belief that the believers under the Old dispensation were accepted, forgiven and justified, and that they neither lived nor died in their sins, as Musser claims, are so abundant that both time and space will allow us only to refer briefly to a few more instances.

The offerings and sacrifices under the former dispensation all comprehended within themselves, and were based upon the doctrine of forgiveness. Every transgression required its special sacrifice. And the offering thus made, as God required it, fulfilled the law and satisfied the demand of God, so that he who made the sacrifice remained in favor with God and enjoyed his blessings. The law itself required obedience, and acknowledged no excuse and knew nothing of forgiveness, but the transgressor, being directed by his sacrifice, which was made by the shedding of blood, to the great sacrifice which was to be offered once for all, and accepting and believing the promise of God in reference to this offering, could, through this faith receive pardon and acceptance of God. In the law of offerings and sacrifices, given in the book of Leviticus, we find it distinctly declared, that when an offering was made as required, and the priest made an atonement for him who had transgressed, for the sin which he had committed, then his sin should be forgiven him. Lev. 5:10, 16, 18; 16:30.

That there could be, and was forgiveness of sins under the Old Dispensation, is distinctly shown in the example of Aaron, David and others. Aaron was High Priest in Israel, chosen to the sacred office by God, but suffered himself with Israel to be led into the terrible sin of idolatry, and greatly offended God. Moses in consequence returned unto God and prayed for the forgiveness of this sin, and God spared his people, and Aaron continued to be High Priest as he had been before. Can we for a moment entertain the idea that if this sin had been left upon Aaron, he could have acted in the capacity of High Priest of God in Israel, an office in which so many sacred and holy services were required? But as a matter of course Aaron and all Israel were required to purge and sanctify themselves from their sins.

David was guilty of the double crime of murder and adultery, and greatly sinned against God, but he humbled himself,

repented of his sins, prayed for forgiveness, and God heard his prayer, and he enjoyed God's blessing and promise, and was a man of God, as well after his transgression, as before.

Likewise when on account of their sins God determined to overthrow the Ninevites, and commanded Jonah to go and proclaim it throughout their city; when they heard it, they gave heed, proclaimed a fast and repented, and God spared them.

John the Baptist preached repentance and baptized for the remission of sins, and was ordained of God for this work, as the forerunner of Christ, and how unreasonable it is to think that he himself could yet have been in his sins, while in the performance of this solemn work; to preach to others and be instrumental in conferring upon them, that which he himself did not, and could not obtain; and yet those who received of John the baptism for the remission of sins were under the same law and the same dispensation as he himself.

When they brought one sick of the palsy to Jesus, he said, "Son, be of good cheer; thy sins be forgiven thee," and when Jesus was eating in the Pharisee's house; and the woman which was a sinner came weeping, and washing his feet with tears, wiping them with the hairs of her head, kissing them and anointing them with the ointment she had brought, he sharply reproved his host for neglect of his duties and said, concerning this woman, "Her sins, which are many, are forgiven." Matt. 9:2; Luke 7:47.

Here we have two plain and undeniable instances of the forgiveness of sins, where sins actually were forgiven, before the death of Christ, which proves to us incontrovertibly that there was forgiveness of sins under the Old Dispensation as well as under the New. These instances, the reader will remember, though granted by Christ, when upon earth, after his advent in the world, were given, while the Old Dispensation was yet in force, and before Christ had died and made the great atonement for the world, in his own body upon the cross. The New Dispensation was not put in force until after his death and resurrection. A Testament has no force while the testator is yet living, but only after he is dead.

It is true that there is a difference in the requirements and practices of the church under the Old and New dispensations, but the same results were arrived at and the design or purpose was the same, namely, the salvation of man. Under the Old, offerings and sacrifices were required, and when these were given in God's own appointed way, his requirements were fulfilled; he was pleased with his people and his blessings and promises followed. Under the New, the worship which consisted "only in meats and drinks and divers washings and carnal ordinances,"

was superseded by the more perfect law, which requires man to worship "him in spirit and in truth." Menno Simon bears us testimony in this when he says, Part 2, Page 77, "The church of the pious is from the beginning; yet, it had not always the same ordinances, nor was it always called by one name, in the Scriptures."

From the foregoing it will be seen that the Old Dispensation was designed for the benefit of God's people, and that the benefits it designed, were given to and enjoyed by those who lived under that dispensation and availed themselves of it. Any one desiring to avail himself of the blessings and promises of God, was required to believe and to turn to God with a sincere heart, like Abel, Noah, Abraham, Moses and others as we have shown, and thus they were made acceptable before God through faith in the promised Redeemer, just as we are by faith in a crucified and risen Redeemer. Then if they were made acceptable it must follow that their sins were forgiven, that they were children of God, and that they were fit material from which to form a church; that they were God's church and that they were directed by his Spirit, as will yet hereafter be shown.

(Conclusion in the next number.)

For the Herald of Truth.

MUCH NEGLECTED DUTY.

BY ALBERT BARNES.

"Exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin." Heb. 3:13.

This is addressed to the members of the churches; and it follows, therefore, that it is their duty to exhort their brethren; and that it is their duty to do it *daily*; that is, constantly. See, Heb. 10:24; 1 Thess. 4:18; 5:11. While this is a special duty of the ministers of the gospel, 1 Tim. 4:12; 2 Tim. 4:2; Titus 2:6, 15, it is also the duty of all the members of the Christian Church, a most important, but much neglected duty. This does not refer to public exhortations, which more appropriately belongs to the ministers of the Gospel, but to that private watch and care which the individual members of the Church *should* have over one another. But in what cases is such exhortations proper? What rules should regulate it? I answer, it may be regarded as a duty, or is to be performed in such cases as the following: Intimate friends in the Church should exhort and counsel one another; should admonish each other of their faults; and should aid one another in divine life. Members should receive such admonition and not say, I will receive it of any one but you. This is not the Spirit of God or the words of the Apostle under consideration.

Parents should do the same thing to their children. They are placed particu-

larly under their watch and care. A pastor cannot often see the members of the flock in his charge in private; and a parent may greatly aid him in his work by watching over the members of their families who are connected with the Church. Sabbath-school teachers may aid much in this duty. They are to be assistants to parents and pastors. They often have under their care youthful members of the Church. They have an opportunity of knowing their state of mind, their temptations, and their dangers better than the pastor can have. It should be theirs, therefore, to exhort them to a holy life. The aged should exhort the young. Every aged Christian may thus do much for the promotion of religion. His experience is the property of the Church; and he is bound so to employ it as to be useful in aiding the feeble, reclaiming the wandering; recovering the backslider, and directing the inquiring. There is a vast amount of *spiritual capital* of this kind in the Church, that is unemployed, and might be made eminently useful in helping others to heaven. Church members should exhort one another. There may not be the intimacy of personal friendship among all the members of a large church, but still the connection between them should be regarded as sufficiently tender and confidential to make it proper for any one to admonish a brother who goes astray.

They belong to the same communion. They set down at the same Supper of the Lord. They express their assent to the same articles of faith. They are regarded by the community as united. Each member should feel that *he has* a right, and that it is *his* duty to admonish a brother if he goes astray. Yet this duty is greatly neglected. In what church is it performed? How often do church members see a fellow-member go astray without any exhortation or admonition? How often do they hear reports of inconsistent lives of other members, and perhaps contribute to the circulation of those reports themselves, without any pains taken to inquire whether they are true? How often do the poor fear the rich members of the church, or the rich despise the poor, and see one another live in sin, without any attempt to entreat, or to save them? I would not have the courtesies of life violated. I would not have any assume a dogmatical or dictatorial air. I would have no one step out of his proper sphere of life. But the principle which I would lay down is, that the fact of church-membership should inspire such confidence as to make it proper for one member to exhort another, whom he sees going astray. Belonging to the same family; having the same interest in religion; and all suffering when one suffers; why should they not be allowed, tenderly and kindly, to exhort one another to a holy life? While it is called to-day. While life lasts, or

For the Herald of Truth.

THE STRAIT GATE.

BY J. M. HERR.

"Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Mat. 7:14.

while you may be permitted to use the language, "To-day hear the voice of God." It is to be our daily business to admonish and exhort one another. Christians are liable every day to go astray; every day they need aid in divine life; and they who are fellow heirs with them of salvation, should be ever ready to counsel and advise them.

Lest any of you be hardened.—It is possible for Christians to become, in a sense, *hardened*.—Their minds become less sensitive than they were to the claims of duty, and their consciences become less tender. Hence the propriety of mutual exhortation; that they may always have the right feeling, and may always listen to the commands of God.

The deceitfulness of sin.—Sin is always deceitful. It promises more than it performs. It assures us of pleasure which it never imparts. It leads us on beyond what was supposed when we began to indulge in it. The man who commits sin is always under a delusion; and sin, if he indulges it, will lead him from one step to another until the heart becomes entirely hardened.

Sin puts on plausible appearances and pretenses, it offers excuses and palliations, until the victim is ensnared; and then, spell-bound, he is hurried on to every excess. If sin was always seen in its true aspect, when man is tempted to commit it, it would be so hateful that he would flee from it with the utmost abhorrence. What young man would become a *drunkard*, if he saw, when he began, exactly the career which he would run? What young man, now vigorous and healthful, and with fair prospects of usefulness and happiness, would ever touch the intoxicating bowl, if he saw what he would be when he became a sot? What man would ever enter the room of a gambler, if he saw just where indulgence would lead him, and if at the commencement, he saw exactly the woe and despair which would inevitably ensue? Sin deceives, deludes, blinds. Men do not, or will not, see the fearful results of indulgence. They are deluded by the hope of happiness or of gain; they are drawn along by the fascinations and allurements of pleasure until the heart becomes hard and the conscience seared—and then they give way without remorse. From such a course, the apostle would have Christians guarded by kind and affectionate exhortations, each one should feel that he has an interest in keeping his brother from such a doom; and each Christian thus in danger should be willing to receive the kind exhortation of a Christian brother. "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."

The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments.

Christ in instructing his disciples, always used comparisons of things which they could understand. Here, he compares the way of life to an entrance through a gate. We often hear the passage quoted, and explained, as, "*Straight is the gate,*" &c.—that is, not crooked: but there is a vast difference between *straight, not crooked*, and *strait, pent up, narrow, difficult to be entered*. This is the word used by our Lord here, and it means that the way to heaven is pent up, narrow, close, and not easily entered. Luke 13:24, says, "Strive to enter in at the strait gate," which seems to say to me that diligence is needed to enter into life. So Jesus taught. But teachers in every age have taught a broad gate, and multitudes have readily received their doctrine. This is an awful truth. Therefore Jesus adds, "Beware of false prophets." We need not be discouraged if the gate is narrow, for the King of glory has opened the way to his kingdom. Blessed be the name of the Lord, who in his sovereign grace and everlasting love has done this; and in his gospel proclaims, welcome, come all who will; enter freely, without money and without price.

Jesus says, "I am the way, the truth, and the life, and no man cometh to the Father but by me." So Jesus is the strait gate of God's love, the only way of righteousness. By Him we have, again, access to the tree of life, and stand perfectly justified and are graciously accepted before God. Jesus is also the narrow way; for by the blood which He shed upon the cross, he has made peace, and atoned for the sins of transgressors by his one offering. Hence it is called strait and narrow, because the only way to life is by one man, one righteousness, one atonement. Too strait a gate for blind men to see; too narrow a way for proud self-righteous men to walk on. We must be divested of everything of self—as was Moses, who would rather suffer affliction with the people of God, than enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of reward. Another trait in his (Moses) character is well for us to study—He implored God to rather blot out his name out of the book of remembrance than to destroy the children of Israel for their idolatry. We must be divested of all our ornaments and trinkets, and whatsoever is pleasing to the world; for the gate is too strait, and the way too narrow to be encumbered with these things, hence "*Few there be that find it.*"

Surely, few go there. Here and there one may be seen—traveling in solitude and singularity.

The way to death is open, broad, and thronged. Men fall into it easily, and without effort; and go without thought. One of the common ways of entrance is with—"Oh, there is nothing in this!" "*No harm in that!*" &c. But this is only another way the enemy has in leading us on the broad way. Dear reader, never trifle with little sins. A small leak will sink a great ship, a little spark will kindle a great fire; and a little allowed sin, in like manner, will ruin an immortal soul. Israel was commanded to slay every Canaanite, both great and small. Act on the same principle, and show no mercy to little sins. Depend on it, no wicked man ever meant to be so wicked at his beginning. But he began by allowing himself a little transgression, and that led on to something greater still, and thus he became the miserable being he now is. There are two ways of going to destruction; one is by walking into it with your eyes open—few people do that: the other is to go down by *little sins*, and that way I fear is too common. The devil only wants to get the wedge of a little allowed sin into the heart, and we will soon be all his own.

Selfishness is another gate to the broad way. Self-seeking is one of the lusts of the flesh. All views that arise from self, centre in self, and tend to please self, and are contrary to fellowship in Jesus. "What will it profit a man, if he gain the whole world, and lose his own soul?" Reader, it is most awful to think, that, whoever takes any other way, or seeks to enter any other gate, goeth in the broad way to everlasting destruction. That he is bold and confident is no proof that he is right; but a melancholy sign that he is blind and deceived. For "the ways of a fool is right in his own eyes."

Let us, by the grace of God, leave the broad road, and with diligence seek to enter in at the strait gate into the city. It is unfrequented, and few find it, but let us strive to be among the few. The sentiment of the text has been beautifully verified by the poet.

"Broad is the road that leads to death,
And thousands walk together there;
But wisdom shows a narrow path,
With here and there a traveler."

RELIGION AT HOME.

"Let them learn first," said Paul, "to show piety at home." Religion begins in the family. One of the holiest sanctuaries on earth is home. The family altar is more venerable than any altar in the cathedral. The education of the soul for eternity begins by the fireside. The principle of love, which is to be carried through the universe, is first unfolded in the family.

CALL UPON GOD.

BY L. B. CALVIN.

"Whosoever shall call upon the name of the Lord shall be saved." Acts 2: 21.

The person who calls upon the name of the Lord is one who has been convinced that he has broken God's holy law, and incurred its dreadful penalty, which is eternal death. Is calling upon the name of the Lord the practice of real Christians? Have we then done it? Some perhaps call upon the name of the Lord in a light or profane way; this is to call down condemnation on their own souls, and it is very shocking to hear men and women, too, often do this. I will refer you to a few cases where they called upon the Lord. This passage of Scripture is a positive promise like that well known Scripture, "Him that cometh unto me, I will in no wise cast out."

With what confidence may we call upon the name of the Lord! We may derive much encouragement from the success of those, who when our Lord was upon the earth, called upon him for various purposes; you recollect the poor, miserable leper, Matt. 8: 2, who fell down before him and said, "Lord, if thou wilt, thou canst make me clean." The gracious answer of our Lord was, "I will: be thou clean." When the centurion applied to Jesus in behalf of his servant, who was sick of the palsy, and grievously tormented, he immediately said, "I will come and heal him." When a certain ruler worshiped him and said, "My daughter is even now dead; but come and lay thine hand upon her, and she shall live." Jesus heard, and it was done. A poor woman who had been a long time diseased, touched the hem of his garment; her heart called upon him, though her lips were silent; the cure was granted, and she was made whole from that hour.

Two blind men cried aloud, "Thou Son of David, have mercy on us," and their eyes were opened. The friends of a dumb man cried to him for help, and the dumb spake. Peter sinking into the sea cried, "Lord, save me, I perish." The compassionate Savior caught him and saved him. When the Canaanitish woman cried, "Have mercy upon me, O Lord, thou Son of David; my daughter is grievously vexed with a devil," Jesus heard and replied, "O woman, great is thy faith: be it unto thee even as thou wilt."

I might name many more passages of Scripture to prove how the Lord has answered those who called upon him in faith for temporal benefit, and can we suppose the compassionate heart of Jesus will feel less for us when we call on him for the salvation of our immortal souls? When he was hanging upon the cross between two malefactors, and when there seemed to be the least encouragement to

call upon him as a Savior, one of the sufferers whose heart God had touched with compunction, called upon him, and said, "Lord, remember me when thou comest into thy kingdom," Christ immediately answered, "This day shalt thou be with me in Paradise."

With what confidence then may we call upon him, and rely upon him, and unite with the apostles in saying, "I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day." Every one of us has an immortal soul. What have we done with it? To whom was it offered? How was it employed, in the service of Christ or Satan? Have we committed it to Christ for salvation? If so he will receive it; he will keep it; he will be faithful to his trust. Let us resolve to call upon him as long as we live:

Press onward then, though fees may frown,
While mercy's gate is open;
Accept the cross and win the crown,
In our leader's name we'll triumph.

For the Herald of Truth.

PRIDE.

Whither are we all tending? Let us pause and reflect, and turn our thoughts to the inroads of pride, through which such numbers are traveling. Through pride, what multitudes are traveling on the road of sin and to destruction! If we see danger coming, shall we remain quiet? or shall we do as Ezekiel says in chapter 33, "If you see the sword come, blow the trumpet loud? Now dear fathers, mothers of the same household, and all who feel an interest in the salvation of their souls, and seek their salvation in the merits of Jesus, when you see this great sword, pride coming into your family, we beg of you to blow the trumpet loud, and spare not. When pride and all manner of sin overwhelm the land, there is no time to be silent. If we search the Scriptures diligently, we can then learn the way of meekness and humility.

Let us turn our attention to the Ninevites. When Jonah preached the destruction of Nineveh to the inhabitants of that place, the king arose from his throne, and he laid his robe from him, and covered himself with sackcloth and sat in ashes; and he commanded all men to be covered with sackcloth, and to cry mightily unto God, saying, Who can tell if God will turn away from his fierce anger, that we perish not? Is it too much for us to descend from the throne of pride and repent? The Ninevites repented in a dark age, what excuse can we have in this day of gospel light? If God spared not the old world, how can we expect to escape if we neglect the precious promises?

If we spare neither time nor money in the decoration of our persons, will not our consciences tell us that we are not

clothed with humility and contrition as we should? How can we pray, O Lord, thou wilt not forsake a humble, penitent, and contrite heart, unless we live careless and prayerless. Can we excuse or justify ourselves with pride, and thus serve the devil? Noah lived in an age when the people were desperately wicked, and he and his family were preserved. In former ages when men went astray, they were chastised for their disobedience.

In the old Testament we read of many that when they fell off from the worship of the true God, that He gave them warning, which if they heeded and repented, He would draw nigh unto them again, and bless them. Do we believe God's words are true? If so, why not heed them? When we sow, we expect a harvest; when we labor we expect a remuneration. Do we expect to fare better if we serve the god of fashion than if we serve the true and living God?

If one were to come and proclaim the glad tidings of great joy in humility and love to his fellowmen, and win their souls from destruction, God would give them his Spirit and assist them. But if another should come serving strange gods—the god of fashion, and by his deceptive wiles draw them in Satan's kingdom, on whom could he call for assistance? certainly not on God with the expectation that assistance would be rendered. The proud are lovers of Satan, for how can one love the works of Satan and hate him. The votaries of pride cannot be lovers of humility. Plain dressed people may have a proud heart, but a proud person cannot have a humble heart. The wolf may clothe himself with a sheep skin, but the lamb will not cover himself with the skin of a wolf.

It behooves us as parents to blow the trumpet loud, to guard against this monster evil when we see the danger approaching. With whom do you wish your sons and daughters to associate? with the meek and humble, or with those who are puffed up with the vanities of the world? Our desire is that they early turn in with the overtures of mercy, and not like King Agrippa, say, "Almost thou persuadest me to be a Christian," or with Felix, "Go thy way for this time; when I have a convenient season, I will call for thee." Paul says, "I conferred not with flesh and blood," and Peter, "Master, at thy word I will let down the net." For Agrippa and Felix we have no consolation that the one ever was persuaded, or that the other ever found a convenient season. Of Paul the Lord said, "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." And to Peter, "Upon this rock I will build my Church; and the gates of hell shall not prevail against it." Would to God that all were chosen vessels.

Dear beloved, if any of you are yet

out of the ark of safety, and are bound under the king of the world—the pride of life, O, delay not, but at once cry mightily unto the Lord for deliverance. Do you ever think of heaven? Have you a father, mother, sister, or brother there, and do you not desire to gain an inheritance there also? Do not then confer with flesh and blood, for Satan may harden your heart, and draw the dark veil of pride over you and lead you to destruction. Remember, what is high among men, is an abomination in the sight of God. There is none other name under heaven given among men whereby we must be saved, but alone the name of Jesus, in whom there is full salvation. Christ is our example, and if we would dwell with Him in eternity, we must live in humility.

"Train up a child in the way he should go; and when he is old, he will not depart from it." These are the words of Solomon, than whom there has been no man wiser; they are precious, and should be treasured in the heart of every parent. As you love the welfare of your off-spring, train them aright, and in your aged days they will not bring you to shame. How many who love their children dearly, clothe them in all the fashions and gayety of the world, and when they are grown up, their minds are filled with pride, and they can entertain no thoughts of a change. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world; and the world passeth away, and the lust thereof; but he that doeth the will of God, abideth for ever."

For the Herald of Truth.

FAITH.

BY CLAUDIUS CURTIS.

"Faith is the substance of things hoped for, the evidence of things not seen," Heb. 11: 1.

Behold the faith of Noah, who lived in the antediluvian world. Wickedness had so greatly increased that God commanded Noah to build an ark for the saving of his house. In obedience to that command Noah at once commenced to build this great vessel. Not doubting but God would send a great flood upon the earth, and destroy every living thing that moved upon the face of the earth, both man and beast. When the ark was finished and the time came, Noah enters, and takes of all kinds of beasts and creeping things, into the ark. Methinks I can see them coming from all quarters of the country to see this great patriarch enter this vessel. Some wonder how they are going to get that vessel to the ocean. Another perceives something strange about these

things. But alas, they would not believe in the words of the great preacher of righteousness, until the floods increased so that they could find no place to save themselves from the great waters.

Now, dear reader, if you have paid no attention to the kind invitation of the loving Redeemer who left the throne of glory and came down to save a lost and dying world, will we disbelieve and disregard his law until the storms of the eternal judgment come? Thousands, it appears, live careless and thoughtless in regard to their eternal state. It is to be regretted that many who profess to be a light in the world, let their light shine so faintly that it can scarcely be noticed in the darkness. Let us be more faithful in the discharge of our duties, that the world may know us by our fruits. "By their fruits ye shall know them. Do men gather grapes of thorns? or figs of thistles?" Thus if our fruits are so that we can not be known, I fear our faith in the Son of God is weak indeed; and, as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life. The serpent that Moses lifted up was a type of the death of our compassionate Redeemer, for Christ spake these words to Nicodemus, before he was crucified; giving Nicodemus to understand that he must look on the Son of the living God for his salvation; and not think that he could work his way to heaven by his own good works, and moral life, and the observance of Jewish ceremonies; he had no knowledge that the only way that he could be saved was in the death of our dear Redeemer, who clothed himself in the likeness of sinful flesh and brought life and immortality to light; that whosoever believeth in the Son of God should not perish, but have eternal life.

I have frequently conversed with persons who trust on outward rites for part of their righteousness. If we have come to a knowledge of our nothingness we see that the only way in which we can be saved is in the blood of our dear Redeemer, who died to save a lost and dying world. When there was no eye to pity, no arm to save, he laid aside the robes of glory and came down and made the way possible, that whosoever believeth in his name should not perish, but have life everlasting.

Dear reader, if you are a tiller of the ground, what has urged and prompted you to prepare your field for the seed? Did you not expect some reward? You had faith in it, but still you have no assurance that you would reap a rich harvest. But God leaves us not without evidence or the least doubt of the truth. God has never failed to fulfill his promises. Many try to get to heaven by their good deeds. A short time since I conversed with a man on the subject. He

said he intended to live a better life, but he did not seem to be concerned about God or Christ. He was as the man who was in the pit and was struggling to get out; he sees a faint light at the top of the pit, and there stands a man asking him if he wants to get out of that pit of mire. O yes, I have been trying a long time but it appears that I am only sinking deeper and deeper. Take hold of this rope and I will soon bring you out, you cannot live long in that place. But, says the man, I do not believe that you can draw me out, I think that rope will break. O no, says the other, I have saved many who were in a worse state than you are, take right hold. The man takes hold and is soon placed on a good foundation. Christ always stands ready with out-stretched arms to save the sinner who is on the way to the dark dungeons of everlasting night. The sinner is in a pitiable state while he knows that he is on the way to misery and despair.

O, reader, let nothing satisfy you but a living and lasting faith in the Son of the living God; for Christ teaches us that the only way that we can be saved is through his death. "I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." "I am the good Shepherd; the good shepherd giveth his life for the sheep."

For the Herald of Truth.

HEAVENLY JOY.

What joys are in store for the righteous! those that strive to do the Father's will. Joys unspeakable; joys that will ever be fresh and in their fullest sense. A joyful place where all things are in their freshest bloom; where angels and saints are ever in the most brilliant state of enjoyment. A thought of those happy enjoyments makes one's heart full of love, and brings a wish to be there already.

Dear reader, have you ever thought what kind of a place has been prepared for your never dying soul? O that you might think of it and consider the short time that you may yet have, and the crown that will be awarded to those that will submit to the teaching of Jesus that good Shepherd that will lead his flock through all places of trial and danger, and bring them to the pastures that are ever fresh and blooming with joys unspeakable.

"There all the heavenly hosts are seen:
In shining ranks they move;
And drink immortal vigor in,
With wonder and with love.

The more thy glories strike mine eyes,
The humbler I shall lie;
Thus, while I sink, my joys shall rise,
Inmeasurably high."

The thoughts of the wicked are an abomination to the Lord; but the words of the pure are pleasant words. Prov. 15: 26.

A HINT TO PARENTS.

BY JOHN SHENK.

Dear Brother Funk:—We are again holding a Sunday-school in our church, and want a few more German books. For sometime, like many more of the brethren, I was hardly able to decide whether a Sunday-school is good and right or not. But I am now convinced that it is not only our privilege, but a most important duty to bring our children together on Sunday, and instruct them out of the Holy Scriptures, and implant into their young hearts such things as will be for their and our eternal good. Some will say, we can do this just as well at home as to take them to church, but it is evident that a majority of those who are not favorably inclined toward Sunday-schools, do not give their children half the instructions at home that they would get at a good Sunday-school, and there would be no danger of their learning too much of spiritual things, if they were to instruct them at home and also at school.

If children are to learn anything, they must take an interest in that which they are to learn; and they naturally take more interest in learning when there are many gathered together than otherwise. Perhaps the greatest drawback about Sunday-schools is because so many at the present time are conducted in a way that can certainly not be approved of by us, but this does not prove that a school if conducted properly is wrong or injurious. To conduct a Sunday-school aright requires watchfulness and prayer. It should be conducted in a common, simple, and solemn way, avoiding every appearance of honor seeking and display; consequently we are opposed to holding out prizes to the children, saving alone the prize of the high calling of God through Christ Jesus. We should try to induce them to earnestness from a motive of love to Jesus and to parents. We should learn them church music, so that in church old and young can join in one harmonious song of praise to God. We should teach them self-denial and cross-bearing. The Word tells us to "train up a child in the way he should go; and when he is old he will not depart from it," that is, while young we should lead them in the way they are to go when they are old. Now if a Sunday-school is thus conducted, we fail to see where there can be any danger of any evil results, or why it should be displeasing to God.

Some contend that children are apt to get a desire for fashionable dressing by attending Sunday-school; but if children get such a desire in this way, it is evident that the school is not conducted right, and perhaps it is the parent's fault as much as any one else; perhaps they send their children instead of leading, or go-

ing along with them, and perhaps, for want of teachers, non-professors are taken for teachers, and what can we expect such teachers to teach our children? not simplicity, not self-denial, not love to Jesus? But on the contrary, they will perhaps tell their class to try their very best to learn, and get ahead of others who are now their equals, then people will talk about and praise them; or say that they may some day become great men and women in the world if they study hard. In this way children would be getting far more injury than good. If we wish to have our children instructed the way we understand the Bible we must have teachers to instruct them who understand the Bible as we do. It is time that we as parents show more earnestness in regard to the future welfare of our children. Look at many of the children of Mennonite parents. As soon as they grow up, they wander away from the Church, they depart from the way that they should go. Why? Because we do not bring them up in that way, for the Word says if we bring them up in the way that they should go, they will not depart from it. If our children should serve God, and walk in his ways and commands, and obey Him from a spirit of love, when they grow up, we should teach them to love Him while they are young, that they should deny themselves, and take up the cross. And if they are to dress plain when they get old, we should dress them plain while they are young; in short, we should try to implant every principle which we believe to be a Christian duty into our children while they are young; and when they are old they will not depart from it.

THE CHURCH DEFINED.

By the church of God in this little world, is intended the whole family of God, without reference to any particular creed, or form of church government. "The household of faith." "The sons of God in the present generation." All who have been quickened by the Holy Spirit, are drawn to the Savior's feet, and feel the power of the love of God. All who receive the Savior's word as divine, though embrace it as the testimony of God, and exercise a simple faith on its doctrines and promises. All who rely on the perfect work of the Lord Jesus alone, for present peace and everlasting salvation. Such have the kingdom of God within them. The seed of the word is sown in their hearts, and being watered by the dews of heaven will spring up and bring forth fruit, "in some thirty, in some sixty, and in some a hundred fold." Having "tasted that the Lord is gracious," having felt the power of truth in the heart; they are "a chosen generation: a royal priesthood: a peculiar people: a holy nation to shew forth the praises" and excellencies

"of Him who hath called them out of darkness into his marvelous light."

All such own the divinity of the Savior, they admit his claim upon them, and desire to live only to his glory. Jesus is the center to which they all tend, the object to which they all look, the bread of which they all feed. They love him, and desire the closest union with him; they approve his work and rest upon it alone for salvation; they admire his offices and come to Him for teaching, acceptance and direction; they make his word their rule and his glory their aim. They profess to surrender all to Him, wishing to live only for Him—and to Him. Their language has been, and always shall be—

"All that I have and all I am,
Shall be forever thine;
Whatever my duty bids me give,
My cheerful hands resign."

They acknowledge that they are "saved by grace through faith, and that not of themselves, it is the gift of God." They live in fellowship with Him. They desire to be entirely consecrated to Him, soul and spirit. Their faith may at times be weak, their hope may drop, Satan may harass them, and a sense of unworthiness may bow them down; but they are beloved of God, they were purchased by the blood of Jesus, and they are under the distinguishing teaching of the Holy Spirit. They call Jesus Lord, and do the things which he commands them. Their great High Priest bears them upon his heart before the Father; He ever pleads for them, as the object of his highest love; they are precious in his sight. He considers nothing too good for them, and he expects them to deny themselves and seek to please him on the earth.

A number of such persons united together form a visible church of Christ: the whole of them whether outwardly united or not, are "the church of the living God, the pillar and ground of truth." On them as on a pillar, the truth is written out; on them as on a foundation, the truth is laid; they sustain and exhibit it to the world. Of them it is predicted by the prophet, "They shall not hurt nor destroy in all my holy mountain;" and they are exhorted by the apostle to be "blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom they are to shine as lights in the world." The world cannot possibly be injured by the Lord's people, as long as they act in character, and make the precepts of the Gospel their rule. As well may the earth complain of the sun that lightens it, as the world of the church, if it acts as the Savior directs: as justly may the parched herbage complain of the reviving, gently falling dew, as the world of the church, which is as "dew from the Lord which tarrieth not for man, nor waiteth for the sons of men." As the dew is a real blessing to the parched

ground, so is the church to this dry and barren world. The church is placed in this world for its good, as the sun is placed in the heavens for the earth's benefit; the church diffuses blessings all around, as the useful shower, or the gentle dew. Professors of religion may be covetous, envious, and overbearing; but the church of Jesus cannot, while she acknowledges the authority of the Gospel, or endeavors to carry out the precepts of the Prince of peace. Consistent Christians can stand before the world as Paul before the Ephesian Elders, and say, "I have coveted no man's silver, or gold, or apparel." "We seek not yours, but you." Yea, they will sometimes refuse to sue for their own, lest they should throw a stumblingblock in the way of any; and this would always be the case, if the precepts of the New Testament alone were made the rule of the professor's conduct. The Gospel requires love—pure—universal love. We are commanded not only to love our friend, our neighbors, our own community, but our very enemies; "and love worketh no ill to his neighbor; therefore love is the fulfilling of the law." The command of our God is, "Love not the world, nor the things that are in the world." This refers not to the persons, but to the system; the customs, vanities, and the wealth of the world. All real Christians should tremble at the testimony, "If any man love the world, the love of the Father is not in him." If this should meet the eye of a world-loving professor, one who is grasping at the things of time, preferring the things of the world to the things of God, I would say to such a one, Tremble at this portion of God's word; it frowns upon you, it denounces you, it threatens you with eternal death. O beware, lest under a profession of religion, you secure to yourself the greater damnation.

The Lord's people have another spirit in them, they are not of the world as their Lord and Master was not of the world; they seek its good, but they hate its spirit: they are willing to spend and be spent for its welfare, but they will not be brought under its power. Whatever is opposed to this, either in spirit or conduct is not of God, but of the world; it is not from above, but from beneath. Gospel principles are "pure, peaceable, gentle, easy to be entreated, full of mercy, and of good fruits, without partiality, and without hypocrisy." Whenever professors of religion act contrary to these, they deny their principles; disown their Savior; grieve the Spirit, and harden the world against the Gospel. They are in a very dangerous condition, and if they perceive it not, it is because the god of this world hath blinded their eyes. The world is to be attracted as by the mild and cheering light; convinced as by the seasoning effect of the salt of grace; not driven as

by a slave master, or injured as by an enemy. The weapons of the church of Jesus, "are not carnal," but spiritual; and they are mighty only "through God." Persecution is the work of anti-christ. The church of God is required to stand forth, robed in all the attractive virtues which can adorn humanity, as well as in all graces which can recommend christianity; and to say to the sinners who surround her, "Come with us and we will do you good, for the Lord hath spoken good concerning Israel."

The Spirit of Christ is not the spirit of the culture, but of the dove; the believer should not be a ravening wolf, but a harmless, gentle lamb. The church of Jesus should resemble Himself, who was "holy, harmless, undefiled, and separate from sinners;" and "if any man have not the Spirit of Christ, he is none of his." If any church have not the Spirit of Christ, it is none of his. It may bear his name, but it has not its nature: it may claim Him for its Lord, but it does not walk by his precepts. A sound creed will not do as a substitute for holy conduct; a scriptural form of church government, will not be admitted as an excuse for enmity, worldliness, or crime. It is not only necessary that we have a sound creed, and that our government be scriptural, but we must possess the spirit of Christ, we must be influenced by the love of Christ, and manifest the temper of Christ. There may be much wealth, great numbers, extensive knowledge, and the outward form of godliness; and yet the whole may merit the title of "a whitened sepulcher." On the other hand, there may be much poverty, smallness of number, great ignorance, and but little of the outward show of religion, and yet may be the church of Christ. "The kingdom of God is within you; consists in 'righteousness, peace, and joy in the Holy Ghost; and 'he that in these things serveth Christ is acceptable to God, and approved of men." The church is intended to be the representative of the Savior; "as He is, so are we in this world." As He represents his church in heaven, and is there for the very purpose; so believers are to represent Jesus to the world, and are kept for this very end.

How important, then, to give a fair representation! O to walk, and work, and converse, that men may take knowledge of us that we have been with Jesus, and are really like Him! That we breathe the same spirit, walk by the same rule, and mind the same things. O to see the church standing forth clothed with humility, self-denial, and charity! O to see every one who professes Christ, an honor to his name! Full of love—full of power—full of faith—and filled with the fruits of righteousness! This was the case once; and it must be again, before the church will be what it ought to be; before it will do what God requires of it in his holy

world. Action proceeds from principle; and therefore until the church is thoroughly sanctified, she will not be entirely devoted to God, nor appear "zealous of good works." Something beside the glory of God will be kept in view in our actions, if we are "filled with the fullness of God." "O that the Lord would sanctify us wholly, in body, in soul, and spirit; and preserve us blameless unto the coming of the day of God." May the Lord humble us in the dust for sins, especially our party spirit—our worldliness—our strife about who shall be the greatest—our want of love to each other—our preferring forms—and respectability before sanctity! O to see the church *One!* United in love—in effort—in aim; going forth against sin—to spread the truth—and to bring sinners to the Savior! Then she will be clothed with strength and honor, and shall rejoice in time to come; "she will open her mouth in wisdom, and in her tongue will be the law of kindness." "Then shall the earth yield her increase, and God, even our God, shall bless us. God shall bless us, and all the ends of the earth fear Him."

My dear reader, how is it with you? Are you the Lord's? Is Christ formed in your heart as the hope of glory? Are you devoted to God? Can you say, "I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by faith of the Son of God, who loved me and gave Himself for me?" Are you living above the spirit of party, breathing the atmosphere of pure benevolence and love? Is it your grand aim to Jesus—circulate truth—and bring sinners to repentance? If so, you "are the blessed of the Lord who made heaven and earth;" you are a part of "the general assembly and church of the first born, whose names are written in heaven;" and for your benefit this little work is intended. O may the Holy Spirit make it a real blessing to you; may He speak by it to your heart; and may you have cause to bless Him that you ever saw it! Read it as dictated by love, as intended to do you good, to honor your Lord and Master. Pray over it, that it may prove a blessing to you, and to others. May it be a Nathan to reprove you, a Boanerges to stir you up, and a Barnabas to comfort you; remember it will be just what God makes it; and very much will depend on the spirit in which you read it. If you read as a critic, you will read without profit; but if you read as a Christian, you may derive benefit. "The meek shall He guide in judgment; the meek will He teach his way."—*Set.*

In the day of prosperity be joyful, but in the day of adversity consider; God also hath set the one over against the other, to the end that man should find nothing after him.

Herald of Truth.

Elkhart, Ind., July, 1877.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

On a Visit.—The brethren John Landis and Christian Bomberger, ministers from Lancaster Co., were to be in Skippack meeting in Montgomery Co. on Sunday, June 15th. So we are informed by a private letter.

More Emigrants from Russia.—We are informed by the Corresponding Secretary of our aid committees, that on the 15th of June, the Steamer "Vaterland" left Antwerp for Philadelphia, with 750 passengers, mostly Mennonite emigrants from Russia, and are expected to arrive on the 28th or 29th inst.

From Kansas.—We are informed that in Marion county, Kansas, and the vicinity there has been, recently, a good deal of rain, so that cellars were filled and streams much swollen. Bridges and mill-dams were torn away, and farmers, at times found it difficult to get to town. The crops in the fields were considerably damaged. In some places corn could not be planted and sod houses were injured a good deal.

An Aged Servant still at his post.—Deacon John Hiestand, of Chester Co., Pa., who is now in his 93rd year, was present at a recent meeting in their meeting house, and read at the opening of the meeting, the 13th chapter of the Epistle to the Hebrews (a very appropriate one), but thought it would probably be the last one that he would ever read in meeting. Having been faithful so long, we trust the Lord will bestow the needful grace to enable him to hold out unto the end, and with the consciousness of having fought the good fight, obtain the crown of righteousness.

A New Sunday School.—Some of the brethren of Gehman's Church, in Bucks Co., Pa., being convinced of the necessity and usefulness of a German Sunday-school, called upon the church to decide whether a Sunday-school should be held or not. The church almost unanimously decided in favor of it, and on the 22nd of April they met to organize the school. A goodly number of brethren and sisters were present on the occasion, with between 75 and 80 children and young people,

who were willing to take part in the school both as teachers and pupils.

The school is conducted under the care of the church. It is held on Sunday afternoon. It is opened by singing, reading a chapter and giving a short explanation on it. Then a prayer is offered. Two ministers and a brother have been appointed to conduct the school, with four others to assist in the work. The school is well attended by both brethren and sisters, and already numbers over one hundred children and young people that receive instruction in the German language, and so far, new scholars have come in every Sunday.

Absent.—We have for a long time been contemplating a visit to Virginia, and our expectations are now so far realized that at this writing (Thursday morning June 21st) we find ourselves with our family, on board the cars and passing along at a good rate of speed, on our way through the beautiful mountain scenery of West Virginia, over the Baltimore and Ohio R. R., and hope if the Lord prosper us, to be with Bro. Jacob Hildebrand, in Augusta Co., by Friday evening. The country is delightful, and everywhere we see how abundantly God blesses the labors of the husbandman, and fulfills his promise to man, that "seedtime and harvest shall not fail." Our readers will receive further accounts of our trip in the next number.

Mistaken.—In the last number of the Herald we stated that the book, "The Reformed Mennonite Church," written by Daniel Musser, was withdrawn from sale. We made this statement upon information which we considered entirely reliable and trustworthy. But we find that our informant after all was mistaken, and we correct our errors with the greatest pleasure, we sincerely regret that the statement is not true. We confess that we write with sincere sorrow of heart and wish that the necessity for the articles which we have written had never existed; but a love for the truth and a desire to free men's minds from erroneous impressions and ideas, require that our pen should not be idle, but with earnestness contend for the faith once delivered to the saints.

A recent letter from John Kohr, a minister of the Reformed Mennonite Church informs us, that the Reformed Mennonites have, as a church, not only not withdrawn Musser's book from sale, but they believe that the book "contains sound Gospel doctrine," and is a very useful book, that they wish and desire to bring it before the public as much as lies in their power, and when the present edition is exhausted they will print another even at the sacrifice of labor and money." He also denies the report that D. Musser before his death regretted the publication of said work, and says, that Musser, only a few days before his death, expressed his gratitude toward God "for his goodness and mercy in blessing him with health and a sound mind long enough to finish that book; for," said he, "I believe the Lord was with me in the work." "This," says

the writer, "was the language of Daniel Musser only a few days before his death, and I can testify in truth that the same feeling or sentiment, is prevalent throughout the whole church this day."

We merely give the above as briefly as possible, as a correction of the item referred to, which we justly give to the adherents of Musser. We only remark further that this shows us the error into which man may fall, and the persistency with which they may pursue them. It shows us too, our duty, when we see such an effort put forth to promulgate in our midst doctrines which do not accord with the word of God. We feel, under these circumstances, that we have no right to be silent. It is the work of the church not only to labor for the salvation of souls, but if she would be, as Christ says, "the salt of the earth," she must preserve and perpetuate the true doctrines of the Gospel. She must show forth her faith. She has not only the privilege, but it is her bounden duty, as Christ, the apostles and Menno Simon, all plainly give us the example, to arise and shine, to teach and publish her doctrine, to refute error, deny that which is false, and defend and uphold that which is right and true. We give this also, as a reply in part to several other questions presented us in regard to these articles.

Conference in Ohio.—As previously announced, Conference met in Martin's meeting-house, near Orrville, on Friday May 18th. There were five bishops and eleven ministers and deacons present. The usual declarations of the doctrines and practices of the church were made and those present testified that they were in unison with the same. On Saturday eighteen precious souls were received into the church by baptism, and two were reclaimed. On Sunday the communion of the Lord's Supper was commemorated. Quite a goodly number partook of the sacred emblems of the broken body and the shed blood. And we trust the church here may continue to grow and increase, and exert a strong influence for good far and near. May God especially bestow his rich blessing upon those who have just taken up the cross, so that they may remain faithful and obtain the crown of glory.

Conference in Illinois.—Conference in Illinois was, this year, held in the church near Morrison. Ministers were present from the church in Stephenson Co., and from the church near Sterling. Also Bro. Mathias Eby (bishop) from Carroll County, and Bro. John Evers from McPherson Co., Kansas were present. The conference was held in the spirit of love and harmony, and good feelings prevailed. All present seemed to be determined to abide in the peaceful principles of our church, and labor more earnestly for the promotion of the truths of the Gospel. It was advised that German parents should try and teach their children the German language; they should also exert themselves to prevent, as much as possible, the vain display of personal adorn-

ment, and pride; should seek to avoid worldly conformity, &c.

Bro. Evers preached from the words, "Render unto Caesar the things which are Caesar's, and unto God the things that are God's." He also intended to visit the church in Stephenson Co., near Freeport. May the Lord grant him a prosperous journey.

Death by Drowning.—On Sunday June 3rd, Oliver S. Kratz, son of Abraham Kratz of Chalfont, Bucks Co., Pa., lost his life by drowning in Fall Creek, near Ithaca, New York, where he was attending school, at Cornell University. He with two of his fellow-students, went out on Sunday afternoon to bathe. After being in the water some time, he returned to the place where his clothes were and partially dressed himself and sat down, being troubled with headache and chill. No one was with him at the time, and it is supposed that he slipped from a projecting ledge and was drowned. He was a promising young man, and much beloved by both parents and friends. The bereavement is a very sad one, and will be deeply felt by the afflicted and sorrowing family, but such are the ways of Providence, and our heavenly Father knows best what is for our good, yet it is sometimes hard for us to believe it. He was about 22 years old. His body was sent home to his parents and he was interred at Line Lexington Mennonite burying-ground on the following Wednesday.

A Terrible Storm.—On the 6th of June there occurred a terrible whirlwind, in Alexanderfeldt, four miles from Gnadenu, in Marion Co., Kansas, where a number of the Gnadenu brethren have settled. In the afternoon of that day, a heavy cloud was seen arising in the west, accompanied by a strong wind. About 6 o'clock it developed into a terrible hurricane, and as it passed over the village, several houses were entirely demolished. The house of A. Klaasen was entirely unroofed, and everything on the floor was carried away and broken into pieces. The family, however, remained unharmed. The barn which stood a little distance from the house, was moved 25 feet out of its place, and wagons, machinery, &c., were broken up. Two horses, however, which were in the stable remained unharmed. John Hibert, living just over the way, had a good barn and a neat house, about 20 feet apart. They were entirely torn down and destroyed. The cow was in the stable and almost covered over with broken lumber, but not much injured. The family with four children, were in the room when the storm came and suddenly overthrew the house. The mother threw herself over her little infant about two weeks old, to protect it from the wind and rain. The other children stood near her, and little Anna, two years old, besought her father with loud cries to take her, but the father being badly hurt, and blood streaming down over him, could not do so, but was

compelled to leave both wife and children crying and weeping, and take care of himself. A. Hibert, who was coming from the field with his son, a boy about eight years old, as a matter of security took the boy off the horse and sat on it himself. He was lifted off the horse and thrown to the earth, and his wagon torn to pieces. His boy afterwards said that the wind rolled him a long distance. Splinters and parts of the wagon were found three fourths of a mile distant. It is indeed wonderful, how great a power the storm exerted, as we have seen with our own eyes! How terribly the whole house was torn and scattered, and how the mother protected her little child, in its cradle, or much rather how God protected them, amid the general ruins. We cannot sufficiently thank God and praise his wisdom and power for his protection and care. The mother and child were not hurt at all; but the father was severely injured. As we look upon the whole event we may truly say, "The Lord is my shepherd; I shall not want."

Preacher Jacob Wiebe, of Gnadenu, Marion Co., Kansas, had a very narrow escape from death. He had a hog about a year and a half old which he had raised, and appeared to be as harmless and gentle as a lamb. When he came into the stall he would even lie down to be petted. But all of a sudden he set on Bro. Wiebe like a ravenous beast of prey, threw him to the ground, trod him under his feet and began to tear him as though he would pull him to pieces. But Wiebe by the directing hand of God, in a most wonderful manner got away from him by crawling out through the door, which the hog pushed to after him, and so put a barrier between them. Brother Wiebe escaped with one somewhat dangerous wound in his left leg. Persons should be careful and not unnecessarily expose themselves to any kind of domestic animals, as similar accidents have happened with other animals.

Death Notices.—To write up death notices, so as to give satisfaction to all concerned, seems to be one of the most difficult parts of an editor's duty. Sometimes they are too long, sometimes too short and not full enough, sometimes mistakes occur in the names, and ages are erroneously given, and sometimes other errors occur. Now we would here say, we are glad to have our readers inform us of all such mistakes and any other dissatisfaction which may occur. We try to do the best we can, and to give each person a reasonable amount of space. The reason sometimes, why some are given more lengthy than others, is because some are sent in more briefly than others, and we can always cut down those that are too long or that contain unnecessary and uninteresting matter, but we cannot lengthen out those that are written short, and we always rather cut down than lengthen out, because there is a tendency with most writers to make them too long. In a death notice all the facts that are desired to be published

should be given distinctly and briefly. Every superfluous word should be left out. Remarks, opinions and exhortations should be omitted, and names of the persons and places should always be very distinctly written, and then we believe it will be more satisfactory to all, and fewer mistakes and omissions will occur. We ask the forbearance of any who may feel that they have not received their full satisfaction, and hope all can bear with us in this most difficult part of our duties.

Books wanted.—We would like to get copies of the following books,

- 1 copy Menno Simon's Complete works, published in 1846.
- 1 " Dock's Schul Ordnung, printed in 1770.
- 1 " Spiegel der Taufe, printed in 1744.
- 1 " Ernsthafte Christenpflicht printed in 1745.
- 1 " Gemüthsgesprache, printed in 1769.
- 1 " Goldene Apfel, printed in 1745.
- 1 " Ausbund (Dicke Liederbuch), printed in 1742.
- 1 " English Confession of Faith, printed in 1727.

Any person having any of the above books will please inform us and give price.

J. F. FUNK.

Allgemeine Liedersammlung.—We have just completed a new edition of the Allgemeine Liedersammlung, and are now again prepared to fill all orders for the same. The new edition has been thoroughly revised and improved. The typographical errors found in the old edition have been corrected, the first lines of hymns with corresponding tunes, and the numbers of metres have been added over each hymn and the whole book arranged so as to correspond with the Philharmonia. An Appendix with a number of new hymns has been added, so that the book now contains 448 pages with 350 German hymns and 28 English hymns. The book is neatly printed on good white paper, with clear, new type, is bound in leather binding, with clasps and sells as follows, per single copy by mail.....\$.60
" dozen " 5.60
" " by express..... 5.00
" hundred " 40.00

Pocket edition, bound in black leather with flexible cover and tuck,
per single copy by mail.....\$.80
" dozen " 8.50
" " by express..... 8.00

This book for the number of hymns it contains is as far as we know the cheapest Hymn Book published. Special inducements will be given to churches who wish to introduce this book instead of others now used.

OUR VISIT TO MICHIGAN.

We left home on Tuesday, May 22nd, accompanied by Joseph Kindig and several friends, from the vicinity, to visit north eastern Michigan, where Brother Kindig has several children residing.

Through the kindness of the officers of the Indiana & Grand Rapids Railroad

Co., we were furnished with a low rate of fare, and had a pleasant trip.

Along the line of the railroad, within a short distance of Petoskey (its northern terminus) there is a large extent of railroad land, which can be obtained at low prices by paying one-fourth down, and the balance on five years time with 7 per interest. From Petoskey east and north, there has been a large Indian Reserve, which was thrown open for settlement under the "Homestead Act," about two years ago, and a large portion of it is already taken.

The Railroad lands, as well as those further north, are all timber land, consisting of beech, maple, ash, hemlock, pine, &c. Many portions of it are very heavily timbered, and along the line of the Railroad, towns are everywhere springing up, where settlers may trade and obtain all necessary articles at reasonable prices. The soil varies, but is mostly good. Crops do well and look fine. We found everywhere excellent water; the climate is healthy, though the winters are long, and snow usually remains from the first fall until Spring.

The settlements are quite new; but clearings are made as rapidly as possible, and in a few years, we think, the country will be greatly improved. Wheat, oats, barley, potatoes and vegetables generally do exceedingly well. On the Convent Farm, at Cross Village, first class crops are still raised from ground that has been under cultivation over 25 years. The market facilities are excellent. Little Traverse City has as fine a harbor, if not the very finest on the Lakes. This with Sturgeon Bay and other points, brings this country in direct communication with all the important towns on the Lakes.

We reached Petoskey in the evening. Petoskey is a nice, growing little town; but the people are very selfish. They have so arranged everything that one cannot get away without staying all night. In the morning, we took the boat to Little Traverse. From there we started to see our friends. We spent a night with Daniel Nicely, about five miles north-east of Little Traverse; and next day, went to John Fetter's, nine miles distant; and also visited Jacob Kindy, Cornelius Detweiler and others. On Saturday we went to Cross Village, which is mostly inhabited by Indians; but all are civil and respectful. Here we hired a young Indian, named Alannantine Chickonick, with a horse and cart to take us, about ten miles east, to Jacob and Henry Gerber's, and Christian Leatherman. Our road lay nearly all the way through a deep forest, with here and there the little clearings of the new settlers. We found three families, who, a few years since, had moved from Canada to North Carolina, and last Fall, came and took Homesteads there. All seem well pleased,

though they have many hardships to endure.

In the evening we had a little meeting at Henry Gerber's. When we came there, Bro. John Leatherman, from Kent Co., near Grand Rapids, with a part of his family was there. He had just arrived with a yoke of cattle in the afternoon. Several of the neighbors gathered in and we enjoyed a pleasant meeting.

The next afternoon, a meeting was appointed at John Fetter's, and we started early, traveling on foot, a distance of fifteen miles, and reached the place by 12 o'clock. We had a pleasant and attentive meeting, and we trust our effort to proclaim the word of God may not be without good results. A neighbor there, who had formerly lived in Canada, told us that while there, he had been accustomed to attend meetings twice a week, but since living in Michigan, he had not attended public worship for two years. This gives us some idea of the religious disadvantages in newly settled neighborhoods. We met a young clergyman of the M. E. Church, at Little Traverse, who sometimes holds services in the country, and he told us that his congregation numbered from twenty to forty persons. The means of conveyance are poor, a good many have no teams at all, and some have only oxen; and then there are a great many in all newly settled countries who care nothing for the worship of God, and would rather spend the time in some other way, than go to church. There is also a want of convenient places in which to hold services, as there are no school-houses yet, and dwellings are small. For these reasons there is great need that professed Christians, settling in new countries, where they have all these difficulties to contend with, should be well fortified against the assaults of the tempter, lest he lead them to fall into a neglect of their religious duties. We all have need to be on our guard wherever we are. The tempter will find us every where. Therefore let us watch and pray that we be not led away into sin and forget the solemn vows which we have made before Him who knoweth all the secret intents and purposes of the heart.

On Monday, we started home, with many thanks to God for His protecting care, and also to the friends, whom we visited, for their kindness towards us.

JOHN F. FUNK.

A CARD OF THANKS.

In all our distressed circumstances, we have been led by the Spirit of God, and have been kindly assisted.

First, to the giver of every good and perfect gift, the Triune God; who has the hearts in his hands and can direct them "as the rivers of water," be glory, and honor, and praise, for His unspeak-

able love towards us in permitting us to come to our new homes, through the assistance of merciful hearts and hands which have been moved by love towards us. We are too unworthy, Lord, of the mercy and love which thou hast manifested unto us sinful men, who are but dust and ashes; but accept our feeble thanks, and continue to bestow upon us more and more of thy grace, and to Thee be everlasting honor and glory. Amen.

To all the beloved brethren, who through the Spirit of God, have been moved to assist us; we desire to tender our most sincere thanks. What, however, are all our thanks, if they do not arise through the fountain head—God? Therefore, O gracious God, bless these gifts which we have received through Thee, and which have so greatly benefited us; and may we be enabled to return Thy love, and the love of the brethren; and that we may, together, walk in peace while it is called To-day, and fulfill the beautiful passage, "Blessed are the merciful: for they shall obtain mercy," and, "The Lord loveth a cheerful giver." Now wilt thou, dear Father, bless us and them in things that pertain to this life, that so long as we sojourn here, we may have our daily food, and that we be enabled to assist such of our brethren as may be in need, from that which thou hast given us.

These, Heavenly Father, are our feeble thanks to Thee, and to the dear ones who have assisted us; and we pray you, through Jesus Christ, thy beloved Son, to add your blessing thereto. And do thou, dear Savior, intercede for us that we may keep and do all things agreeably to thy will. May thy Holy Spirit dwell within us; lead, and guide us to do thy will; and heavenly Father, give us grace that we may look forward with joyous confidence to the end when our time of departure comes, that we may hear the welcome sentence, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink," &c. Amen.

These are our heartfelt thanks. Receive them in love. From your beloved in the Lord, the Reinland Mennonite Colony, West Lynne, Manitoba.

Any persons desiring to write us, can address either, Bishop John Wiebe (Rosenthor), Obervorstand Isaac Mueller (Neuhorst), or Peter Wiens (Reinland), West Lynne, Manitoba.

We yet remark, that our condition is yet a critical one, as the harvest of last year was not so productive as we had hoped. We were visited with a hail-storm, which destroyed nearly all in some villages, while in others the injury was considerable. Our colony consists of 450 families—about 2,500 persons; hence there will be considerable want of pro-

visions yet this year. Therefore we earnestly pray all the brethren in the Lord for assistance until the coming harvest. Then, if the Lord bless us, we hope to be enabled to support ourselves and have to spare. Should any feel willing to give, it will be thankfully received.

REINLAND MENNONITE COLONY, West Lynne, Manitoba.

REMARKS.—The above named colony of 450 families of Russian Mennonites, does not include all the Russian Mennonites in Manitoba, but only those who are in the Pembina district. In the Red River, and other settlements, there are about 700 families more, most of whom were there a year earlier, and have of their own production.

For the Herald of Truth.

CONFERENCE IN KANSAS

According to previous appointment, Conference met on Friday, April 27th, in the Mennonite Meeting-house, in McPherson County. Six ministers and one deacon were present. The meeting was opened by reading and singing, after which the object of our meeting was presented, and our united prayers in silent petitions ascended to the throne of grace, for God's blessing upon the important work before us. After prayer, 1 Cor. 3: 11; Matt. 18; Isaiah 2, and 1 Jn. 2, were read. The subjects presented to us in the discourse were as follows.

First:—The great necessity of brethren dealing with one another in accordance with Matt. 18: 15, "If thy brother trespass against thee, go and tell him his fault between him and thee alone." Secondly:—The folly of taking likenessness, which has become such a common practice at the present time. Thirdly:—The inconsistency of swearing oaths, and going to law. And fourthly:—Marrying out of the Lord.

The Church resolved, by the grace of God, to adhere closely to the instructions given in Matt. 18: 15—18. Instead of following the advice of verse 15; persons often go and tell to the brotherhood first, and sometimes even to the world; or they tell it to the ministers, who by all means should be the last to whom it should be told, according to verse 17.

Sisters should also carefully observe the apostolic injunction, to have their heads covered when engaged in prayer, or what the Apostle, 1 Cor. 11, denominates prophesying. In Eph. 5: 20, we are commanded to give thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ. Hence a sister cannot be doing her whole duty, if she have her head covered only on the Lord's day, and then only during the hour of service, and afterwards lay it aside until the time for public worship again comes round, as though no prayers were offered and no services to God were performed

during the intervening period. We may infer from 1 Tim. 4: 3, that daily food is to be received with thanksgiving by those who believe and know the truth. Every sister, therefore, as well as a brother, is under obligations to offer prayer and thanksgiving unto God, when she sits down to partake of the bounties which a kind heavenly Father has provided for the sustenance of our dying bodies. If she would then yield full obedience to the voice of God by the Apostle, 1 Cor. 11: 5, her head will not be uncovered.

It was also decided that since the sisters are exhorted to faithfulness, simplicity and modesty in apparel, that the brethren also should consider themselves as bound under the same obligations, so that we may all "be of the same mind, one toward another." Rom. 12: 16. The sisters sometimes feel dissatisfied when they see the brethren conforming to the ways of the world without reproof, while they are required to observe the strictest non-conformity. The Lord has chosen the ministers from among the brethren, to be examples to the flock, as well as teachers and leaders, and to see them appear before the flock dressed in the fashionable styles of the world, would not have a tendency to promote humility, but would rather be an appearance of evil; from which all are commanded to abstain. 1 Thess. 5: 22. Each brother therefore should feel it as much his duty to avoid these things as the ministers, and to be constrained by the love of God, shed abroad in his heart, "to condescend to men of low estate." Rom. 12: 16. The design is not to compel any one thereto, but it is hoped that the cords of love may draw them. "Love worketh no ill to his neighbor." Rom. 13: 10. And in 1 Pet. 5: 5, we are taught, "Likewise ye younger, submit yourselves unto the elder, yea, all of you be subject one to another, and be clothed with humility, for God resisteth the proud and giveth grace to the humble." "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, and be ye not conformed to this world, but be ye transformed by the renewing of your mind." Rom. 12: 1, 2.

The meeting closed by singing and prayer, and the next conference will be held on the fourth Friday in April, 1878.

R. J. HEATWOLE.

For the Herald of Truth.

A VISIT.

With the blessing of God, I left home at Intercourse, Lancaster Co., Pa., the 5th of April, in company with my sister and her husband, and his parents, who were moving to Virginia. We arrived safely at Waynesborough the 7th. At this place a friend furnished us a conveyance and accompanied us to minister

Jacob Hildebrand's. The next day we attended church at Hermitage, ten miles distant. The congregation was small, yet if the admonitions have been heeded, much good may result therefrom. We visited friends till Wednesday, when we moved to our new home in Augusta Co. This is a fine country although not thickly settled yet. Grass and grain look very promising. Fruit trees are very full of bloom, and every thing looks lovely. The South River runs close by, and is a beautiful stream.

A new meeting-house has been built in Augusta Co., and is called Hildebrand's. The first meeting was held April 22nd. A very large number of persons were present, and I hope much good may result. We also attended a singing at the same place in the afternoon. I spent a season of happiness with the brethren and sisters in the worship of God which will not soon be forgotten.

Dear brethren, let us pray for each other, and try to strengthen one another in the most holy faith once delivered to the saints, that when our pilgrimage here is ended, we may meet our God in peace in that better land, where all is joy, and peace, and love, and where parting is known no more.

I feel truly thankful to the brethren and sisters for their loving kindness, and hope God will reward them, to whom be all praise, and honor, and glory. I arrived safely home the 2nd of May, and thank the Lord for his preserving care while on the journey. I commend you all to the love and grace of our Lord and Savior Jesus Christ. MAGD. HENSLER.

—Two years ago I went into Central India, where the name of Jesus had never been heard. One day I found myself surrounded by people gathered from all quarters determined to stone us, because we spoke of a different God from the one they had worshiped. We saw them gather the stones as we prepared to preach. I thought I would propose to them to tell them a story, and that they should stone us afterward. They agreed to this. When I told them of that birth in the manger, and of the God-man that came to save us all, of His life and his wonderful works, before I had finished, they threw down their stones and I saw the tears run down their cheeks. I told them at last that my story was done, and that they might stone me now, but they said they did not want to now, and they brought their money forward that very day and bought eighty of our Bibles. They appointed a committee of their noblest citizens and escorted us back to our camp. Oh, that story of Christ has not lost any of its power, and the more we stick to it, the more the devil will quake; the more we will leave all controversy, and the more sinners will be brought to Christ.—Dr. Chambers.

Children's Department.

For the Herald of Truth.

I MUST BE GOOD.

BY J. METZLER.

I must be a useful child,
Loving, patient, meek and mild;
Always doing what is right,
Never steal, nor lie, nor fight.

I must love my Savior dear,
Thinking he is always near,
Who my acts does see and hear—
Serving him with holy fear.

Idle words I must not say;
I must also learn to pray,
To my Jesus every day,
That he take my sins away.

I must be both kind and true
To my friends and strangers too;
Never speak an angry word
That may others' feelings hurt.

I must not be vain or wild,
But must be a cheerful child;
Making happy all around,
Singing with a joyful sound.

I must read the Bible too,
Learning still what I must do
To be happy, good and wise;
Fit to dwell above the skies.

THE FIRST BROTHERS.

The first two little boys who were born into the world were brothers. If you had seen them at play you would not have thought that one would grow up to kill the other. Yet it was so.

We may think of them running about in the grass, or picking the fruit and the wild flowers which grew on the sides of the hills. Then, when they were tired, they could lie down under the shade of a tree, and go to sleep with their arms round each other's necks.

But yet these little boys had sin in their hearts. How was this? Their parents had not obeyed God, and sin had come into a happy world. All that were born, were born in sin.

Do you know the names of those children? to be sure you do: their names were Cain and Abel. What were their parents' names? Adam and Eve.

These little boys were brought up to labor, and to worship God. And that was right. We are not born for idle play. When Abel was a young man, he took care of sheep. He was what we call a shepherd. In lands where there are wild beasts, some one has to watch the sheep and the lambs. Our Lord Jesus Christ is called a Shepherd; and those who love him are his lambs and sheep.

Cain was a tiller of the ground; and we should now call him a farmer.

These two brothers went to make an "offering" to God. When you are older you will know more what these offerings were, and what they meant. It was the

way in which the first people who lived on the earth used to worship and serve God.

Cain took fruit for his "offering," and Abel took a lamb. Cain meant to thank God for all the good things he had to enjoy. And it is quite right to thank God for our food and all we have. But he did not go to God like Abel, to ask for pardon. He did not feel that he was a sinner, nor love God, as his brother did. He had not faith.

God, who knows all we feel and do, was not pleased with what Cain did; but with Abel, he was pleased.

Then Cain was angry. He could not be kind to his brother. He looked on him with a frown on his face and anger in his heart. We do not think that he meant at first to kill Abel. But if we let bad thoughts come into our mind, we do not know what we may do. If we are angry with anybody, we should try to be at peace with them, and to make it up.

Soon after this time, the two brothers went into a field. But Cain took with him his angry temper. Why did he not pray to God to keep him from all passion? It may be that his pride would not let him ask God for help. We cannot be happy, nor can we hope that God will bless us, if we let bad tempers rule in our hearts.

When in the field, "Cain talked with Abel." This may have been only deceit. He might seem to be very kind; but in a short time he fell upon Abel, and killed him. Oh, what a deed was that, to slay his own good brother! How sad to kill him who had never done him any wrong! How wicked to slay him whom he should have loved!

Little children, pray to God to keep you from all anger, and envy. Anger may lead to murder, the murder of a brother. Ask God to give you his Holy Spirit, that you may have a humble, gentle, and loving heart.

Learn that sin is sure to be found out. We cannot hide from God, nor get away from his eye and hand.

And then, as we all sin in many ways, let us seek for mercy by faith in Jesus Christ. He is the Lamb of God, that taketh away the sin of the world. May we look to him, and we shall be able to resist sin, and soon be free from it for ever.

Do not forget the sad story of the FIRST BROTHERS.—*Ann. Tract.*

For the Herald of Truth.

OBEY YOUR PARENTS.

Children, obey your parents in all things; for this is well-pleasing unto the Lord. Honor thy father and mother (for this is the first commandment with promise), that it may be well with thee and that thou mayest live long on the earth. These are Scripture commands and

promises, and if you give heed unto them you will have great reason to rejoice when called upon to die.

Once, several boys were engaged at play. It began to rain and one of them said: "Boys, I must go home, mother told me not to play in the rain." "Your mother—fudge! The rain won't hurt you any more than it will us," said several voices at once. The boy who said he must go home replied, "I'll not disobey my mother for any of you," and off he ran home. This was much better than if he had been led to disobey his mother. Try and learn a lesson from this little boy. J. S.

"All those that worship God, and give
Their parents honor due,
The Blessings of this life receive,
And life hereafter too."

For the Herald of Truth.

IMPROVEMENT.

BY J. METZLER.

Dear children, in the 25th chapter of Matthew we can read of a man traveling into a far country, who gave to his servants respectfully five, two and one talent, which they should improve and gain other talents, till he came back. The two that received the five and the two talents improved theirs; but he that received the one, went and hid it in the earth, not improving it.

When the master came back, he reckoned with them to see how they improved their talents. So the first two came to him with their talents and told him how they improved them—that they gained other talents. The master praised them for their good management, and told them to enter into the joys of their lord. Then he that had received the one talent came to his master also and told him that he hid it in the earth—did not improve it. His lord was not pleased with him, but called him a wicked and slothful servant, and commanded him to be cast into outer darkness where there shall be weeping and gnashing of teeth.

Dear children, this parable teaches us that when we use and improve our talents to the honor and glory of God he is pleased with us, and will take us at last to the joys of heaven. But it also teaches us that if we do not improve our precious time in serving Jesus, but remain idle he is displeased with us, and will cast us into the dark place prepared for the wicked one.

We should then improve our precious time in getting heavenly wisdom and understanding; to live a good and useful life and gain a home in heaven.

We must still be doing good,
Growing better every day,
Serving Jesus from childhood
Till we reach the perfect day.

Answer to "Scriptural Enigma,"
"This do, and thou shalt live." Luke
10th chap. and part of 28th verse.

Miscellany.

"Men should not stand idly waiting
For some greater work to do,
You must seek the chance to labor;
It will never come to you.

Go and toil in any vineyard,
Do not fear to do and dare,
If you want a field to labor,
You can find it anywhere."

A STORY OF A WELSH COLLIERY.

The liveliest interest has been felt all over England and Wales in a story which illustrates with startling clearness the dangers that lurk in the bowels of the earth and the pluck and heroism which sometimes ennoble the dull, hard life of a miner. On Wednesday evening, the 11th of April, as the men were on the point of leaving work in the Tynwydd Mine, near Pontypridd, the roar of rushing water was heard and the galleries and tunnels suddenly began to fill. The water had broken through from an abandoned and flooded mine, and of course rose in the main shaft and the lateral workings until it found its level. Most of the men made their escape, but when the roll was called fourteen were missing. An exploring party went down to look for them. They found all the galleries within a few hundred yards of the bottom filled to the roof, but a knocking heard behind a wall of coal indicated that some of the missing men were imprisoned alive in a gallery sloped upward, its mouth being under water. The wall was a few yards thick. Volunteers went at it with their picks; the prisoners worked from within; in a few hours they could hear one another's voices. But the moment a hole was broken through, the confined air, kept under great pressure by the rising water, burst out with a terrible explosion, and one of the imprisoned miners was shot into the opening as if he had been blown from a gun. He was taken out dead. Four others in the chamber with him were rescued uninjured. Knockings, however, were heard further on, and it appeared that other missing men were in a similar but still worse predicament—shut into a chamber of compressed air. It is the efforts to release this second party that the chief interest of the story begins.

The wall behind which they were confined was in a heading that was flooded, and nothing could be done with the pick until the water had been pumped out. Divers first attempted the perilous feat of reaching the opening from the main shaft through half a mile of water, and it was afterwards ascertained that one of the men within had tried to escape in the same way. This, however, was impossible. It was not until Monday, the fifth day, that the volunteers were able to be-

gin digging. The distance to be cut was 120 feet. The work went on day and night with an earnestness that seemed like desperation, and yet it was so slow! Cutting through the solid coal, in a gallery not more than three feet high, where the water, only kept down by constant pumping, threatened every moment to rise and engulf them, with trouble from gas and the danger of another explosion of air always before them, the rescue parties took their lives in their hands whenever they went into the mine, and their wives followed them with sad eyes as they entered the shaft, doubting if they would come up alive. And the hope of saving their starving comrades was at best but a forlorn one. To reduce the danger from the sudden liberation of the air—danger not only of a violent explosion, but of a sudden rise of the water in the chamber as soon as the pressure should be relieved—air-tight doors were constructed in both sides of the wall. On the 18th, a week after the accident, voices were heard, and the working party were cheered by a faint cry, "Keep to the right side, you are nearly through." On the 19th the work had made such progress that an iron tube was forced eight feet through the barrier of coal, and an attempt was made, but without success, to introduce milk through it to the famishing prisoners. The miners learned then that there were five of their comrades in the chamber, all alive, but two of them nearly exhausted.

On the night of the 19th, there remained only eighteen inches to be cut away, and the excitement rose to fever heat. An enormous assemblage of people surrounded the mouth of the mine; physicians were in readiness; a temporary hospital was prepared, and a house near by was put in order for the sufferers, if happily they should be got out alive. The state of the work was discussed in Parliament, and bulletins were flashed at short intervals to the furthest end of the kingdom. But just when it seemed that a few strokes of the pick might complete the labor, an eruption of gas took place, and the working party had to run for their lives. In time, however, the air was renewed, and the work went on. At last, on the afternoon of Friday, the 20th, a hole was knocked in, and one of the cutting party entered the cavern. All was still; in their weak condition the agitation of the moment made the imprisoned men speechless. The rescuer felt about, and, not finding any one, shouted, "Don't be afraid!" The answer came, "All right! We are not afraid!" and then a pair of rough arms were thrown about his neck. The first to be taken out was a boy named Hughes, and it is related that when the car came to the surface and the long suspense was over, the vast crowd of spectators "did not cheer, nor use any of the

ordinary means of showing enthusiasm; all seemed too serious for that."

Cases of life preserved without food for ten days, and even longer, are not rare, though the period of abstinence which these Welsh miners endured is considered the longest which man is capable of sustaining under ordinary conditions. They were able to drink the dirty water in the mine, and water, it is well known, has a great influence in retarding the effects of starvation. They obtained a little sustenance also by sucking the grease that stuck to the bottom of their candle boxes, but they ate nothing during the whole ten days. Still they retained so much strength that when the iron pipe was pushed through the wall and the water began to rise in consequence of the escape of the air, they were able promptly to plug up the aperture; and one of the men even wished to walk when he was taken out, but the doctors refused to let him. There was only one of the five about whose recovery any doubt was expressed at the date of our last advices. There are still four men to be accounted for out of the fourteen who failed to make their escape when the waters broke through, and these are, without doubt, drowned.—*Tribune.*

OUR NEIGHBOR'S GOOD NAME.

Anybody can soil the reputation of any individual, however pure and chaste, by uttering a suspicion that his enemies will believe and his friends never hear of. A puff of the idle wind can take a million of the seeds of the thistle and do a work of mischief which the husbandman must labor long to undo, the floating particles being too fine to be seen and too light to be stopped. Such are the seeds of slander, so early sown, so difficult to be gathered up, and yet so pernicious in their fruit. The slanderer knows that many a wind will catch up the plague and become poisoned by his insinuations, without ever seeking the antidote. No reputation can refute a sneer, nor any human skill can prevent mischief. "Whoso privily slandereth his neighbor, him will I cut off." Ps. 101: 5. "He that hideth hatred with lying lips, and he that uttereth a slander, is a fool." Prov. 10: 18.

A TORNADO.

Mount Carmel, Ill., which was nearly destroyed by a tornado the 4th of June, was a thriving town of about 3000 inhabitants, on the Cairo and Vincennes Railroad. The most prominent buildings destroyed, were the court-house, three churches, two newspaper offices, and two school-houses. About 20 business houses and nearly 100 residences were destroyed or damaged by the storm or by fire. It struck the town at the south, and passed almost due north, taking in about one

square east and west, and destroying almost everything in its course. Twenty-two dead bodies have been found thus far. The damage to property is estimated at \$300,000. The fire was finally subdued after six hours' steady work by the firemen. Many persons were wounded. The loss of life cannot yet be estimated, as a number of farmers were in from the country, whose teams are scattered among the debris. Physicians were brought from Carmi and adjoining towns, by special trains, to assist in the care of the wounded.

Two converging lines of devastation prove that the tornado partook largely of the character of a cyclone. The first week was a frame farmhouse, which was blown out at the sides, letting the roof down upon the foundation. The various eddying of the storm carried the Methodist church steeple in the opposite direction, landing it 300 feet away. A little boy who was coming from school below Main St., was lifted above the houses and landed unhurt at his house, half a mile south. He said he passed over the church steeple as it went the other way.

The greatest interest therein is absorbed in concern for the dead and missing. Men, women and children were blown, in many instances, a distance of 400 feet.

For the Herald of Truth,

AN ADMONITION.

Dear beloved reader of the Herald, and fellow-traveler to eternity: as moments fly on without control, they will ere long bring us to the place appointed for all living—the silent grave. Let us therefore improve our time, in the service of the Lord. Let us not look so lightly at time passing, as to say within ourselves, I will first have my worldly things arranged to my mind, and wait until a more convenient time comes to work out my soul's salvation. Remember, dear reader, there is no *until* in eternity. It is enough for us to know that heaven and hell are there, and one will be our home. If we reach heaven we need not fear of an *until* to disquiet our perfect peace; if we are lost, there is no hope of an *until* when we would that we were relieved from everlasting destruction. Let us reflect upon it, before it is too late, and not neglect our soul's salvation by waiting till some future convenience. That is a lost hope, as everything was done in the present time that ever occurred, and we must improve it, as

"Time past, and time to come are not,
Time present is our only lot;
This is a point, few eyes can see,
Yet on it hangs Eternity."

Dear young friends, if you are still without the hope of heaven, let this dreadful condition be yours no longer. Be not deceived with the pleasures of the world, however fair they may appear to you. They are false and will lead you in a ruinous road. Many of the young

of our day look at religion so lightly, and it is also to be feared that they are perhaps not sufficiently warned of the danger they are in. Parents will perhaps become discouraged, if by a few warnings they cannot see a benefit in their children. Do not become discouraged so soon; your warnings and prayers have perhaps touched the hearts of your children, or persons in your employ, more than you really know. If I may judge from my own experience, my heart was often touched that I almost felt persuaded to be a Christian, yet I tried to appear unaffected, although it was almost impossible to do so sometimes. Once especially, I remember when the words were addressed to me of the danger of the unconverted, from Psalm 7: 11, 12. "God judgeth the righteous, and God is angry with the wicked every day. If he turn not, He will whet his sword, He hath bent his bow, and made it ready."

Reader, is not the state of those who are yet in an unpardoned and condemned condition, dreadful? It is only the brittle thread of life that keeps them from falling into endless torment. Should that thread of life be cut, where would they lift up their eyes? O, should they not be faithfully and affectionately warned? Yet how strange and sad it is to know that some who profess religion and want to be followers of Jesus, will tell a troubled sinner to continue in the ways of the world, even parents tell their children they are too young to lead a Christian life and hold out faithful. It appears that such persons put their trust in themselves and not in the Lord. Just as needful as is the natural food for the body, just so needful is the spiritual food for the Christian life; and so the aged Christian has not more power to hold out faithful than the young, for no one has that power of himself, but it is a gift of God, who is the author and finisher of our faith. I can not understand how persons can be in great earnest about the salvation of their own soul, and not be anxious to snatch every poor sinner from that everlasting burning, which will be the awful doom of the careless one. And to whose account will their guilt be charged? There must be an error somewhere. "As I live, saith the Lord, I have no pleasure in the death of a sinner;" therefore, the blame can not be with God, nor with angels, for they "rejoice over one sinner that repenteth."

Let each one ask himself, Have I dealt faithfully with my fellow-mortals, or do I think other souls of less value than my own? If such is the case in one heart, I fear the love of God is not in it. It is time that every one of us should awake from our lethargy, and improve the present moment, lest God might hereafter say to us, "Thou didst not speak to warn the wicked from their evil way, and that wicked person died in his iniquity, but

his blood will I require at thy hand." O, how careful we should be not to neglect our duty in these golden days of grace. Let us as brethren and sisters journey hand in hand, giving and receiving good advice with humble hearts. Humility has a glorious promise, but pride can not enter Heaven. Pride presents itself in so many ways, and the evil effects of it are seen almost everywhere: even persons that appear in plain garments, have their houses so arranged that it does not correspond with their personal appearance, I do not allude to things which make home comfortable, but to superfluities. These show that their is pride in the heart, that desires to have more than for comfort. How often too is the second commandment violated by brethren having their likenesses taken, and which I am sorry to say, yet appear on the walls or tables of many that profess religion.

God promises to show mercy unto them that love Him and keep his commandments. O, that the glorious promise may be ours. If we have, in the past, neglected our duty too much, let us begin to-day to walk more perfect in the ways of the Lord. Let us try to have our houses so arranged as becometh our profession, and pray for humble hearts. Sisters, let our adorning not be the outward adorning, but let us with faithful hearts seek after that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

A YOUNG SISTER.

For the Herald of Truth.

OUR CHILDREN.

This a subject of very great importance, and upon which parents should reflect. We notice first three distinct qualifications which must be cared for in order to fit them for future usefulness—the body, the mind, and the soul. The first two are generally cared for in our day. Let us consider (while we know it is our duty to care for all these) which should be the last and the least neglected. We know that the mind and the body are only for a few years, while the soul is designed for eternity, should we not use all possible means to secure its salvation?

We are apt to be very careful to furnish our children with healthy food, and comfortable clothing, suitable for the season. But how often do we strive to lead them in the way of righteousness and true holiness, that they may partake of the bread of life, or that they may be clad with the robe of righteousness? We are also careful of the mind by giving them such an education as will fit them for use in after life. But do we not often fail to give them instruction in the word of God as we should? They are taught to seek the things and the wisdom of this world, but how sadly neglected are they in regard to

that better part which shall never be taken away.

Have we ever spoken to them of their soul's salvation? Do we read the Bible daily in their hearing, and explain it to them? How pleasing to God for the head of the family to be engaged a portion of time, morning and evening, with the family in worshipping Him from whom all blessings flow; petitioning Him to preserve us from the snares and wiles of the enemy, and to give us grace to conquer in every time of need.

Let us awake to our duty as professors of our Savior Jesus Christ, and set before our children an example of life worthy of imitation. May the Lord show us our home duties toward our children.

A BROTHER.

—A FEDERAL CONGRESS has been recently held in Geneva for the purpose of reviving and developing a reverence for the Lord's day. Four hundred and forty delegates from Switzerland, Germany, France, Norway, Greece, Austria, Russia, Roumania, Spain, Great Britain, with officially appointed representatives from the Emperor of Germany, the King of Württemberg, the Grand Duke of Baden, as well as from the various railroad companies, Chambers of Commerce and other industrial bodies, attended at this Conference. The Federation which has grown out of this meeting will seek, both by moral and by legal measures, to secure a better Sunday, especially by a discontinuance of public works and by protection for women and children against the demands of capital. The management of the Federation is confided to an executive committee composed of one or two delegates from each nationality. A general Conference is to be held once in two years, to be composed of delegates from the several national committees. It is somewhat curious, that while the demand is made for the abolition of Sunday laws in this country, abroad a reaction is setting in, apparently with vigor, for the establishment of Sunday laws on the continent of Europe.—*Chr. Union.*

FOR DIPHTHERIA, the following is given as a cure. It is cheap and easily obtained. Take Gunpowder and Yellow Sulphur, of each a tea-spoonful; mix it with sufficient honey to make a paste. Swab the throat with this mixture, and if you should swallow some, it will do no injury. Then make some red pepper tea and gargle the throat well. This is said to have cured cases given up by the doctors. This was sent us by John Freed, of Stark Co., Ohio, for the benefit of our readers, and we hope it may be beneficial to many.

MANITOWA AID.

Jacob Baumgartner.....\$4.00
Mary Wismer.....5.00

Married.

May 19th, ISAAC WEBER and ELISABETH BURKHOLDER, both of Lancaster Co., Pa. June 3rd, in Dauphin Co., Pa., by Charles Hay, at the residence of Mr. Hay, in Fishersville, ISAAC FETTERHOFF and MAGGIE BOWMAN, both of Dauphin Co., Pa.

Died.

March 25th, in Lower Salford, Montgomery Co., Pa., of the infirmities of age, Sister BARBARA STREMPER, aged 87 years, 5 months and 9 days. Buried the 25th at the Salford Mennonite church. Sermon by Isaac Clemens and Henry S. Bower.

Apr. 22nd, in the same place, JACOB A, son of Isaac and Anna CLEMENS, aged 5 months and 4 days. Services by Christian Allebach and Henry S. Bower.

May 28th, in the same place, of scarlet fever, JAMES G., son of John and Elisabeth WASSER, aged 3 years, 5 months and 26 days. Isaac Clemens and Henry S. Bower spoke from Sirach 2: 4, 5.

On the 26th of April, in Jewell Co., Kansas, of Bronchitis and Asthma, JOHN H. DETWILER, formerly from Montgomery Co., Pa., aged 61 years, 5 mos. and 14 days. On Sunday before his death he was baptized by John Snyder; on Wednesday he went two miles to visit his daughter and on Friday he was already numbered with the dead. Funeral services by John Snyder from Jn. 8: 51. Let no one wait so long to begin the service of God, for now is the accepted time and the day of salvation.

May 20th, in Lancaster Co., Pa., Bro JOHN HERTZLER, aged 61 years, 3 months.

May 26th, same place, Sister ELISABETH BURKHOLDER, aged 36 years and 11 months. She leaves a husband and 7 children to mourn their loss by her early departure.

She was a tender mother here, And in her life the Lord did fear;

We trust, their loss will be her gain, And that with Christ she's gone to reign.

May 15th, in Toamencin Township, Montgomery Co., Pa., of Dropsy, JOSEPH FREED, aged 6 days less than 46 years. He suffered one year with his disease. He was buried at Franconia Men. burying ground on the 18th. Funeral services at the house by Jacob Loux and at the church by Josiah Clemmer. Text: Lam. 3: 58.

May 17th, in Redminister township, Bucks Co., Pa., ABRAHAM MAYER, aged 82 years and 7 mos. On the 19th he was buried at Deep Run meeting-house, where a large concourse of people was present. He was beloved by all who knew him. Funeral services were conducted by J. Letter and I. Overholt at the house and Samuel Godshalk and Isaac Moyer at the meeting-house.

April 18th, in DeKalb Co., Ind., of lung fever, CLARA ETTA, daughter of John and Hannah COYLE, aged one month and 27 days. Buried at Fairfield Center. Services by James Coyle and Eli Stoffer.

May 28th, in DeKalb Co., Ind., Sister SARAH HAMMAN, widow of Abraham Hamman, aged 72 years, 1 month and 11 days. Services by Eli Stoffer and James Coyle.

Apr. 13th, in Turner Co., Dakota Ter., of dropsy, PETER D. UNRUH, aged 3 weeks less than 80 years. Buried the 15th. Services by Peter Becker from 2 Cor. 5: 1-10. A large number of friends attended the funeral.

May 28th, same place, FANNY, daughter of

Andrew and Mary KILLEFER, aged 9 months and 4 days.

May 23rd, in Franklin Co., Ohio, Sister CATHARINE STREMM, aged 75 years, and 13 days. She became paralyzed, and was confined to her bed over seven years. She has been a faithful sister for 55 years. She leaves 8 children, 56 grand-children, and 23 great grand-children. Buried the 25th. Funeral services by Jacob Bowman, from Philip. 1: 23.

May 20th, in Hatfield, Montg. Co., Pa., of sore throat, GEORGE M., son of Elias S., and Elisabeth DELL, aged 5 years, 10 months and 16 days. Funeral services by Jos. Rosenberger, Jonas Price and Josiah Clemmer.

May 17th, in Line Lexington, Montg. Co., Pa., ABRAHAM F. CLEMMER, aged 65 years.

May 8th, in Hilltown pa., Bucks Co., Pa., JACOB, aged 8 years, 5 months and 22 days; also on the same day, WILSON, aged 1 year and 14 days; both died of sore throat, and were children of Ephraim and Susanna MOYER. Buried at Perkasie burying-ground the 11th, at which time Abm. F. Moyer and Isaac Oberholzer spoke words of comfort.

May 10th, in Franconia, Montg. Co., Pa., son of Elias BECHTOLD, aged 3 years and 1 month. On the funeral occasion, edifying remarks were made by Josiah Clemmer and Henry Nice.

May 27th, in Elkhart, Ind., of consumption, MATILDA DAUB, wife of Samuel Daub, aged 50 years and 3 months. She had been lingering for several months, and finding her strength gradually wasting away, she became deeply concerned for the welfare of her soul and sought the Savior with earnestness, and we hope her prayers were heard and answered, and that she has gone to join the great multitude who have washed their robes and made them white in the blood of the Lamb. She leaves a sorrowing husband, two children and many friends to mourn their loss, but she has "only gone before." Services by J. Hoffman and C. C. Beyer from Philip. 2: 12.

May 21st, in Elkhart Co., Ind., WILLIAM HENRY, son of Noah and Nancy METZLER, aged 3 months and 29 days. Funeral services by James M. Culbertson and Jacob Buzzard. Text: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of heaven."

Our darling Henry sleepeth
The slumber of the blest,
Unmindful of our mourning,
He peacefully doth rest.

On the 23rd of May, in Elkhart Ind., of Small pox, ALICE HELM, daughter of William and Rachael Helm, aged 13 years, 5 months and 12 days. Funeral services were held on Sunday, June 10th, in the Mennonite church, in Elkhart, by J. F. Funk from Ps. 119: 75. It was a severe affliction to the bereaved parents, but they have the assurance that all things work together for good to those that love God.

May 27th, in StJoseph Co., Ind., of Colic, BENJAMIN SEES, aged 55 years, 8 months and 26 days. Buried at Shann's burying-ground, followed by a large concourse of friends and relatives. Services by J. A. Beutler, H. Shaum and J. M. Culbertson.

May 31st, in Philadelphia, Pa., of consumption, ISAAH M. HUNSBERGER, formerly of Hilltown, Bucks Co., Pa., aged 27 years, 1 month and 26 days. Buried at Perkasie Mennonite burying-ground.

On the 4th of June, CATHARINE BELTZ, who had suffered about eight years of cancer, fell asleep in Jesus, in Gadenau, Marion Co., Kansas. On account of the condition of the body and the warm weather she was buried in the Gadenau burying-ground on the 5th. Services were held from Job 14: 1, 2.

June 9th, in Whiteside Co., Ill., Sister BAR-

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See The National Standard.

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TIME TABLE.

Lake Shore & Michigan Southern Railroad.

Passenger trains after Sunday, June 10th, 1877, leave Elkhart as follows:

GOING WEST.

No. 3, Night Express.....	2.15 A. M.
No. 5, Pacific Express.....	4.40 "
No. 71, Way Freight.....	6.30 "
No. 9, Accommodation.....	7.30 "
No. 43, Way Freight.....	2.30 P. M.
No. 1, Special Chicago Express.....	4.10 "

GOING EAST—MAIN LINE.

No. 8, Night Express.....	3.05 A. M.
No. 62, Way Freight.....	12.15 "
Grand Rapids Express.....	5.00 "
No. 2, Mail.....	12.15 "
Grand Rapids Express.....	2.45 P. M.
No. 50, Way Freight.....	7.00 "

GOING EAST—AIR LINE.

No. 74, Way Freight.....	6.00 A. M.
No. 12, Toledo Accommodation.....	7.00 "
No. 4, Special New York Express.....	7.53 P. M.
Grand Rapids & Indianapolis Express.....	1.45 "
No. 6, Atlantic Express.....	9.50 "
No. 60, Way Freight.....	6.00 "

TRAINS ARRIVE—MAIN LINE.

Grand Rapids Express.....	1.35 P. M.
No. 7, Special Michigan Express.....	9.25 "

TRAINS ARRIVE—AIR LINE.

Indianapolis Express.....	2.35 "
No. 11, Toledo Accommodation.....	10.00 "

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"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 14—No. 8.

ELKHART, IND., AUGUST, 1877.

Whole No. 164.

GOD RULETH ALL THINGS WELL.

"Give to the winds thy fears;
Hope, and be undismay'd,
God hears thy sighs and counts thy tears;
God shall lift up thy head;
Through waves, and clouds, and storms,
He gently clears thy way;
Wait thou his time, so shall this night
Soon end in joyous day.

Still heavy is thy heart?
Still sink thy spirits down?
Cast off the weight,—let fear depart,
And every care be gone.
What though thou rulest not,
Yet heaven, and earth, and hell,
Proclaim,—God sitteth on the throne,
And ruleth all things well.

Leave to his sovereign sway
To choose and to command:
So shalt thou wondrous, own his way,
How wise how strong his hand!
Far, far above thy thought
His counsel shall appear,
When fully to the work hath wrought
That caused thy needless fear."

LAWS AND POLITY OF THE JEWS.

Continued from page 196 (Dec).

REMARKS ON THE MORAL LAWS.

The moral laws were declared in the ten commandments, which were solemnly delivered from Mount Sinai, as recorded in the twentieth chapter of Exodus, under the circumstances there mentioned, and which are noticed in the "Journeys of the Children of Israel." These laws were given in a clear and permanent form; not only declared aloud, as with the voice of the trumpet, but twice written by the finger of God on tables of stone, which were carefully preserved in the ark. How different this from the vagueness and uncertainty of tradition! Surely then these commandments must contain a summary of all our duties to God and man! Accordingly we shall find that the other moral enactments may all be referred to one or the other of these ten commandments, and are quite consistent with them; not like the writings of the Jewish rabbins, often contradictory, and always superfluous.

When our blessed Lord was upon earth, though he set aside the Jewish tra-

ditions, condemning them in the strongest terms, he declared that he came not to destroy, but to fulfill it, Matt. 5: 18. To the moral law therefore all may be referred, as expressed by our Savior in these words, Mark 12: 29—33: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength;" thus comprehending the first four commandments, or the first table, and adding, "Thou shalt love thy neighbor as thyself;" thus including the second table, or the last six.

The moral law was not only given to the Israelites from Mount Sinai, but it was repeated to their children thirty-eight years later, in the plains of Jordan, when about to enter the promised land. On this latter occasion it was sanctioned by a solemn recapitulation of all the mercies they had experienced in the wilderness. Some variations were made, but none of material import. The fourth command, for the observance of the Sabbath, is enforced by an additional, their redemption from Egypt, Deut. 5: 15, which was typical of the believer's redemption by Christ, and therefore furnished to Christians, as well as to the ancient Jew, an additional motive for the duty and privilege of the observance of the holy day, as well as an additional consideration for allowing to servants the needful Sabbath rest, of which many without thought, and others with atheistic indifference, deprive them. To the fifth command is also added a motive, "As the Lord thy God hath commanded thee," and an additional promise, "that it may be well with thee," Deut. 5: 16. To this St. Paul refers, Eph. 6: 3.

Now, all these commands are holy, just, and good. Their observance tends to promote the glory of God and the happiness of men. If mankind were guided by the principles here plainly laid down, the world would present a widely different scene from that which at present it displays. But though the way of holiness and happiness is plainly set before men, yet they will not walk therein, unless renewed in the spirit of their minds, being born again by the Holy Spirit, as our Lord fully showed to Nicodemus. Even the renewed man is continually prone to depart from the ways of peace, and to

forget his main principles of action. It is the great regret of the believer, that his corrupt nature still hinders him from keeping the law, Rom. 7: 23. He that offends in one point is guilty of all, and therefore the most exalted Christian daily needs to throw himself on the mercy of God in Christ. Thus the law is our schoolmaster, Gal. 3: 24. And while these spiritual benefits flow from the divine law, even on earthly principles there is great reward in keeping the commands of God. Here the experience of classes of persons might be referred to, as showing that there is no peace to the wicked, who oppose these laws. Men need not only the general precept addressed to all, and also the voice of conscience speaking within each individual, but alas! the former is continually lost sight of, and the latter often silenced. Thus there is need for permanent and public directions to communities at large, upon which they may be required to act, so that rulers may be a "terror" to the evil doer, and give praise to those that do well. These are statute laws; express directions and full explanations of what is right and wrong. The need of these clearly appears; for the Lord, after giving the ten commandments, immediately followed them by statutes and judgments, and instituted a regular official administration for their establishment and enforcement.

In conformity with this example, in later ages, under the changed and changing circumstances of the nation, additional laws and regulations were made, and, in like manner, in other nations, a continual succession of enactments is requisite; yet all should be in conformity to the two great principles of the moral law. The Pharisees departed grievously from this perfect rule; consequently our blessed Lord charges them with making void the law of God, and denounces a woe upon them as rulers, for laying burdens upon others which they would not themselves bear, thus at once refusing to do unto others as they would themselves desire to be done unto. Let us then remember the great principles of the moral law, as the standard by which every minor and more detached rule should be tried. It was in the neglect of these that Israel sinned and fell.

"Their glory faded, and their race dispersed, The last of nations now, though once the first; They warn and teach the proudest, would they learn,
Keep wisdom,—or meet vengeance in your turn."

The first announcement of the moral law was preceded by a brief reference to the providential dealings of the Almighty, proving that he is a God of love, and that all his paths are mercy and truth unto such as keep his covenant and his testimonies. "Ye have seen," he said, "what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself." Exod. 19: 4. This comparison would probably remind the Israelites of scenes that they had witnessed in the deserts of Arabia. It is more fully alluded to by Moses in Deut. 32: 11, 12.

Thus Jesus, the Lawgiver has now left his people an example in his own fulfillment of all righteousness, and his concern for them is repeatedly described under similar figures. Isa. 46: 3, 4; Heb. 12: 1, 2.

A late writer has remarked, that the actions of our blessed Lord, when upon earth, may be divided into three distinct classes: 1. The things which he did, as God, in which it would be presumption to think of imitating him. 2. Those which had reference to the climate and customs of the country in which he was, and which would be unsuitable for general imitation; and, 3. Those in which he left us an example that we should follow his steps, as showing our duty both towards God and man. So the same distinctions have also been applied to the moral regulations by which the Jewish state was to be governed. Here are, 1. Laws connected with the Theocracy, or the immediate government of God, by which they were distinguished from other nations, and which it would be presumption to apply elsewhere; and, 2. Laws referring to the time and place in which they were enacted, which would be unsuitable elsewhere. 3. There are also laws connected with the general principles of morality and religion, which are binding on all mankind; and from considering them, much instruction may be derived, that is suitable for every age and every climate.

It is pleasing to observe, that the lately christianized islanders of the South Seas have frequently referred to the rules and principles of Scripture in the formation of their own laws. Thus it is related that, in 1832, the Queen of Raiatea, when consulted by the representatives of her subjects, as to whether the introduction and sale of ardent spirits should be allowed in her dominions, sent to them a copy of the New Testament, with a message, "Let the principles contained in that book be the foundation of all your proceedings;" and the result was, the prohibition of intoxicating liquors. Might it not be said that this "queen of the south

shall rise up in judgment" with many who have had greater advantages, yet do not show the same regard to the injunctions of Scripture, by using endeavors to deter those under their influence from

"The road that leads from competence and peace

To indigence and rapine; till at last Society, grown weary of the load, Shakes her encumber'd lay, and casts them out."

And it is impossible to state the benefits which have been derived even from the outward observance of the laws given by God to man, or the sin and danger of those who slight and reject these benefits, and turn after things that cannot profit, saying, like Israel of old, We will be as the heathen families of the countries, that serve wood and stone, Ezek. 20: 32. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil; for every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. John 3: 19, 20. How fearful is the responsibility of those who thus slight the privileges they enjoy, as the words of Paul in Romans 2 most plainly testify!

THE CHURCH'S SITUATION.

The church is placed in the midst of a poor, fallen, degraded, wretched world; a world at enmity with God, and in open rebellion with Him. But though in the world she is not of the world, even as Jesus was not of the world. This is not her country, her rest or her home; she is "looking for a city which hath foundations, whose builder and maker is God." Once she formed part of the world, but she has been brought out of it by free and sovereign grace; "being delivered from the power of darkness, and translated into the kingdom of God's dear Son." Once she possessed its spirit, enjoyed its vanities, and walked in its customs; but though once "darkness, she is now light in the Lord;" and is called, "the holy people of the Lord; sought out of a city not forsaken." But though mercifully delivered from the world, she is required to sympathize with it, and to aim at its present and everlasting welfare. The world is filled with immortal souls, whose value cannot be estimated; in comparison with a soul the material universe is mean. The soul must live; must live and suffer, or live and be unspeakably happy for ever. It cannot cease to act either in conformity to the will of God, or against it; promoting his glory, or dishonoring his name. With the impenitent, in his impenitent condition, every thought, every feeling, every action of man, is in direct opposition to the pure and righteous will of God; he is wholly taken up with carnal things, influenced by the prince of the power of the air, the spirit which leads into all disobedience. Consequently, man

is in a state of the greatest possible danger; being exposed to the wrath, curse, and condemnation of the Most High: in the greatest danger, and yet insensible; in the greatest danger, and yet secure; for "darkness has covered the earth, and gross darkness the people," and therefore they perceive not their fearful state, their alarming condition. They are far from God, but lie in the very arms of the wicked one. Satan tyrannizes over the whole human family, leading them captive at his will; blinding their minds, catching "away the words of their hearts, lest they should believe and be saved."

But men are not only ignorant and led captive by a cruel, merciless, ever-active tyrant, but they are morally diseased; a disease of the worst kind, of the most dangerous character, of the most filthy nature has seized them. The language of the prophet accurately describes their state, "They are a people laden with iniquity, a seed of evil doers, children that are corrupted, they have forsaken the Lord their God, they have provoked the Holy One of Israel unto anger, they are gone away backward; they revolt more and more; the whole head is sick, and the whole heart is faint; from the sole of the foot, even unto the head there is no soundness, but wounds and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment." Isa. 1: 4-6. And such is the nature of this disease, that because they feel an interest in, and can attend to, and enjoy temporal things; they fancy that they are in no immediate danger, they put from them the evil day, and propose at some future period to do themselves what none but God can do for them. In imminent danger, they fancy they are safe; in the last stage of the most fatal malady, they imagine themselves in health; in bondage of the most degrading character, they boast of their liberty. They are the enemies of God, being opposed to his word, his character and his love; they are the slaves of Satan, being under his control, yielding to his temptations, and doing his lusts; "They walk on in darkness, the foundations of the world are out of course." They are without God, and without hope in this world, and have neither title nor meanness for glory in the next. O fearful case! O dreadful state! O appalling situation! And yet such is the case of millions of the human family; in this state our nearest neighbors are found; in this situation many of our dearest relatives remain unto this day. In this state hundreds are daily passing out of time into eternity; unheeded, unpitied and unblasted. Death goes his rounds and seizes upon the young and old; the rich and the poor; the prepared and the unprepared; for death is no respecter of persons. He enters the palace with as little ceremony as the cottage; and levels the prince and the peasant at a

blow. But does the church *feel* on this subject as she ought? Is she *alive* to her situation? Does she *realize* the circumstances in which she is placed? Alas! she does not. Having become familiar with such scenes, they have ceased to impress; and because they are common, they are treated as unimportant. How many daily die in our towns—villages—yea, immediate neighborhood—who may enter the eternal world crying out, "*No man cared for my soul!*" I lived near to professing Christians; they knew my state, they saw me rushing on to perdition, but they never warned me of my danger, or directed me to the Savior! And now I am *lost*, *lost* for ever!! O my hopeless case! My dreadful doom! My eternal portion!

My brethren, is this fact or fancy? Can it be true? True of any of us? Have you *felt* for your neighbors' souls? Have you *warned* them to "flee from the wrath to come?" Have you *tried* by prayer and persuasion to lead them to Jesus? Ought not their state to excite pity in your breast? Were you not in the same condition once? Yes, such were we once, and but for free and sovereign grace, such we should have remained unto the present moment. But is our conduct consistent? Can the church, can individual believers be justified in acting thus? Must we not take up, and use the language of Joseph's brethren and say, "We are verily guilty concerning our brethren," we *knew* their danger, we *saw* their folly, but we did not *feel* for them, nor *pity* them as we ought? Is not the salvation of the soul of the greatest importance? Is it not generally in our hands for the very purpose of using them, for the benefit of those around us? To us is committed the lively oracles; to us the throne of grace is open; to us the command is given, "Occupy till I come;" to us the Holy Spirit is promised, and God has instituted a connection between the means and the end, and has directed us to work in his vineyard; therefore we are without excuse.

Beloved, we are not half awake to the solemnity of our situation; wherever we go we meet with persons who are yet in the greatest danger, and yet appear wholly unconscious of it, and unconcerned about it. In all our towns, villages and streets, we see the multitude rushing down the broad road to perdition; we know they are traveling to everlasting woe, but how do we feel? Is there that pity excited which there should be? Do we manifest becoming concern for them? Do we *feel* for them and *speak* to them as the case evidently requires? Alas! we do not feel as we ought. Esther could not endure to see the destruction of her people, or witness the evil that threatened her kindred, though that was only temporal destruction; but she would venture her life to save them, and act contrary to law to preserve them. Esth. 8: 6-16. But we

can hear of death, the death of thousands; witness death, the death of our own dear relatives, or near neighbors; and though we know the consequence of dying without holiness, without an interest in Jesus, we scarcely feel anything: at least, our feelings are not at all to be compared with the admirable, the patriotic Esther! Surely Esther will rise up in the judgment against many, who professing the religion of Jesus, and having a place in his church, are destitute of love to souls and zeal for the glory of God. She would act though the law was against her; they do not though the law protects them; she would *risk* her life, but they will not employ their tongues, pens, or property, under the most favorable circumstances.

Souls are perishing—they are perishing in every direction—they are perishing at our very doors—yes, in our very houses, and yet we sleep as soundly—live as cheerfully—dress as gaily—and go through the general round of business with as much unconcern as though nothing of the kind was happening. The Egyptians (Exodus 12: 29-35) were filled with alarm and terror because every house contained a corpse: they insisted upon Israel's freedom, lent them their property, and thrust them out of the land, but in our houses there are many who are "dead in trespasses and sin;" and yet the note of alarm is not sounded as in Egypt; we are not willing to do anything for their spiritual welfare, nor is anything like proper sympathy felt; or a becoming concern manifested. Will not Egypt witness against many, and does it not at present reprove more? When Jesus in the days of his flesh visited the land of Genesareth, we are informed by the Evangelist, that "when the men of that place had knowledge of him, they sent in all the country round about, and brought unto Him all that were diseased; and they besought him that they might only touch the hem of his garment; and as many as touched were made perfectly whole." Matt. 14: 34-36. They spared neither pains nor expense to obtain relief for their poor, suffering fellow-countrymen, though it was only a cure for the body which they sought, and which would only benefit them at most for a few years; but though Jesus is in our country, and has all power in earth, though our poor, fellow-countrymen must be saved by Him, or be lost for ever; yet, where shall we find the church, whose members are going out into all the country round about, and are endeavoring to bring poor sinners to Jesus? Surely, the inhabitants of Genesareth will rise up in the judgment, and condemn many; for they brought their poor fellow-countrymen to Jesus for a bodily cure; but these have neglected their immortal interests altogether.

None of us feel the solemnity of our situation as we should. We are not alive

to our duty as we ought to be. O eternity! eternity! and are nine hundred millions of immortal souls accompanying me to the bar of God? Are they pressing into eternity as fast as time and disease can hurry them? Passing into eternity for the most part, without a knowledge of the way of life, or an interest in the Savior's blood; and yet, "No man cometh unto the Father but by Him." "Without faith it is impossible to please God," or be accepted by Him. But "how can they believe in Him of whom they have not heard? and how can they hear without a preacher?" The Lord make us all preachers! May we preach Christ daily and hourly; preach Him to all who will listen to us; preach Him with the tongue, and preach Him with the life. The church is in the world, to preach the Gospel to the world; but she has sadly neglected her duty. Preaching should not be confined to Pastors or Evangelists; all should preach, and all should preach Christ. O that the Lord would fill us with his Spirit! May we all be found at work for God, and at work for God always! O to be instrumental in bringing a multitude of souls to God! "The world passeth away." "One generation passeth away and another cometh." Those by whom we are surrounded, will eternally remember our kind concern for their salvation; or our criminal apathy and disregard of their interests. The circumstances of time will be indelibly impressed on the mind through all eternity. Then perhaps they will curse us and the day they ever came to reside near us; or themselves for slighting our counsel and disregarding our kind concern for their everlasting welfare. O to act for eternity! To act always in the light of eternity! So to serve our generation by the will of God, as to glorify the riches of his grace, adorn the doctrine of the Gospel, and lead many to the cross of Jesus and the throne of glory.

For the Herald of Truth SEEK RIGHTEOUSNESS.

"For I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5: 20. We should see whether the righteousness through the Mosaic dispensation was, or is the same as it is in the Gospel dispensation. We can plainly see that the Pharisees esteemed the law very much, desiring not to have any part thereof violated; and tried to live very strictly to the letter of the law. It appears as if they were very much blinded not to see the spirit, but the letter of the law only; and Paul says, "The letter killeth, but the spirit giveth life." 2 Cor. 3: 6. The Pharisees were constantly watching Christ to see if he would keep the law, which he did in the spirit. In looking over the ten

commandments we find the first four treating of love towards God, and the other six treating of love towards man. And that is as Christ said to the lawyer of the Pharisees, who asked Him saying, "Which is the great commandment in the law?" Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment; and the second is like unto it: thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22: 37-40.

Now, how many of the members of the different churches do this only by saying they do? but we find Christ said, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Matt. 7: 12. How many do we hear say, "Who does that?" But that is not the question. The commandment is to every one, and therefore every one should ask himself, Do I do it? So we find that under the law and Gospel both are under the title of love; and without that love we cannot be true worshippers of God. When our heart is full of hatred and malice, how can we ask pardon of God for our transgressions? Paul, speaking of liberty, says, "Only use not liberty for an occasion to the flesh, but by love serve one another." Gal. 5: 13. Therefore it is evident that under both law and Gospel love must be practiced if we wish to come unto God acceptably, and there is nothing to assure us that our prayers are heard or accepted if we do not practice love. It is said from the beginning that we should love one another; and the same commandment is in the new. Hence the Pharisees were so often reproved and confounded. And whosoever has not the love to God and love to man knows nothing of regeneration or the second birth.

The word *love* is termed charity, and therefore Paul says, "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth in the truth." Now Paul says in the beginning of this chapter that if he had all the gifts of prophecy, or to understand mysteries, and knowledge and faith to remove mountains, and even to give his body to be burned, and had not charity it would profit him nothing. 1 Cor. 13. In the ninth commandment we find it written, "Thou shalt not bear false witness against thy neighbor." Very many think that he who testifies falsely before a magistrate is the false witness. But it is this, That we so fear and love God as not to belie, betray, slander or raise injurious reports against our neighbor. We can find that Christ confounded the Jews when they brought the woman

taken in adultery, in the very act, saying, "Moses in the law commanded us, that such should be stoned: but what sayest thou?" But Jesus perceiving their craftiness, said unto them, "He that is without sin among you, let him first cast a stone." But the Jews all being convicted by their own consciences went out and left the woman and Jesus alone.

How many professors have we at this time who are much better in their own conceit, to be ready and willing to throw the first stone, if it is only by bearing false witness against their neighbor, and by so doing make themselves as good or a little better than the Pharisee who went into the temple with the publican to pray? The word tells us that the publican went to his house justified rather than the Pharisee. There we may well see that the saying of Christ is right that "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

How many stones are cast not through love but through hatred. The apostle says, "For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself." Gal. 5: 14. He goes on and says, "But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, Walk in the Spirit, and ye shall not fulfill the lusts of the flesh, for the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye are led by the Spirit, ye are not under the law." He then shows the seventeen virtues named, saying, "That they which do such things shall not inherit the kingdom of God." But says, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law."

As to the righteousness of the scribes and Pharisees, they no doubt, thought, that by keeping the law would justify them, as they were altogether ignorant of the merits of Christ and of their regeneration or second birth which is now preached all through our enlightened land. And yet so little is known, or so little is it practiced, that it appears as though the whole world was yet in utter darkness, that well may the German poet sing the words,

"Nun bedenke, einst der Christ;
Ob auch Gottes Furcht und Liebe,
Noch allhie zu finden ist,
Wie sieht Christen Treu' so trübe;
Die Gerechtigkeit ist krank,
Neid und Feindschaft, Krieg und Zank;
Gehen im Schwange,
Christen wird bange,
Wünschen ihr Leben
Von sich zu geben."

Drum verlange nicht allein
Selig aus der Welt zu gehen;

Und bei meinem Gott zu sein,
Das ich vor ihm moechte stehen;
Auszuschauen seine Macht,
Und der Auserwählten Pracht
Das sie jetzt alle,
Christen mit schalle,
Loben und singen,
Jauchzen und springen."

Therefore let me say with Paul when admonishing the church at Ephesus, "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4: 31, 32.

For the Herald of Truth,

SPEAK NOT EVIL.

"Speak not evil one of another." Jas 4: 11.

The man who breaks into our dwelling or meets us on the public road, does us an injury; he stops us on the way to competency, strips us of our hard earned savings, involves us in difficulty, and brings our families to penury and want; but he does us an injury which can be repaired. Industry and economy may again bring us into circumstances of ease and comfort, and the smiles of gratitude may yet play upon the cheeks of our offspring, as they view the small tokens of parental love. The man who stealthily comes at the midnight hour and fires our dwellings, does us an injury. He burns the roof from our pillow, our raiment, our shelter from the storm and tempest, but this injury can also be repaired. The storm may indeed beat upon us, and chilling blasts may assail us, but charity will receive us into her dwelling—will give us food to eat, and raiment to put on, she will kindly assist us in raising a new roof over the ashes of the old, and we shall again sit by our own fireside, and taste the sweets of friendship and of home.

But the man who circulates false reports concerning our character—who exposes every act of our life, which can be represented to our disadvantage—who goes first to this neighbor and then to that one, tells him that he is very tender of our reputation, enjoins upon them the strictest secrecy and then fills their ears with false sayings and rumors, and what is worse, leaves them to dwell upon the hints and suggestions of his own busy imagination. The man who, in this way, filches from us our good name, does us an injury which neither industry, nor charity, nor time itself can repair. He has told his tale of slander to an uncharitable world. Some receive it as truth, others suspect that the half was not told them; others dress what they have heard in the highest coloring, add to it the foul calumny of their own invention, and proclaim it in the corners of the streets and upon the housetops.

Should we prove ourselves innocent,

and attempt to meet the scandal with contradiction, the story of our disgrace outstrips us. Should the slanderer confess his crime, the blot is made, and his tears of repentance cannot wash it out; we might as well recall the winds as recall the tale of infamy, or wipe this foul stain from our characters. We attach a high value to the esteem and confidence of our fellow man. We cannot but wish that while we live among them we may hold a place in their affections, and be treated with the respect which is due to our station. "A good name is rather to be chosen than great riches, or than precious ointment." Give us this and we can face the frowns of fortune, can be pointed at as the children of poverty, and still know what it is to be happy. Take this away, and you strike a dagger into our souls; you render life itself a burden. The frowns of a world, the finger of scorn, and the hiss of contempt are more than man can endure. Yet dear as reputation is in our soul's just estimation, prized above all price, it is not too dear, it is not too sacred for the slanderer to tarnish and destroy. He can take from us the confidence of our employers, the respect of our friends, can blast our reputation with his pestilential breath, and feel not a pang of remorse: he glories in nothing so much as in the slaughter of character; he would blight the loftiest temple of human purity, and place his broad stamp of infamy on the holiest servant of the living God.

How base, how contemptible is the character of the slanderer! but they are all characterized in Scripture by the significant names of evil-speakers, busy-bodies, and tale-bearers, and are considered there, and everywhere else as the disturbers of society. What does the slanderer think of himself? does he hope to be respected by man, or approved of God? Let him ask his conscience, and if that is not already seared as with a hot iron it will tell him that the smiles, the flattery, and the politeness which he puts on in the presence of those he slanders, are thinner than gauze; his real character is discerned by man, and his whole life is naked to the eyes of Omniscience. Alas! he thinks that his is a small crime, and that he shall go unpunished if there is a God in heaven, if he has said, "Speak not evil one of another;" "Thou shalt not bear false witness against thy neighbor."

May you and I, dear reader, be saved from the sentence which awaits that man whose tongue is the tongue of slander. Read Psalm 3: 2. "Thy tongue deviseth mischief, like a sharp razor, working deceitfully." Ps. 52: 2. "Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words." "So they shall make their own tongue to fall upon themselves: all that see them shall flee away." Ps. 54: 3, 8. "An un-

godly man diggeth up evil: and in his lips there is a burning fire." Prov. 16: 27. "Thou lovest all devouring words, O thou deceitful tongue." We might add many more passages showing what an evil there is in the tongue of a slanderer.

For the Herald of Truth.

ADMONITION.

BY JOHN F. KOLE.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affections on things above, not on things on the earth." Col. 3: 1, 2.

Dear brethren and sisters in the Lord, I wish for you and myself that the good Spirit of God, and his Son Jesus Christ might abound more and more in our hearts, as we are nearing our journey's end every day, and that we might have such a love towards each other and for our Lord Jesus Christ that we could deny ourselves of everything that is displeasing to him, all for God's honor, and the salvation of our never dying souls. Paul says, "If ye then be risen with Christ, seek those things which are above." Let us examine ourselves and see whether we have risen with Christ or not, so that we do not pass this glorious seed-time which God has allotted to us, unimproved, and at last only be deceived, or as it were, deceive our own selves. I hope we all know and believe that if we would rise with Christ we must first die with him. And as Christ's body was dead and laid in the grave, so our old, carnal nature—the old Adam—the old nature, flesh and blood must die, so that new life can spring forth. Christ said to Nicodemus, "Ye must be born again." Now it is impossible to be born again unless our first nature, or the old Adam die.

I fear there are many professing to follow Christ in this our day, to whom the new birth is as strange, or as little known as it was to unregenerated Nicodemus. Hence, let us take Paul's advice to the Corinthians, where he says, "Examine yourselves whether ye be in the faith. Prove your own selves." Now if we find or feel that we have risen with Christ, let us also "walk in newness of life." And "If ye be risen with Christ, seek those things which are above." Now what are we to seek above? O there is much to seek! The whole Bible-precepts, Truths and instructions are given to seek that one thing above—a home in heaven.

Now let us all seek that home. We have God's word for our guide. Christ for the way. The way is open from earth to heaven. The dying Savior declared on the cross, "It is finished." Brethren and sisters, we are not barred from heaven. Although Satan is trying his utmost to tempt and entice us to follow him. If we

give heed to him, that will certainly bar us from entering in, but as Christ now sitteth at the right hand of God, just so certain we can come where He is if we follow the requirements of the good Book. He says, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also." O the happy thought, that if we are faithful we shall one day be in heaven with Jesus our Savior!

What happy hours we sometimes have here in this sin cursed earth, when we can feel Jesus verifying the promise in us that he promised when he said, "Where two or three are gathered together in my name, there will I be in the midst of them." If we can have such happy hours here already, what must be the happiness of beholding him as he is in those pure realms of heaven, amid throngs of angels and glorified spirits who are continually singing praises and hallelujahs unto him, and will continue throughout all those ceaseless ages of eternity? When we think of all that God has done and will yet do for his people, why should we not love and obey him?

That promise Jesus made to his disciples may also be ours, "I will come again and receive you unto myself; that where I am there ye may be also." Is it not worth our while that we follow the advice of Paul, "Set your affections on things above, not on things on the earth?" It seems we are so prone to be earthly-minded, that we do not share half the joys we would were we more spiritually minded. Christ offers them but we are too earthly minded to receive them. What a heaven we would have here below already. The poet says,

"'Tis a heaven below my Redeemer to know." It were better if we had our thoughts and affections more centered on things above and give our whole hearts for the abode of the good Spirit of Christ. This privilege we can have, and if Christ is within our hearts with his Holy Spirit, we will have more real pleasure than the whole world can give us. "Draw nigh to God, and he will draw nigh to you."

Here is a promise if we draw nigh to God he will draw nigh to us. With God near us are we not safe? Can we not be happy? We lose many happy hours by placing our affections and thoughts on the earth; where if we would draw nigh to God, he would draw nigh to us; and if he draws nigh to us, have we not much more real happiness than the world can give? We lose many joys and happy hours by staying so far from God, and having our affections on things of the world. O could the poor, unconverted sinner see what privileges he might have by giving himself right to the Savior, I believe he would not resist him so long. Let me tell you

who read these lines, if you have not yet made peace with God, do not delay coming to Christ. He is willing to save you. Think not to make yourself better first. Only try to see your sins and sinfulness, and pray him for pardon and mercy, and when he once sees that you are sincere, and truly penitent, and are willing to give up *all*, then he will pardon you and give you his Spirit and his love. When you once have his love in your heart, it will make you feel such a love towards him for the great mercy he has shown you that you will deny your own self and be obedient to his commands.

Come now, and be no longer deceived, and think not that you have it *better* now in staying away from Christ. You are blind; the god of this world has blinded your eyes; you see not the great danger you are in. You cannot see it as long as you live in your sins. He whom you serve makes you believe there is no danger, but there is danger. Think you that you will not be called to judgment, there to "render a strict account of the deeds done in the body?" You certainly will. Think not to yourself there is yet time. There may perhaps not be for you. Your time may be almost gone. You may be very near your end. This may be the very last warning you may have. If you reject this one your doom may be sealed for all eternity. You may not be privileged to repent upon a sick bed. It may be that God requires of you to give him your heart in health if ever you work out your soul's salvation. Some are called so suddenly that they have no time to raise a thought unto God for their poor, never-dying souls. You are also exposing yourself to another danger.

Christ is going to make his second advent into this world, and that will be sudden. "In the twinkling of an eye." Behold he cometh with clouds, and every eye shall see him." How could you look upon him should he come in the clouds of heaven? What will the things of this world help you then, wherein you spent all your time and care, not even allowing yourself enough to secure the salvation of your soul? What pleasure can you then have in your well improved farm, or your glittering wealth? Riches at best are but deceitful; or any other idol your heart may cling to. O, be not like the "invited guests" that went, one to his farm, and another to his merchandise, when they were bidden to the marriage. O world of vanity! Why should you serve it in preference to the God who made you? Why should you choose hell with all its horrors, when heaven and all its happiness are offered to you?

For the Herald of Truth.

THOUGHTS.

One evening after retiring from our day's labor, I was thinking about the

labors of the day. The ground was first cleaned of sticks and stones which were laying around in it and then ploughed, and made ready to sow and plant. This was all that we could do; but soon after came a shower of rain, which we hope will soon make the seed grow. God only can give the increase. So it is with our hearts: first we must pick off the large rocks of sin, so that our hearts can be prepared for the seed of divine grace, we cannot do it alone, but by the help of God. We need not fear, he is willing to help us if we will only submit to his laws. "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls: for my yoke is easy, and my burden is light."

The offers are manifold. "The Spirit and Bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely." Let us accept his kind offers; let him be our guide and shield. He will lead us safely through this vale of tears, sorrow and trouble.

Dear christian friend, we are all traveling to a never-ending eternity. So let us be more cautious how we spend our time here in this world. Let us not be in idleness and in vain and foolish talking. "Be not deceived: evil communications corrupt good manners." Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers, and grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you with all malice, and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." But shun profane babblings: for they will increase unto more ungodliness.

Dear young people, why is it that so many neglect their soul's salvation? Some put it off from time to time until old age, and perhaps are cut off in an unconverted state, and then must be forever lost. Would it not be a pity if one soul should be cast into that dreadful place where no joy nor happiness is seen? "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

Some might think they would have no more pleasure in this world if they would set out to serve God. But what are the pleasures of this world in comparison with the pleasures of heaven? We have but a few days to sojourn in this world, whether in pleasure or in sorrow. Job says in chapter 14, "Man that is born of

woman is of few days and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not." "Fear God and keep his commandments: for this is the whole duty of man." For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." R. M. WENGER.

For the Herald of Truth.

CHRISTIAN VIGILANCE.

BY R. N. KRATZ.

"Take ye heed, watch and pray," Matt. 18: 35.

The duty of watchfulness and prayer is so frequently enjoined upon us, that he who seeks to understand the true attitude of the Christian must heed this exhortation. To watch implies expectancy, and this arises only from knowledge of something certain to occur sooner or later. Is it not, then, very evident that unless we have correct views of that great event which awakens expectation, our attention may be drawn in the wrong direction, and we, unprepared to reap any benefits or utterly fail in finding what we have so long looked for? For what then is the Christian to watch? is a very practical question. One says, "Watch yourself," another, "Your thoughts," "watch the evil influences about you," "watch your weaknesses," "watch for the coming of the messenger of death," and many others. No doubt these all should receive due attention; but if we will read a little further we will catch clearly Christ's reason for watchfulness. "Take heed, watch and pray: for ye know not when the time is." What time? Read Matt. 24: 42. "Watch therefore; for ye know not what hour your Lord doth come."

What can be plainer than his reference to his own coming. Look carefully at the picture as presented in his own words in Mark 13: 34-37. "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work; and commanded the porter to watch. Watch ye therefore: lest coming suddenly, he find you sleeping." Herein is mirrored the history of the church from the apostles to the last days. Christ established it and has given his servants authority, and to every man his work. His house is left in our hands; but he says, "I will come again." Watch for me. Grave responsibilities always require great diligence, and as Christ has laid the interests of Zion on our shoulders, and we have voluntarily assumed to brave them, what base perfidy to slumber on in slothfulness and indifference, neglecting to put the house in order for his return!

This, then, we are to understand, is the true attitude of the Christian. Knowing his Master may come at any moment, he is always watching (Luke 12: 36). But

what harm if we should not be among the first to be warned of his coming? Read carefully the parable of the ten virgins, for it is the finishing touch to the picture of our history as God's people; and Christ gives a reason beyond all this why we should watch. He tells us of the terrible-ness of these last days. So fearful that unless the mercy of God shortened them, even the elect could not endure, and then adds, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21: 36. "Therefore let us watch and be sober; for when they shall say, Peace and safety; then sudden destruction cometh." 1 Thess. 5: 3-6. What a world of meaning lies in this one word, "Watch," as used in the Scriptures.

Our best defense against temptation is religion, or the fear of the Lord. He that feareth God need fear nothing else. Satan may tempt, but he cannot force, nor take away your crown. The least sin is a greater evil than the greatest temptation. Were you an empty vessel the tempter would let you alone: for he is too skillful a pirate ever to attack an empty ship. Up with your faith, and down with your fear: for though you may be greatly tempted, you shall be greatly supported. Your greatest enemy lies in your own bosom night and day. Resist the devil and he will, coward like, flee from you. The weapons you fight with must be fervent prayer, and faith in the promises of God; and be sure you keep a constant watch lest you be taken by surprise. Prize the word of God as your blessed charter of salvation; plead the promises before him: in the hour of temptation fly to him; expect all you need from him: even victory over all sin, deliverance from all trouble; holiness here and glory hereafter.

A host of foes can never harm you while you serve the Lord of hosts. For his grace is sufficient for thee. The Bible is the Christian's charter; it is therefore our highest wisdom to study it and to judge of God's love to us from his word and promises, and not from our circumstances, trials, and feelings. Observe 1st. "Blessed is the man," whoever he may be, or whatever might be his condition, "that endureth temptation." A man may suffer much, and not be said to endure anything; but he who patiently endures, and with constancy goes through all difficulties in the way of his duty, is truly blessed. 2nd. Afflictions, whatever might be their nature, are far from taking away the happiness from a man who loves God; that they only tend to increase it; so that no temptations need make us miserable, since God designs them to make us comfortable, for "blessed is the man that endureth temptation." 3rd. A tried Christian is sure to be a crowned one, "when he is tried," when he is ap-

OF GRACE AGAINST TEMPTATION.

"He that feareth God shall come forth of them all." Eccl. 7: 8.

The corrupt inclination of our nature to what is sinful, is what the apostle calls,

"sin that dwelleth in us," and is a constant, powerful stimulus to the actual commission of sin. The objects around us prove the unhappy occasions of sin to us; our company, society, callings, and circumstances, frequently prove temptations to sin. The world, though not necessarily set against our spiritual interests, is an enemy to our souls; hence, the apostle calls it an "evil world." The things of the world are suitable to our corrupt passions and appetites, and excite and inflame them. The devil is another great enemy to our souls, and is continually engaged to estrange our affections from God to the practice of iniquity. The Scriptures assure us that our spiritual foes are very numerous: without we have fightings: within we have fears, but greater is He.

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proved, when his graces are found to be genuine, and his integrity manifested; when he has been refined as metals are in the fire, when all his dross has been taken away and "sterling" has been stamped upon him, "he shall receive the crown of life."

We who bear the cross in time, shall wear the crown in eternity. 4th. The future blessedness involved in a crown of life, is a thing promised to every righteous sufferer by the God of truth; and may therefore be safely depended upon. "The Lord hath promised" it and will give it. 5th. We must endure temptation from a principle of love to God, in order to sustain the character to whom this promised crown shall be given; otherwise we are not interested in the promise. "The Lord hath promised to them that love him," and whatever we may suffer or do, if it arises not from a sincere love to God and man, it will never be pleasing to God. Temptations or trials from God can never injure us, they being designed to improve us. The Lord knoweth how to deliver the godly out of temptation.—*Christian Legacy.*

AN EXAMPLE OF PRAYER.

We see an example of our Lord Jesus Christ's habits about private prayer. We are told that "in the morning, rising up a great while before day, he went out and departed into a solitary place, and there prayed." We shall find the same thing often recorded of our Lord in the gospel history. When He was baptized we are told that He was "praying." Luke 3: 21. When He was transfigured, we are told that "as he prayed, the fashion of his face was altered." Luke 9: 29. Before he chose the twelve apostles, we are told that "he continued all night in prayer to God." Luke 6: 12. When all men spoke well of Him, and would fain have made Him a king, we are told that "he went up into a mountain to pray." Mark 14: 23. When tempted in the garden of Gethsemane, He said, "Sit ye here, while I shall pray." Mark 14: 32. In short, our Lord prayed always, and did not faint. Sinless as He was, He set us an example of diligent communion with His Father. His Godhead did not render Him independent of the use of all means as a man. His very perfection was a perfection kept up through the exercise of prayer.

J. C. RYLE.

For the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, Isa. 55: 10.

Herald of Truth.

Elkhart, Ind., Aug., 1877.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

Home Again.—We arrived home safely on the morning of August 1st, after an absence of just six weeks. All passenger trains are again running as usual.

Deferred.—On account of our absence from home, longer than we expected, the closing up of our article, "The Mennonite Church and her Accusers," must necessarily be deferred until the next month.

Barn Burned.—A small barn, belonging to Bishop Josiah Clemmer, on the farm occupied by his son, in Montgomery County, Pa., was struck by lightning and burned in the early part of July.

Struck by Lightning.—From the "Zur Heimath" of Aug. 1st, we learn that a stable on the farm of Bish. William Ewert, of Marion Co., Kansas, was struck by lightning on the 15th of July, doing some damage to the roof and other parts, but it did not take fire.

The Mennonite Church and her Accusers.—This as stated in another column, will be concluded, if the Lord will, in the next number. And upon the request of a number of brethren, it will then be revised and improved, and probably somewhat enlarged, and will be printed in a book, so that all who desire it may obtain it for future reference and preservation.

The Russian Emigration.—Of the one hundred and eight families that arrived in Philadelphia, on the Steamer Vaderland, of the Red Star Line, on the 30th of June, as mentioned in the our last, sixty-three families went to Kansas. The largest number of the remainder went to Nebraska; five persons went to Dakota, and the remainder to Minnesota. On the 30th of July, the Pennsylvania Aid Committee, in Lancaster, received a dispatch from Francis Funk that another party of forty persons had arrived on another Steamer, and would land the next day.

Baptism.—On Sunday, July 15th, eight persons were baptized and received into the Church, at the "Plain's Meeting-house," in Montgomery Co., Pa. It is a matter of rejoic-

ing when we see sinners turning unto the Lord and seeking after salvation. The Lord grant that many more may follow the example and enter upon the way of life.

Almanac.—Our Family Almanac for 1878 is again under way, and will make its appearance in due time. We shall make an effort to get out an almanac, just as good, if not better than those of preceding years, and hope to obtain for it the patronage it deserves. A few select advertisements will again be admitted. Orders for almanacs may be sent in at once, and as soon as the almanacs are out they will be filled in the order in which they have been received.

In our account of the death of Oliver S. Kratz, in the last number, we did not have the facts altogether correct. The young man who had partially dressed, and sat on the rock holding his head and suffering with headache, was a fellow student, who heard the splashing of the water when Oliver jumped in to cross the stream, in order to return to the spot where his clothes were. When his comrades came up, a few moments later, they missed him, and seeing his clothes undisturbed where he had left them, they suspected the cause of his absence, and one, immediately diving down, soon found his body, lying on his back with his head up stream, in twenty feet of water. All efforts to restore him to life were unavailing.

A Severe Storm passed through the vicinity of Elkhart on the 2nd of July, which entirely demolished a number of houses and barns, and damaged others. Several persons were also injured, one of whom has since died: East of Gosheu, in Clinton Township, brother Wm. Fletcher, was buried under the ruins of his falling barn and killed. In various other places, severe storms have recently passed through, and destroyed some lives and much property. It seems though God would speak to the children of men in the voice of the storm and bring them to a sense of their duty, and well will it be, if they heed it, but "who hath believed our report? and to whom is the arm of the Lord revealed?" Men pass these things by as the mere results of chance, and as a man beholding his natural face in a glass, and turning away and straightway forgetting what manner of man he was.

Late.—The Herald will be a little later this month than usual. During our absence from home, our time was so much occupied that we were unable to give much attention to writing, and then when the time set for our return home arrived, we found ourselves, just in the midst of the great "Railroad Strikes," and the great lines of thoroughfare in such a state of demoralization, that, at this time, July 26th, it was not deemed prudent to undertake the journey. We trust, however, that these difficulties will soon subside and peace and order restored, so that each one may, without

fear of molestation or hindrance, pursue his own way or avocation. This is the most determined and extensive "Strike" that has ever occurred in the country. A great many lives and a large amount of property, have already been destroyed, and no one can tell what the end will be. Such outbreaks are certainly a great calamity to the country, and all classes must feel the consequences, and none more than the honest and hard-working laborer. It is indeed to be regretted that men do not have a greater regard for peace and order, and that the principles of love and forbearance are not observed. Oh! brethren, let us earnestly labor and pray that the time may speedily come, when the peace loving principles of Jesus Christ shall be accepted and maintained by all men, and violence and unrighteousness shall cease. Think how good it would be, if all men could be brought under the power and influence of the Gospel.

OUR VISIT EAST.

We arrived in Staunton, Va., on the afternoon of June 22nd, and were met there by Bro. Jacob Hildebrand, and visited Sister Kindig that evening. On Saturday, the 23rd, we had meeting at Kindig's Meeting-house. In the afternoon, we visited Sister Jones who was sick, but with a strong confidence and assurance in the promises of God, resigned herself entirely to His will.

On Sunday the 24th, we had meeting at Hildebrand's Meeting-house, recently built. There was a good attendance, but the rain, no doubt, had kept many away. In the afternoon, at 4 o'clock, we had another meeting at the same place, and afterwards visited Sister Mathias, who is in feeble health, where we had a short service, and then returned with Bro. Hildebrand and staid with him all night.

On Monday June 25th, we had meeting at the Mount Pleasant Meeting-house, where on account of the busy season (it being harvest time), there was a small attendance, but we were not without the promise, and had a pleasant meeting.

On Tuesday, we visited Bishop Saml. Coffman's and one or two other places, and in the evening, had a pleasant meeting at the Bank Meeting-house.

On Wednesday evening, I spoke at Weaver's Meeting-house, from Jn. 3:16. "God so loved the world," &c. There was a good attendance. On Thursday evening, we had a meeting at Mount Clinton, and then spent the intervening time till Sunday in visiting among the brethren and friends, on which day we spoke, in the forenoon, at Trissel's, and in the afternoon, at a neighboring school-house.

On Monday evening, we had a pleasant meeting near Winchester, where we staid with Bro. Christian Brunk, who has charge of the Church there. And on Tuesday morning, left for Pennsylvania.

In our next, we shall, by the help of

God, give some further account of our visit among the brethren in Penna.

For the Herald of Truth.

McPIERSON CO., KANSAS.

Beloved readers, I thought you might desire to hear a word from Kansas. As there have been some erroneous reports concerning the condition of the crops, I will state the condition of them in our own neighborhood. I suppose you have all heard that we had a very wet time during four weeks, so that in places the crops were very much injured; but in this vicinity the wet did little injury to growing crops. The late wheat was so much injured by rust that a large portion will be less than half a crop. The early sown is good both in quality and quantity. Oats and barley are good, corn and potatoes fair.

At present we need rain. The harvest is late, not all out (July 8th), but some have taken new wheat to mill and the millers say it is good. The average yield will be eight or ten bushels per acre, which is about full half crop, in our vicinity. In some places the average will be less; but west of us the wheat is better. We feel that we have been bountifully blessed, according to our fruits. God promised the children of Israel that he would bless them if they would keep his statutes; but if they were disobedient, he would curse them, and send all manner of insects to destroy their crops.

Let us ask ourselves this question, Have we been so faithful in performing our duties toward God that we have a claim on his blessings? For my part I must confess, that if God were to deal out his blessings according to our labors, we would long since have perished. It is alone the mercy of God that has spared us as unprofitable stewards. Notwithstanding the goodness of God, we are ready sometimes to complain if we are disappointed in our calculations, and cannot carry out our inclinations. It is all mercy and long-suffering that he makes manifest his wondrous love to his poor creatures, and that he lets us see and feel that he has created all things, and that it is He who takes care of all his creatures.

But poor, sinful man is not willing to trust in God's promises when he says, "Seek ye first the kingdom of God, and his righteousness, and all these things (food, raiment, &c.), shall be added unto you." We are too apt to put more trust in ourselves than we do in God's promises, and therefore it is necessary sometimes that He withhold his blessings to give us to feel, and bring to our remembrance that it is from Him that all good cometh; and it is for our good that he suffers us to meet with disappointments in our worldly matters, so that we shall not forget the source from whence all goodness flows.

With all our watching and care we are so prone to wander from the God we love. Prove all things; hold fast to that which is good. D. S. HOLDENMAN.

VISIT TO ILLINOIS.

I left home July 5th, and took the train at midnight. Reached Grand Crossing at 5, and had to remain till 9 A. M. Arrived at Chatsworth at 1 P. M. and found conveyance to Bro. Hamilton's in Livingston Co., Ill. We filled an appointment the same evening in a schoolhouse. Next day, Saturday the 7th, in the afternoon we had services, and seven precious souls who desired to leave the ways of sin, and walk with the people of God, were received into the church by baptism, and three reclaimed.

At the morning services on the Sabbath the communion of the Lord's Supper was administered, and a deacon ordained. Two brethren were named as candidates, and the lot fell on Bro. Peter Hann. May the Lord bless him, and endue him with wisdom from on high, so that he may remain faithful, and be enabled to fill his important trust with fidelity, to the honor and glory of God, and to the upbuilding of his church.

In the evening I went with Bro. Shelly to his home in Grundy Co., about fifteen miles distant. Next day (9th) we had communion here. I went with Bro. Andrew Bachman, who took me to Gardner next morning. I arrived home in the afternoon, and thanks be to God, I found my family all well.

The meetings were all well attended, and a lively interest manifested in the cause of Christ. The Lord bless our labors, and may many souls yet be awakened, and by the saving grace of our Lord Jesus Christ, be brought from darkness to God's marvelous light. We pray for God's blessing upon our brethren and sisters for their kindness shown to us while with them.

C. D. BEERY.

Greenfield Mills, Ind.

For the Herald of Truth.

CHRISTIAN PROFESSORS.

Salvation is obtainable alone by grace through faith, not of works, that no man boast, says the Apostle. Christ is our salvation; through Him alone we can come to the Father. Although a living faith bath works, it implies an action, and is the only kind of faith that will stand the solemn test at the great coming day of trial. "As the body without the Spirit is dead, so faith without works is dead also." This dead faith, or faith without works, is almost every place. It cannot constitute a Christian, nor can it secure salvation unto the soul. He, whose religion consists only of such a faith, will some day be disappointed. It would be necessary and well for many professors to examine them-

selves closely. This self-examination may never have taken place with some, and it is to be feared is left too much to others; looking too much on one another, and not enough in the Gospel. Bearing the name of Christian, or complying with church ordinances alone is not sufficient.

Have faith in the Lord and Savior Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. If the love of God is shed abroad in the heart it constrains to love in return. The sin of omission is as great as the sin of commission, and if we fail to observe any one command, it will not be overlooked. The Scripture says if we fail in one we are guilty of the whole. If the heart clings to any one thing that is forbidden in the Gospel, and yet renounces all the others, there is no promise. The selection of certain passages of Scripture for a foundation of religion will not avail anything. We must live under the whole gospel. "He that loveth me keepeth my commandments."

We can read of a Pharisee and Publican who went up into the Temple to pray. The Pharisee had much to say of his charity or alms—good works: but this did not avail anything; it was no prayer, only boasting. His works were right, but they did not proceed from a converted heart, or through a living faith. The publican did not so much as lift up his eyes to heaven, but smote upon his breast, and said, "Lord, be merciful unto me a sinner." He was justified because his prayer came from his heart, he was humbled, and he that humbled himself shall be exalted, and he that exalteth himself shall be abased. In the Pharisee we have an example of a man trusting in his own works for righteousness.

Paul, on a certain occasion, said, "Being justified by faith, we have peace with God, through our Lord Jesus Christ."

J. D. H.

For the Herald of Truth.

DO GOOD.

The mind of man is never idle. Or if idle, the evil one is using it for evil purposes. If our thoughts are fixed on heavenly things we are sowing good seed, the fruit of which we shall reap in eternity. He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting. We should, at all times, examine our hearts to know if we possess the spirit of meekness, and have love one to another, with pure hearts. He that soweth in tears shall reap in joy; and he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

It is not good to follow the people of the world; they have no time to read God's holy word, lest some men might

get in advance of them in obtaining this world's goods, which lead many on the broad way to ruin. The serpent beguiled our first parents, and thus brought sin and death into the world. All have sinned, and come short of the glory of God. But God was not willing that any should perish, but that all should come to repentance and live. Through his infinite mercy he gave his only begotten Son to suffer and die, to redeem the sons and daughters of Adam. This same Jesus reconciled man with God, and opened the way to heaven. Free access is given to all, both Jew and gentile—all who are willing to follow the meek and lowly Jesus.

Our Savior says, He that loveth me keepeth my commandments. And, Whosoever doth not bear his cross, and come after me, cannot be my disciple. Many are called, but few are chosen. Why is it that only so few are chosen? They are building on the sand, and have a poor foundation. The true Christian builds upon the Rock, and that Rock is Christ. Our minds must dwell on Him, for from Him all blessings flow, and to Him we must render an account of our stewardship here.

ADMONITION.

Beloved readers, and fellow-travelers to eternity, what a vast difference there will be as to how this journey will terminate! Those only who are found as recorded in Revelations, as "They who came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb, shall wear the never-fading crown reserved in heaven. Although before that blessed attainment, an entire divestment of the sinful robes, which all persons, according to nature, have put on—a sinful life, bringing forth fruits of darkness, regeneration is required.

The apostle speaking to the Ephesians says, "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind." But O, how slowly are people in observing this apostolic command! Crucifying the flesh and opposing self-will seem to be too hard and unpalatable for some, or they are ashamed to come before the world. "All that will live godly in Christ Jesus shall suffer persecution." Mark, the apostle says, *All* that will live *godly*. From this we learn that every Christian must undergo a life of self-denial, however, experience proves that in some instances it is weak and defective.

If mothers would exercise more self-denial towards their innocent children, and not cultivate their desires by decorating their bodies with all the gew-gaws and fashions of the day, and thus training their minds away from humility. Some day these parents, with tears in their eyes,

may desire their children to lay aside these things; but alas! in most instances it is too late—the vanities of earth are too strongly grounded in them to walk in the valley of humiliation. How can it be if we are chosen from the world and yet follow after it! If we lack in one point we are guilty of all.

In order to make a Christian life an easy life, self must yield entirely. Religion is intended to make us happy, both in this life and in the life to come. We should, then, be contented, and seek to live in favor with God, and then we can say with Paul, "I can do all things through Christ which strengtheneth me."

J. D. H.

IN OR OUT.

"I am the Door, by Me if any man enter in, he shall be saved."

Nothing is set before us more plainly by our Lord than that there is no neutral position with reference to Himself. Either we do trust Him with the heart, or we do not. Reader, wilt thou decide? Art thou willing to commit thyself to-day to the Lord Jesus? Is there anything that holds thee back? bring this very thing to Him, and ask Him to break its power, and rest thyself upon His love and strength. "He that is not with Me is against Me." Dost thou purpose in thy heart of hearts to be *none* against Him, or art thou willing to end all uncertainty, and with lowly reverence and love now to say, "Thine am I, Lord, do all for me 'Thou seest I need?' Coming and believing are the same. "He that cometh to Me shall never hunger, and he that believeth on Me shall never thirst." The Lord is seeking thee, asking thee to be His. Wilt thou be His or wilt thou go away sorrowful? Enter in, and be saved, pardoned, washed, adopted; and be sure He will lead thee to green pastures and beside still waters. He will lead thee in the paths of righteousness. He will straighten thee to walk aright, and the joy of His companionship will give thee strength to forsake all other loves for Him. Jesus Christ is real; He is near; He is the same in heart as when he died for thee, and wilt thou turn from such love, such pleading? Why so doubtful? Thou knowest quickly thy choice in other matters; decide now, and begin to live, to be truly happy, and to grow daily in the deep fervor, steadfastness and holy passion of devotion to thy Lord. Out of Him it is danger, fear and loss. In Him is safety, deliverance from sin, peace and holiness, and the end everlasting life. Enter in and be saved.—*Friends' Review*.

THE PROVIDENCE OF GOD.

God tempers everything to His people. To ancient Israel He was a pillar of cloud by night and a pillar of fire by day. So

in His dealings with Christians, in times of worldly success, to prevent them from being blinded by the bright glare of the sun of prosperity. He interposes a cloud. Unmitigated success or prosperity would be exceedingly perilous to the child of God, therefore our heavenly Father in His watchful care over us, kindly blends sorrows and disappointments and afflictions with our joy. And on the other hand, He will not suffer us to be too much depressed by adversity. Those calamities that sometimes fall upon us like the crushing avalanche, and which drive those whose hopes are not stayed on Christ, to desperation, are by Christ made the greatest means of good to the Christian. It is when we are enshrouded in the most impenetrable darkness that our blessed Redeemer unfolds unto us the utmost sweetness of His love, when He reveals unto us His transcending brightness and glory. When the night of some terrible disaster has enveloped us then Jesus is to us a pillar of fire. Though all may be darkness without to the Christian, all is bright within. It is only after the sun has set that those innumerable worlds are seen in the upper canopy of heaven. So it is only when the sun of prosperity has set when we are able to behold the depths of love, the majesty and glory that dwells so richly in our dear Redeemer. It was not until John had been from home and friends, by the cruelty of man, that he saw Jesus in all His matchless glory. Paul must be beaten by his relentless enemies, drawn out of the city and left for dead, ere he could be caught up to the third heaven. Surely He doeth all things well, it is good to confide in Him. —*Brethren At Work*.

EXAMINATION.

"Thou art weighed in the balances, and art found wanting." Dan. 5: 27. It is well frequently to weigh ourselves in the scale of God's word. You will find it a holy exercise to read some psalm of David, and as you meditate upon each verse, to ask yourself, "Can I say this? Have I felt as David felt? Has my heart ever been broken on account of sin, as his was when he penned his penitential psalms? Has my soul been full of true confidence in the hour of difficulty, as his was when he sang of God's mercies in the cave of Adullam, or in the holds of Egea? Do I take the cup of salvation and call upon the name of the Lord?" Then turn to the life of Christ, and as you read, ask yourselves how far you are conformed to His likeness. Endeavor to discover whether you have the meekness, the humility, the lovely spirit which he constantly inculcated and displayed.

Take, then, the epistles, and see whether you can go with the apostle in what he said of his experience. Have you ever cried out as he did—"O wretched man

that I am! who shall deliver me from the body of this death?" Have you ever felt this self-abasement? Have you seemed to yourself the chief of sinners, and less than the least of all saints? Have you known anything of his devotion? Could you join with him and say, "For me to live is Christ, and to die is gain?" If we thus read God's word as a test of our spiritual condition, we shall have good reason to stop many a time and say, "Lord, I feel I have never yet been here; O bring me here! give me true penitence, such as this I read of. Give me real faith; give me warmer zeal; inflame me with more fervent love; grant me the grace of meekness; make me more like Jesus. Let me no longer be 'found wanting,' when weighed in the balances of the sanctuary, lest I be found wanting in the scales of judgment. 'Judge yourselves that ye be not judged.'—*Morning by Morning*."

THE PROOF OF LOVE.

"If ye love me keep my commandments." John 14: 15. This text is a part of the Savior's address to his disciples before he left them. Every word therefore has a peculiar weight and solemnity connected with it. He designed each sentence to be treasured up, that after his decease they might be remembered and carried out in their feelings and practice. In this text he gives them the true and infallible test of their love to him, and therefore of the genuineness of their profession: "If ye love me keep my commandments."

The important principle of love to Jesus Christ. It implies several things: 1. A knowledge of Christ. We cannot love an unknown object. We may love one whom we may never have seen. In reading the history of the good you feel an affection for them. Now, to love Christ must be preceded by a knowledge of him. This is presented in this blessed book. The Scriptures testify of Christ, reveal his nature, perfection, office, work and glory.

2. Love implies satisfaction with Christ. We may know and not feel interested. We may not entirely approve of the object known. But in Christ there is everything to satisfy the soul. He is as to purity, clear light without a spot. He is as to goodness, love embodied, the love of God living, breathing and speaking in our flesh. Then his dignity and glory are those of deity—the brightness of the Father's glory. Who so contemplates Christ's character must exclaim, "Thou art fairer than the sons of men; grace is poured into thy lips," etc. "Thou art the desire of all nations," "the fairest among ten thousand." Love implies esteem for Christ and delight in him. To real love these are essential. The spiritually minded feel for Christ the highest

reverential esteem, and with this the greatest degree of delight. The breathings of the heart, the thoughts of the heart and the desire of the soul will all bear witness to this love to Christ. These, esteem and delight, will place us at his feet. Like the devoted Mary, they will lead us to desire his presence everywhere, and to prefer him to every other object. "To whom shall we go?" etc. It will lead us into the ordinances of his grace, seated near him and reclining our heads on his compassionate bosom.

Now consider what it is to love Christ. It is not natural feeling, nor the result of education, nor an accidental principle. It is the result of his love to us, and our apprehension and application of it to our souls. We love him because he first loved us. But why did we not love him sooner? Because we did not apprehend, we did not consider and believe and apply it to our souls. But in connection with our apprehension and application of Christ's love to our hearts, the love of God must be shed abroad in the soul by the Holy Spirit given unto us.

Then, what should be the evidence of this love on our part to Christ? It should be ardent; a flame burning entirely upon the altar of the heart. It should be progressive, increasing daily. It cannot be stationary; it must advance or decline, but especially it should be pre-eminent over the love for friends or brethren. We should love Christ more than our own ease and enjoyment. It must be the highest, the deepest, and the most comprehensive subject occupying our thoughts and heart. Without it we cannot be loved of God. Without it there can be no piety, no peace of mind, no enjoyment of heaven. Nay, more; listen to the fearful denunciation: "If any man love not the Lord Jesus Christ, let him be anathema maranatha." If so, then is it not clear that love to Christ should be an evident principle dwelling in our lives daily, proving to the world that we love Jesus by obeying all his commandments.—*The Church Advocate*.

PRAYER.

There is much in the word of God to encourage Christians to pray. We have many instances of wonderful answers to prayer. Elijah, because of the wickedness of King Ahab, prayed earnestly that it might not rain, and it rained not for the space of three years and six months. At the end of which time he prayed that it might rain, and his prayer was again answered. At another time Elijah prayed for the life of the widow's son. His prayer was answered, and the son raised from the dead.

God heard the prayers of Moses, and quenched the fire he had sent in His anger because of the discontent of the children of Israel.

Job was wonderfully blessed, and delivered in prayer for his friends. In answer to prayer, Hezekiah was healed when sick unto death, and fifteen years were added to his life. In the days of the Apostles, the blind were made to see, the deaf to hear, the dumb to speak, lepers were cleansed, the dead were raised, and all in answer to prayer through faith in Jesus.

What a glorious opportunity have we, as Christians, for laying up treasures in Heaven. The promises are all ours. Our Savior encourages us by saying: "Hitherto ye have asked nothing; ask and receive, that your joy may be full." Half-heartedness is offensive to God. It is the fervent, effectual prayer of the righteous that availeth much. A poor woman came to Jesus for help for her daughter; her sincerity and faith were severely tested, but she was rewarded at last by the words: "Oh woman, great is thy faith! Be it unto thee even as thou wilt." Who of us would have persevered through such discouragements, until we had gained the desired blessing? Our Savior gave us for an example, the parable of the unjust judge and the importunate widow. Persevering, believing prayer, is sure to be answered. For God has promised and He cannot fail. It is wonderful how much we find in the Word of God to encourage us to pray. And to pray for what we need, be it temporal or spiritual blessings. God loves to give temporal blessings to those who love Him with all their hearts. And I believe if we were to claim the promises in this direction more, we should very soon find how willing God is to answer.

We find encouragement too in the Bible to pray for health. "Who forgiveth all thine iniquities, who healeth all thy diseases?"—Psa. 103: 3.

Hezekiah prayed for health. Why cannot we? It certainly is the will of God sometimes, that people should die. But while it is His will we should live, why not have health and strength to use for God? Satan has power to afflict the body as well as the soul. Why not have victory over him and be "thoroughly furnished unto every good work."

What a comfort it is to have faith in God. What a rest to know that all we want we may find in Him; and to know that no good thing will be withheld from them that walk uprightly.

—*Earnest Christian*.

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver."

Christian humility is not a flower that grows in the field of nature, but it is planted by the finger of God.

Children's Department.

"Little children, blessed of heaven,
Would you have your sins forgiven;
Come then to Jesus now:
He bids you early seek his face;
He'll meet you at the throne of grace!
Oh come, before him bow."

THE CONTRAST.

If you, my little reader, should go out to walk with a bad person, you would go where you would hear wicked words, and see people doing wrong. But if you should go out to walk with a good person, you would be taken into good company. It is always true that we shall get into bad company if we choose a wicked friend, and it is also true that we shall always be hearing and seeing something to make us better, if we have friends who are good.

You have a bad friend always living with you, and strange it is, you think this bad friend is your best friend. Yet he makes you do wrong oftener than anybody else does, and thus causes you to be very sad and unhappy. He is kind to you in some ways, for he always wants you to have the best and most of every thing you like. The name of this friend is *Self*.

When your heart prompts you to be a good child you find yourself doing just what you had promised you would not do, so you must need a better friend than *Self* to keep you in good ways. God will send you a friend who will do this—the Holy Spirit. Pray to God this little prayer, "Let thy Spirit lead me," and this good friend will come to you. You will not see him when he comes, but you will feel him in your heart. *Self* will lead you into bad ways, but the Holy Spirit will lead you to do only that which is pleasing to God. God has made a wonderful promise to those who will be led by the Holy Spirit and not by *Self*. He promises to call them his children! And he also promises that they shall always have sweet peace in their minds, as we may learn from the Scriptures, and also that they shall enjoy heaven forever, with Jesus Christ, his beloved Son. Little friend, will you let *Self* or the Spirit lead you?

SEVENTY TIMES SEVEN.

Here is a little sum in arithmetic which I hope the little boys and girls will reckon up. But why choose this number? What is there special in seventy times seven? Let us see. Peter once asked the Lord Jesus a question which we should wish had been asked, if Peter had not done so: "Lord, how often shall my brother sin against me, and I forgive him? Till seven times?" Perhaps he thought that was a great many. Now mark the answer; it is very weighty: "I say unto you, not until seven times, but until seventy times

seven." As much as to say, *you must keep on forgiving*. It leaves us no room to harbor ill-feeling against anybody.

When people get angry and will not speak to each other, or talk against each other, or lay up hard thoughts against their neighbors, or are bitter and backbiting, they forget this rule; and to forget it is a very serious thing, when we remember that petition in the Lord's prayer, asking God to "forgive us our sins as we forgive those who sin against us." Think of that little word "as." Will God forgive us as we forgive others? According to his rule, "seventy times seven" is none too large. Oh, how many, many more times have we sinned against and grieved our Heavenly Father, than have any of our companions sinned against us! How much we need his forgiveness and favor! Every moment, every hour are we dependent upon his mercies.

Let us *always* try to breathe a forgiving spirit. Let our word be, "I will forgive, for I need myself to be forgiven." Let the dear children always remember "seventy times seven;" that is, let them cherish such an *habitual need* of the favor of God, that no room will be found in their hearts for hard and stubborn thoughts against their brothers, sisters, or play-fellows.—*Child's Paper*.

CONCERNING MIRTH AND AMUSEMENTS.

They (the wicked) send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. Job. 1 : 11—14.

Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment. Eccl. 11 : 9.

But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. Matt. 12 : 36.

I DON'T CARE.

Let me beg of you, my dear children, whenever you are so unfortunate as to do what you ought not, or in any way to displease your friends, not to say as wicked children do, "I don't care," and then pretend not to mind it; but, like good children, go at once to those whom you have offended, and tell them you have done wrong, and are sorry for it and will try to do so no more. If you do so, I am sure they will forgive you, and love you, and you will feel much better for being

reconciled; but besides this, you must recollect that you offended God when you behaved amiss, and you must not feel contented until you have knelt down before him and said this prayer: "Forgive me, this day, my trespasses."

CHOOSING A BOY.

A gentleman advertised for a boy to assist him in his office, and had nearly fifty applicants. Out of the whole number he selected one and dismissed the rest.

"I should like to know," said a friend, "on what ground you selected that boy, who had not a single recommendation."

"You are mistaken," said the gentleman, "he has a great many. He wiped his feet when he came in, and closed the door after him, showing that he was careful; gave up his seat instantly to that lame, old man, showing that he was kind and thoughtful; he took of his cap when he came in, answered my questions promptly and respectfully, showing that he was polite and gentlemanly; he picked up a book which I had purposely laid upon the floor, and replaced it on the table, while all the rest stopped over it or shoved it one side; and he waited quietly for his turn, instead of pushing or crowding, showing that he was honest and orderly. When I talked with him, I noticed that his clothes were carefully brushed, his hair in nice order, and his teeth as white as milk; and when he wrote his name, I noticed that his fingernails were clean, instead of being tipped with jet, like that handsome little fellow's in the blue jacket. Don't you call these things letters of recommendation? I do, and I would give more for what I can tell about a boy by using my eyes ten minutes, than all the letters of recommendation that he can bring me."—*Selected*.

SOUL REST.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls; for my yoke is easy and my burden is light." "And I will give you rest." It seems to me that is rest from a guilty conscience—rest of mind from guilt and sin.

But, Jesus Christ does not stop here. He says, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls."

Kind words are the bright flowers of earth's existence, they make a very paradise of the humblest home the world can show. Use them, and especially around the fireside circle. They are jewels beyond price, and more precious to heal the wounded heart, and make the weighed down spirit glad, than all other blessings the world can give.

Miscellany.

"O Shepherd, all divine,
Thou that dost guide Thy wayward wandering sheep
Through quiet pastures, and their pathway keep
Where the fresh grass springs, and the waters pine
Through pleasant meadows, where the blossoms sleep
Till dawn awakes them, and the dew-beads shine;
Is there within thy fold yet room? May I be thine!"

INSPIRATION OF THE BIBLE.

Open the Bible, examine the fifty sacred authors therein from Moses—who wrote in the wilderness 400 years before the siege of Troy—to the fisherman son of Zebedee, who wrote 1,500 years later in Ephesus and Patmos, under the reign of Domitian, and you will find none of those mistakes which the science of every country detects in the works of preceding generations. Carefully go through the Bible from Genesis to Revelation in search of such faults, as you carry on the investigation, remember that it is a book which treats of everything, which describes nature, which recounts its wonders, which records its creation, which tells us of the formation of the heavens, of the light, of the waters, of the air, of the mountains, of animals and plants; that is a book which acquaints us with the first revolutions of the world, and which foretells also its last; that it is a book which describes them with circumstantial details, invests them with sublime poetry, and chants them in fervent melodies; that it is a book replete with eastern imagery, full of majesty, variety and boldness; that it is a book which treats of the earth and things visible, and at the same time of the celestial world and things invisible; that it is a book in which nearly fifty writers of every degree of cultivation, of every order, of every condition, and separated from one another by 1,500 years, have been engaged; that it is a book written variously in the centre of Asia, Arabia, in the deserts of Judea, in the porches of the Jewish Temple, and in the rustic schools of the prophets of Bethel and Jericho, in the magnificent palaces of Babylon, and on the idolatrous banks of the Chebar, and afterwards in the centre of western civilization, in the midst of the Jews and their ignorant councils, among Polytheism and its idols, and, as it were, in the bosom of Pantheism and its foolish philosophy; that it is a book whose writer was, during forty years, brought up among the magicians of Egypt, who regarded the sun, planets, and elements as endowed with intelligence reacting upon and governing our world by their continual evaporation; and that it is a book whose first pages preceded by more than 900 years the most ancient philosophers of Greece and Asia—Thales, Pythagoras, Zoroaster, Xenophon, and

Confucius; that it is a book which carries its records into the scenes of the invisible world, the hierarchy of angels, the latest periods of futurity, and the glorious consummation of all things. Well, search in its fifty authors, its sixty-six books, its 1,189 chapters, and its 31,173 verses; search for a single one of the thousand errors with which every ancient and modern author abounds when they speak of the heavens or of the earth, or of their revolutions or their elements, and you will fail to find it. . . . It never does violence to facts, nor to the principles of sound natural philosophy. Never in one single instance will you find it in opposition to the just ideas which science has given us regarding the form of our globe, its magnitude and its glory. . . . There is, therefore, no physical error whatever in the Scriptures; and this transcendent fact which becomes more admirable in proportion as it is made the subject of closer investigation, is a striking proof of the inspiration, which dictated them even to their least expressions.—*Selected*.

LIMITING GOD'S POWER.

The heart of the natural man is inclined to evil, and that continually. It delights to revel in sin. Sin is its natural element. But a heart fully saved delights in purity.

There is a disposition to limit the power of an Omnipotent God. As an excuse for sin, there is a boundary placed to God's power to cleanse the soul. To say that we cannot be freed from all sin, is virtually to say that we have a license to sin. The doctrine that there is not power in Jesus' blood to cleanse us from all sin, must have originated in the carnal heart. There is positive proof from the Bible, as well as from the experience of thousands in all ages, who have endeavored to live up to its requirements, that there is power in Omnipotence to save to the uttermost them that come unto him in an acceptable manner. What is man that he should limit the power of God?

"The prayer of faith shall save the sick." "Whatsoever ye shall ask in my name, believing, ye shall receive." "Is any among you afflicted? let him pray." Here, too, some limit the Almighty's power.

There are recorded in the Holy Word many instances of prayer, not only for spiritual, but for temporal prosperity—prayer for help in trouble, for success in business, for deliverance from enemies, for favor in old age. God is ready to dispense his blessing to his faithful children, to them that call upon him in sincerity and truth. By the sophist, the skeptic, and the cold hearted professor we are told that the Lord's will will be done; that his decrees are unchangeable, and hence prayer is unavailing. Even those who profess to be really followers of the Lord and Savior, Jesus Christ, tell us

that the laws of nature are fixed and unalterable; and however we may pray in faith, we shall pray in vain for blessings of this nature.

Beloved, let us take God at his word; let us believe in his Omnipotent power to bless and save. As the Bible is true, and there is a God that cannot lie, we shall receive in this life blessings, both spiritual and temporal, and in the life to come, a seat at his right hand.—*Earnest Christian*.

OBEDIENCE WITHOUT WORKS.

"To him that worketh not, but believeth in Him that justifieth the ungodly, his faith is counted for righteousness." Here faith has the preference given to it over positive works. The latter, it is true, are valuable, and for some purposes to be preferred to faith. This the Apostle James teaches when he says: "What doth it profit, my brethren, though a man say he hath faith and have no works? Can faith save him? If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit?" Yes, when it is a question of clothing the naked and feeding the hungry, we say works are to be preferred; but when it is a question of justification—a question of pardon of sin—works are of no value. By the deeds of the law no flesh can be justified. The faith which relies on the offered Savior is the only thing available, and to exercise that faith is the obedience which is demanded, and which is in God's sight better than sacrifice. Indeed, the exercise of faith in Christ is not a mere privilege which we may or may not perform; it is a command. "This is his commandment, that ye believe in the name of his Son, Jesus Christ." And it is a commandment that, if neglected, dooms the soul to eternal woe. There is no other instrumentality by which men can be saved. Hence the record, "He that believeth not shall be damned." The same thing is true of patient waiting for God. The promise is given to those who thus wait, "They shall renew their strength," and the Psalmist gives his experience in the words, "I waited patiently for the Lord, and he inclined unto me and heard my cry." In sight of men it is work, positive work, which is for the most part demanded; but God takes into account the state of the heart. The acts of trust and patient waiting are to him acts of obedience and precious in his sight.—*Christian Press*.

Blessed is he, who seeks to please God, who thinks lightly of pleasures, when he is offered becomes the more joyful, esteeming temporal injuries for the good of his soul.

A TERRIBLE TORNADO.

On Monday July 2nd, at about 5.30 P. M., a destructive whirlwind struck four miles west of Elkhart, following the river road to the city limits; it here turned a little and went south of us. Buildings, fences and orchards, in its path were entirely destroyed; wheat ready to harvest, and other crops were badly injured. Joseph Pickard's house and barn were the first that were entirely demolished. Mrs. Pickard was somewhat injured. The house and barn of J. M. Walters next came in the path of the hurricane, and were blown to pieces. Paul, a brother to the above named, received several severe gashes; the others of the household escaped with slight bruises. Samuel Thornton's barn came next and became a pile of ruins. The house and barn of Joseph Bowen were leveled to the ground. The barn was a new one, and a painter, just finishing the painting had his arm broken. Joseph Bowen, wife and daughter were terribly bruised, from the effects of which he died the 9th. The barn of G. W. Walters was a total destruction. The house was not entirely destroyed. Nore's barn destroyed, and house unroofed and badly damaged. Henry Rosen's two barns were torn to pieces, and house badly damaged. The house and stable of J. W. Middleton were total wrecks. Besides these several others were unroofed wholly or in part. The orchards on the above premises as well as some others were entirely uprooted. East of Goshen the storm struck the barn of Bro. William Fletcher, entirely demolishing it. He was in the barn at the time and was killed. Three horses out of six in the barn were killed. The brick house was unroofed, the walls partly blown down, and badly injured. The family were in an out kitchen which was raised up and everything therein badly mixed up; none of the inmates, however, received any serious injury.

Thus in the midst of life we are in death. How necessary, then, to be at all times prepared that in whatever way death may come we can go in peace.

SEED TIME AND HARVEST.

The world has no store of bread laid up for years to come. Let the producing power of God which works in all the natural world, suspend its energy for a single year; let summer and winter pass, and no seed sprout, no buds burst, no verdure clothe the fields, no flowers adorn the plains, no fruits hang pendant on the boughs, and the larger portion of the human family must perish. One single unfruitful year throughout all the earth, would consign most of our race to a lingering and painful death. And how strange it is to the natural eye, that this event in the course of time should never

occur. There have been local famines, where cities and communities and nations have suffered, but always in some part of the world there has been bread enough and to spare. If Canaan suffers want, Egypt has corn in store laid up for her. If India feels the pressure of need, Europe has provisions to supply her wants. But let those local dearths become universal, and the history of our race would soon be told. How wonderful that through all the years of wrath, sin, blasphemy and rebellion, the bounteous hand of God has still poured its gifts upon a lost world. Still he sendeth his rain upon the just and the unjust; still he causes his sun to shine upon the evil and the good; still he opens his hand in bounty to those who despise his claims and neglect his messages of love; and through all the years, with unchanging tenderness and fidelity, he keeps the promise made to our race when they first offered upon the possession of the world as it emerged from the waters of the deluge:—"While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

The world may not believe in God's love, but they must accept of his provision. They may blaspheme his name, but they must eat of the bread his hand bestows. They may despise the riches of his goodness, and forbearance, and long-suffering, yet every hour they are pensioners on his bounty, they are creatures of his care.

Let the children of the Most High rejoice in the Lord their God. Let their hearts glow with thankfulness, as his hand bestows each good and perfect gift; and let them remember that while God leaves not himself without a witness, in that he does good and gives us "rain from heaven and fruitful seasons, filling our hearts with food and gladness," yet it is for us, his children who know more of his love than nature reveals, to tell to a lost world the story of his divine compassion, and turn them from mortal vanities to serve the living God, and to wait for his Son from heaven.—*The Christian.*

GENTLE WORDS.

There is a magic power in gentle words, the potency of which few natures are so shy as wholly to resist. Would you have your home a cheerful, allowed spot, within which may ever be found that happiness and peace which the world denieth to its votaries? Let no harsh word be uttered within its walls. Speak gently to the wearied husband, who with anxious brow, returns from the perplexities of his daily avocations, and let him, in his turn, speak gently to the care-worn woman and wife, who, amid her never-ending round of little duties, finds rest and encouragement in the sympathy of him she

loves. Speak gently to the wayward child; a pleasant smile and word of kindness will often restore good humor and playfulness. Speak gently to the dependent who lightens your daily toil; kind words insure respect and affection, while the angry rebuke provokes impertinence and dislike. Speak gently to the aged; many are the trials through which they have passed, and now a little while and they will be missed from their accustomed places; the spirit will have passed to its rest. The remembrance of an unkind word will then bring with it a bitter sting. Speak gently to the erring one; we are not all weak and liable to err? Temptations, of which we cannot judge, may have surrounded him. Harshness will drive him on the sinful way; gentleness may win him back to virtue.—*Brethren At Work.*

THE BIBLE.

The Bible is the best of all books. God gave it to man to make him wise and good. When you are older, you will be able to understand the holy book of God better. It will tell you how God sent his dear Son to save men from sin. If you read the word of God, and feel his love, and try to do his will, when you die you will go and live with Jesus in heaven. Put away sin and fear God, and your soul will be safe in his hand.

—KING ALFRED'S DYING WORDS.—My dear son, sit thou down beside me, and I will deliver thee true instruction. I feel that my hour is coming, my countenance is wan. My days are almost done. I shall go to another world, and thou shalt be left alone in all my wealth. I pray thee, strive to be a father to the children, and a friend to the widow. Comfort thou the poor, shelter the weak; and with all thy might, right that which is wrong. Govern thyself by law; then shall the Lord love thee, and God above all shall be thy reward. Call upon Him to advise thee in all thy need, and He shall help thee in all thou undertakest.

—According to statistical authorities, Philadelphia is the healthiest city in the world. The annual rate of mortality is returned at 16 per 1000 of the population, New York 20 per 1000, Boston 22, Vienna 27, Paris 28, Naples 37, Berlin 24, Calcutta 35, and Madras 119.

Among all other virtues, humility, the lowest, is preeminent; it is the safest, because it is always at anchor; and that man may be truly said to live the most content in his calling that strives to live within the compass of it.—*Richter.*

—A Christian at Oran, Algeria, during every Sabbath, is thronged by Jews who desire to be instructed in doctrines of Christianity.

HELP.

"With my whole heart have I sought thee: O let me not wander from thy commandments." Ps. 119: 10.

The passage before us contains an important declaration: "With my whole heart have I sought thee, and an appropriate prayer: "O let me not wander from thy commandments." The declaration reveals the true method of personal consecration and salvation. To be saved at all we must seek the Lord with the whole heart. He looks at the heart, and He claims the whole heart. Without this there can be no acceptable approach. And when this heart-surrender has been made, perils still environ the individual. He needs daily, hourly help. Hence the prayer comes appropriately, "O let me not wander from thy commandments." A heart linked to the divine throne shudders at the thought of wandering, and ever importunately pleads for Divine preservation.

OBITUARY.

Died July 26th, 1877, in Medina Co., Ohio, HENRY O. KINDIG, aged 70 years, 1 month and 9 days, from cancer of the liver, after an illness of about six months. Funeral services by E. Hunsberger of Wadsworth in German, and Bonewell of Easton, Wayne Co., in English.

He was perfectly rational and spoke intelligently until within a very short time before he calmly breathed his last. Although he was strongly attached to his family and friends, especially his bosom companion whose kindness and affections cheered and comforted him for nearly six years of his declining days, he peacefully resigned himself to his fate, as if conscious of leaving a home of dear ones, to fly to another of greater bliss. He was a devout Christian and died as he lived with an implicit faith in Jesus as his Redeemer. A few days before he died, he took his oldest step-daughter by the hand and with pallid lips and feeble voice admonished her not to delay too long to come and meet him on the other shore, and that he would help her over the troubled waters. He often said that Jesus was near and was helping him over. To his wife who was his dearest treasure on earth, he said that if she would hold out faithful he would come and help her safely over into the promised land.

Sometime before his departure he called his family and others to his bed-side and bade them a last farewell until he should meet them in that happy land where saints and angels dwell, and troubles and sorrows come no more. Thus with perfect peace of mind he left this vale of tears without a groan, to take up his abode in the realms of eternal bliss. He left behind him his second wife and was the father of nine children by his first wife. Had twenty-nine grand-children and three great-grand-children.

"Dearest father thou hast left us,
Here thy loss we deeply feel;
But 'tis God that has bereft us,
He can all our sorrows heal."

Yet again we hope to meet thee,
When the day of life is fled;
Then in heaven with joy to greet thee,
Where no farewell tear is shed."

Married.

July 1st, by S. S. Henry, HENRY S. ZIMMERMAN, of East Earl, and SALINDA MARTIN, of Earl, both of Lancaster Co., Pa.

July 8th, by Edward Devine, DANIEL SENNING, and SALLIE C. WITMAN, both of Lancaster Co., Pa.

Died.

May 13th, near Bainbridge, Lancaster Co., Pa. Sister LIZZIE MILLER, wife of Bro. Martin Miller, aged 23 years, 11 months and 25 days. Funeral on the 16th. Text: Rom. 8: 18; and Ps. 34: 20. Sister Miller suffered extremely for 6 months with Scrofula, which she bore patiently. During her sickness many people visited her. Her case was loathsome. A neighbor woman visited her and witnessed the dressing of her sores, and feeling affected went out of the house for fresh air, and was overcome by a faint, fell over the porch, striking her head against a stone with such force as to cause a fracture of the skull, causing her death in a few hours.

May 21st, near Manheim, Lancaster Co., Pa. CHRISTIAN P., infant son of Bro. Jacob B. and REIST, aged 6 months and 29 days. Funeral on the 24th. Text: Mark 10: 14, 16.

May 27th, near Manheim, Lancaster Co., Pa. Bro. FREDERICK KOSER, aged 70 years and 3 months. Funeral on the 30th. Text: Isa. 55: 6, 7. Bro. Koser was a faithful member in the church.

June 6th, near Manheim, Lancaster Co., Pa., after a lingering illness, Bro. JOHN REIST sen., aged 73 years, 2 months and 20 days. Funeral on the 9th. Text: Job 16: 22; and 17: 1. A large concourse of friends and relatives assembled to pay the last tribute of respect.

June 9th, near Elizabethtown, Lancaster Co., Pa., of consumption, Sister LYDIA NISSLEY, wid. aged 45 years, 7 months and 22 days. Funeral the 12th. Text: Phil. 1: 21. Sister Nissley was a faithful member of our church.

June 11th, near Mountville, Lancaster Co., Pa., after a lingering sickness of dropsy—17 weeks, JACOB NEFF, aged 84 years, 5 months and 26 days. Funeral on the 14th. Text: Rom. 6: 23.

June 13th, near Lancaster City, Pa., of palsy, Mrs. CATHARINE KAUFFMAN, aged 41 years, 6 months and 23 days. Funeral on the 16th. Text: John 9: 4.

June 19th, near Mount Joy, Lancaster Co., Pa., IRA H. infant son of Henry and Harriet BRENNEMAN, aged 2 years, 3 months, and 13 days. Funeral on the 22nd. Text: 1 Peter 1: 24, 26.

June 25th, near Salunga, Lancaster Co., Pa. suddenly Sister ANNA, wife of Bro. Benjamin KAUFFMAN, aged 60 years, 5 months, 24 days. Funeral on the 28th. Text: Mark 13: 33—37. Sister Kauffman was a bright shining light.

July 2nd, in Elkhart Co., Ind. of hemorrhage of the lungs, Sister CATHARINE BLOCKER, wid. aged 77 years, and 9 months. Buried the 4th at Shrewsbury burying ground. Sister Blocker was a faithful member in the church for many years. The loss will be deeply felt, but it is her eternal gain. Remarks by Christian Christophel, H. Schaum and J. M. Culbertson.

July 11th, at Little Rock, Arkansas, of congestion of the brain, HENRY WILSON, son of E. B. and Angeline Kiefer, aged one year, 6 months and 12 days. Funeral service by Rev. A. Monk from Matt. 10: 14, 16.

"Why should our tears in sorrow flow,
When God recalls his own;
And bid them leave a world of woe,
For an immortal crown."

Then let our sorrows cease to flow,
God has recall'd his own;
And let our hearts in every woe,
Still say—"Thy will be done."

July 5th, in Adams Co., Neb., CORA ETTA, daughter of Samuel and Mary A. MARTIN, aged 3 months.

Our dear little baby we once called our own,
Now lies in the silent embrace of the tomb;
And no more she is seen midst our little band,
But we will meet her again in that better land.

July 18th, in Donegal, Lancaster Co., Pa., of a lingering illness, ANNIE MARY, daughter of Samuel and Anne BUNKHOLDER, aged 2 years and 17 days. Buried at Kraybill's Meeting-house. Services by Peter Nissley and Jacob N. Brubaker, from Mark 10: 16.

O mourning parents, do not weep,
Your children are at rest;
The little lambs now gently sleep,
Their souls are truly blest.

Feb. 8th, in Salford Township, Montgomery Co., Pa., ELIZA FREED, wife of Jacob Freed, aged 45 years, 4 mo. and 6 days. She was the mother of 12 children, 3 of whom died before her. The loss falls heavily upon the bereaved husband, but we trust his loss is her eternal gain.

July 21st, in Lancaster Co., Pa., EMMA KATIE RUODAS, aged 1 year, 2 months, and 27 days. Services by A. Herr and J. F. Funk.

Letters Received.

WITHOUT MONEY.

M Kilmer, J N Brubacher, Jacob Becker, J F Kolb.

MONEY LETTERS.

R—Chr. S. Beachy, Daniel Bixler, Abraham Biesch, John B. Bochtel, Benj. Beiler, Wm. Burkholder, Martin H. Bowman.

C—A C Crater, C B Court by G M Walters. D—Benj. Dircks.

E—Elizabeth Ebersole, Mrs. J Esbenshade, Abm. D Ebersole.

F—F. Freitag, B L Fisher. G—Elias Greney, Chl. Gingerich, Michael Garber, Isaac L Gohman, Jacob M Greider.

H—Theophilus Haushalter, Fred Haushalter, Mary A Heatwole, A Hunsicker, John Hubecker, D S Holdeman, Peter Hauenstein, B Hostetler, Eli Hatzler.

K—Rev. Jacob Kurtz, Lizzie B Kauffman, T J Kauffman.

L—John Lintner.

M—Aaron Miller, G Marner, D S Martin, Peter P Moser, Isaac S Miller, Jeremiah Miller, Jacob H Musser.

N—Chr. Naffziger, Catharine Naffziger, B H Nazarium.

R—E I. Rosenberger, W B Rittenhouse, Christian Rupp, John Rivenacht.

S—J G Stauffer, Abm. B Steckle, John R Snyder, Lydia Strickler, John S Stoner for Anna Lentz, Rudolph Sheuk, B Showalter, John Sommer, John Steiner.

T—Levi Troyer.

W—Jephthah Wyse, Susanna Weaver, Jacob Wenger, Daniel Wenger.

Y—D M Yoder, Reuben Yoder 2. Z—Solomon Zook.

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—The National Standard.

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Lake Shore & Michigan Southern

Railroad.

Passenger trains after Sunday, June 10th, 1877, leave Elkhart as follows:

GOING WEST.	
No. 3, Night Express.....	2.15 A. M.
No. 5, Pacific Express.....	4.40 "
No. 71, Way Freight.....	6.50 "
No. 9, Accommodation.....	7.30 "
No. 43, Way Freight.....	2.30 P. M.
No. 1, Special Chicago Express.....	4.10 "

GOING EAST—MAIN LINE.	
No. 8, Night Express.....	3.05 A. M.
No. 52, Way Freight.....	12.15 "
Grand Rapids Express.....	5.00 "
No. 2, Mail.....	12.15 "
Grand Rapids Express.....	2.45 P. M.
No. 50, Way Freight.....	7.00 "

GOING EAST—AIR LINE.	
No. 74, Way Freight.....	5.00 A. M.
No. 12, Toledo Accommodation.....	7.00 "
No. 4, Special New York Express.....	7.53 P. M.
Grand Rapids & Indianapolis Express	1.45 "
No. 6, Atlantic Express.....	9.50 "
No. 60, Way Freight.....	6.00 "

TRAINS ARRIVE—MAIN LINE.	
Grand Rapids Express.....	1.35 P. M.
No. 11, Toledo Accommodation.....	9.25 "
No. 7, Special Michigan Express.....	4.05 "

TRAINS ARRIVE—AIR LINE.	
Indianapolis Express.....	2.35 "
No. 11, Toledo Accommodation.....	10.00 "

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A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 14—No. 9.

ELKHART, IND., SEPTEMBER, 1877.

Whole No. 165.

FOR THE SAVIOR'S GUIDANCE.

"My faith looks up to thee,
Thou Lamb of Calvary,
Savior divine.

Now hear me while I pray:
Take all my guilt away;
O let me from this day,
Be wholly thine.

May thy rich grace impart
Strength to my fainting heart;

My zeal inspire;
As thou hast died for me,
O may my love to thee
Pure, warm, and changeless be—
A living fire.

While life's dark maze I tread,
And griefs around me spread,
Be thou my Guide:

But darkness turn to day;
Wipe sorrow's tears away,
Nor let me from thee stray
From these aside.

When ends life's transient dream,
When death's cold, silent stream
Shall o'er me roll;
Blest Savior, then, in love,
Fear and distrust remove,
Oh, bear me safe above,
A ransomed soul."

For the Herald of Truth.

THE MENNONITE CHURCH AND HER ACCUSERS.

(Concluded.)

In our last article, in the July number, we have distinctly and undeniably shown that through faith in the promises of God there was forgiveness of sins under the old dispensation; as well as under the new; and the several parts of our subject are so intimately connected with each other, that when we have proved one, all the others must as a consequence follow.

Friend Musser claims that there were no children of God, because, to become a child of God, one must be regenerated; and because there was no forgiveness of sins, men could not be made partakers of the Holy Ghost, and because the Holy Ghost could not be given unto men, there could be no regeneration and consequently there was no means, by which men could be brought into a union with God and into the relationship of children.

But we have shown that there was forgiveness of sins. Nothing can be more

plainly taught in the Word of God, than that there was forgiveness of sins under the former dispensation as well as under the latter. And we propose to show further that believers under the former dispensation not only obtained forgiveness of sins, but that they were also regenerated and that they were united with God in the relationship of children, and that from the very nature of things they could not have occupied any other position.

Forgiveness of sins can only be granted to him who sincerely repents and becomes willing to forsake all that is opposed to the will of God, and to do all that God commands him to do, trusting alone in the merits of Christ for salvation. When a person is brought into this state of mind he is converted; he is changed; "he is a new creature, old things have passed away, behold, all things are become new." In the language of the Psalmist, (Ps. 40: 3), "He (God) hath put a new song into his mouth, even praise unto our God."

God has given him a new heart, a clean heart, and renewed a right spirit within him, (Ps. 51: 10.) Yea, he hath put on the new man, which after God is created in righteousness and true holiness, (Eph. 4: 24). He is now no longer under the condemnation of sin, "being justified by faith, having peace with God through our Lord Jesus Christ, by whom also," as the apostle says (Rom. 5: 2), "we have access by faith unto this grace wherein we stand and rejoice in the hope of the glory of God."

Now, sin, being the transgression of the law of God, is the barrier which separates the unconverted and impenitent from God; as the prophet, Isaiah (59: 2), says, "Your iniquities have separated between you and your God, and your sins have hid His face from you," Jesus Christ came to suffer and die for sin, and by his death on the cross and the shedding of his precious blood, to take away sin and reconcile us to God, (Rom. 5: 10). Thus Christ has become our peace and our reconciliation, and through him, as Paul says, Eph. 2: 18—20, both Jews and gentiles have access by one Spirit unto the Father, and are no more strangers and foreigners, but fellow citizens with God.

This is shown very clearly in the case of Adam and Eve, as seen in our former ar-

prophets, Jesus Christ himself being the chief corner-stone.

Now, when the cause which separates two persons from each other is removed they come together. When the enmity which lies between persons or nations is taken away then there is peace. So when sin is removed between man and God, there is a reconciliation, there is a union; man is brought into communion with God. The apostle calls this a fellowship with the household of God. And if we are of the household of God, we must be children of God.

But again, when we are converted and obtain peace with God, and become united with him in the promises of salvation through Jesus Christ, and are renewed in our heart and seek to lay up for ourselves treasures in heaven, then we are regenerated and born again, as the apostle says, 1 Pet. 1: 3, "God hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

But the adherents of the doctrines of Musser will tell us that all these things are said of those under the gospel dispensation; of those who live and have lived since the death and resurrection of Christ. How shall these things then apply to those that lived before the offering up of Jesus?

Jesus Christ is the Lamb which taketh away the sins of the world. He is called the Lamb of God slain from the foundation of the world; and Paul says, Eph. 1: 3—5, "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame, before him in love, having predestinated us to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."

Now, when we carefully investigate the condition of the believers under the law, we find that they confessed their sins, that they repented, that their sins were forgiven, that they were accepted of God and stood in the highest favor, and the most intimate communion with God. This is shown very clearly in the case of Adam and Eve, as seen in our former ar-

ticle. Abel was a man, born of the sinful seed of Adam as other men; his nature as inherited from Adam and Eve was of the same character as that of Cain. But Abel is called "righteous Abel," while Cain was a murderer. How did Abel attain to his righteousness? There was only one way, and unless Abel came in that way, he could never have attained that righteousness and been acceptable to God. That way was, to believe the promise of God, repent of his sins, confess them and turn to the Lord with all his heart. And as he was called "righteous Abel" and was acceptable to God, we have an incontrovertible proof that he was both converted and regenerated. And what is said of Abel may, with equal propriety, be said of Enoch, of Noah, of Moses, Abraham and others; indeed, what in this respect is said of one of the believers under the law, may be said, and held of all of them.

Again, if Christ was slain from the foundation of the world, and if we, as the apostle says, were chosen of God, in Christ from the foundation of the world, to the adoption of children, and both Jews and gentiles, as shown above, have "access by *one Spirit* unto the Father," and thus become fellow-citizens of the household of faith, then we must conclude that all these believers under the Mosaic dispensation, not only had the promise that they should be saved when Christ came, but they were then saved through faith in the promise. We nowhere find that God promises to save the believer at some future time. He says, *Now* in the accepted time, *Now* in the day of Salvation, harden not your hearts. We can find no evidence that God ever said to his people that he could not *now* save them; that they must wait for the accomplishment of certain events; that they must lie bound until the Lion of the tribe of Judah should come and break in under the chains of sin, before they could be freed from sin; nay, He declares that from the foundation of the world the plan of Salvation was laid, and in his eternal providence, Christ was then already slain, and the full benefits of his death and suffering could be bestowed, and was bestowed to the believers under the law and before the law, as well as to those under the Gospel.

God is not limited in his ways and powers as men are. His eternal plan of Salvation was so laid, even from the beginning of time, that the great work of human redemption must center in Christ, and so far as God was concerned, salvation could just as well be granted to those who came before Christ, as those who came afterwards. With God, a thousand years are as one day, and one day as a thousand years. God is not limited by time, and therefore, the brief space intervening between the creation and the crucifixion could not affect them in the least.

The essential point being the acceptance of the proffered mercy.* When Moses lifted up the serpent in the wilderness, the promise was not that they should be healed after a time, or after they had reached the land of Canaan; they were healed immediately, and Christ being lifted up for the salvation of the world, could bestow his healing influences to those who believed on him, even before he had suffered. Human law recognizes the virtue of surety-ship, and a man under obligations to the law, and not able to fulfill them, gives a surety, a bondsman who is bound for the fulfillment of the obligation, and the principal by virtue of his bondsman, is set at liberty. So Christ may be looked upon as the great Bondsman of the human race under the former dispensation. Him God could accept, and being held for their sins, believers were set at liberty.

If then, as we have seen from the foregoing, believers under the law, could by virtue of their faith in the promised Redeemer, receive such favors of God as the forgiveness of sins; if they could be brought into that nearness to God which is so boldly set forth in the history of the patriarchs and prophets; if they could be acknowledged as "righteous," as pleasing to God, as "just" and "walking with God," as perfect, upright and fearing God; then, according to the indisputable testimonies of God's word, we must conclude that they were regenerated, born anew, and possessed in their hearts the full favors of the Gospel, and if we accept this conclusion, then they must have stood in the relationship of children of God, and could have occupied no other position, because the Bible speaks only of two classes, of two Kingdoms, of two ways. With one or the other of these we must be identified. There is no middle class, and if we are believers, we are of the household of faith, and if we are of the household of faith, then we are children.

We have now seen from the testimonies of the word of God, that believers under the law and before the law, could obtain forgiveness of sins; and consequently they could be regenerated and born again, according to the requirements of the Gospel and the words of our Savior. But whence cometh this new birth? By what power is regeneration accomplished?

The new birth is a spiritual birth. The Savior said to Nicodemus: "Verily, verily I say unto thee, Except a man be born again, he cannot see the Kingdom of God." Again, "Except a man be born of water and of the Spirit, he cannot enter the Kingdom of God." And further, "that which is born of the Spirit is Spirit." Musser, himself, makes this declaration, "It is evident that we become the children of God, by a spiritual birth;

*It would be inconsistent with the character of God to offer salvation, when he could not give it.

but we surely cannot be born of the Spirit without becoming partakers of, or possessing the Spirit." This declaration we fully admit, and reasoning from this stand point, it becomes evident, that if believers, under the law, had their sins forgiven and were regenerated, as we have shown above, they must have been born of the Spirit; they must have both been made partakers of and possessed the Spirit. Consequently they must have been cleansed and purified, and in a pure heart the Spirit seeks his dwelling place.

Every man is prompted or moved and led by some power, or motive; some inward, hidden principle, and this hidden or unseen power in man is called the spirit of man. Paul says (1 Cor. 2 : 11), "For what man knoweth the things of a man, save the spirit of man which is in him." Elihu, one of Job's comforters, says, "There is a spirit in man, and the inspiration of the Almighty giveth him understanding." And again, "I am full of matter; the spirit within me constraineth me."

The two great controlling powers under whose guidance and direction all men live, are, first,—the spirit of the world, the prince of the power of the air, the spirit that now worketh in the children of disobedience. This spirit is an enemy to God, and to all that is good. He leads men away from all righteousness and purity into in and ungodliness. He tempted Eve to take of the forbidden fruit and transgress God's law, that he might destroy the happiness of our first parents and the glory of the creation of God. It was this evil spirit, who has been a deceiver and a liar from the beginning, that led Cain to slay his brother, and it was he who instigated during all the ages of time, the sin, and shame, and crime that existed in the world, and this is his work still. He goeth about like a roaring lion seeking whom he may devour; he transforms himself into an angel of light, that he may deceive the more. His works are summed up by the apostle as the works of the flesh, and consist of "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like, of which I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the kingdom of God."

Secondly,—The Spirit of God, the Holy Spirit; that good Spirit which is sent into the world to convince the world of sin, of righteousness and of judgment to come; which leads men into all truth, and directs them in paths of purity and holiness, which leads men to bring forth the good fruit of "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance against which there is no law." It was this good Spirit which

descended from heaven upon the Savior as he came up out of the Jordan, after his baptism; it was the same Spirit that was shed abroad in an especial manner on the day of Pentecost, and empowered the disciples to speak with other tongues, and so preach Christ and Him crucified that three thousand souls, that same day, turned away from their sins and from the world, and consecrated themselves unto the service of God. It is this same good Spirit which always dwells with all good people, and directs them in all their ways.

Under the old dispensation, these same two elements or principles of good and evil, existed and manifested themselves among the children of men, and men were servants to one or the other, as the apostle says, they were servants to him to whom they yielded themselves servants to obey, "whether of sin unto death, or of obedience unto righteousness."

Now, if we pursue the thread of our argument a little further, we will discover how utterly unjust it would be for us to deny that believers under the old dispensation were devoid of the Spirit of God. They were led by one of these two Spirits, and if they were not led by the Good Spirit, they must have been led by the evil Spirit. If they were not led by the Spirit of God, they must have been led by the Spirit of darkness. But the word of God bears testimony that they were righteous, just and God-fearing men, that they were of good report, that they feared God and eschewed evil; and it seems to us outright blasphemy to say that such men as the patriarchs and prophets, and the holy men of old, whose glorious examples of goodness, piety, and faithful devotion to God, are a bulwark of strength to every Christian of succeeding ages, did not possess the Spirit of God; for by saying this, we have only one alternative, and that is, to maintain that these godly men were led, influenced and governed by the Spirit of Darkness, by the Evil Spirit. Such a conclusion, while the mind revolts at the idea, is entirely beyond the grasp of human reason.

When God said, "My Spirit shall not always strive with man," we must understand that the Spirit of God was then already given as a guide and director to those who would receive it. But the ungodly and corrupted antediluvians would not be governed by his Spirit; they would not accept. It would have been useless for the Spirit to strive with men, when that Spirit could not be given them, or while they could not be made partakers of that Spirit.

David says (Ps. 51 : 11), "Cast me not from thy presence and take not thy Holy Spirit from me." Here we seem to have conclusive and positive evidence that David did possess the Holy Spirit of God. He prayed, not that he might receive Him, not that the Spirit should be given to him, but that He should not be

taken from him. Had David not possessed the Holy Spirit he could not have thus prayed.

In the days of Nehemiah, when Israel had returned from their captivity in Babylon and rebuilt the walls of Jerusalem, and the people were assembled, and confessed their sins, and humbled themselves before God, and the Levites made an acknowledgment of God's goodness, in rehearsing what God did for their ancestors, they confessed to God, saying, "Thou gavest also thy good Spirit to instruct them."

The prophet Isaiah, in referring to the children of Israel in the wilderness, says, "They rebelled and vexed his Holy Spirit." Stephen, the first Christian Martyr, in his memorable defense against the Jews, says to them, "Ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye."

When God commanded Moses to appoint seventy elders to assist him in his arduous duties, the Lord said, "Gather unto me seventy men of the elders of Israel, * * * and I will come down and talk with thee then, and I will take of the Spirit which is upon thee and will put it upon them."

Now, if the Lord gave his Spirit to instruct his people, Israel; if Israel could rebel against, vex and resist the Holy Spirit of God, and if the Lord could take of the Spirit which was upon Moses and put it upon the seventy elders, what further evidence do we need to show that believers, before the advent and suffering of our Savior, also possessed the Holy Ghost?

The apostle tells us that no man can say that Jesus is the Lord but by the Holy Ghost (1 Cor. 12 : 3). Peter, before the crucifixion of Christ, when Jesus asked, "But whom say ye that I am?" answered, and said, "Thou art the Christ, the Son of the living God." Jesus replied to him in these comforting words, "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." How was this revelation given if not by the divine Spirit? Job said, "I know that my Redeemer liveth." How could he know this, if it was not revealed to him by the Holy Spirit?

If we take into consideration the incidents connected with the advent of Jesus Christ, we will there alone find evidence sufficient to establish, beyond controversy, the fact that the Holy Ghost dwelt in and with the believers before the death of Christ, as well as after. Read especially, 1 Pet. 1 : 10, 11.

Of John the Baptist it was said, "For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb." "He shall go before him in the Spirit and power of Elias," &c. If John

was filled with the Holy Ghost from his childhood, and went forth in the Spirit of Elias, then Elias too, must have possessed the same Spirit, i. e. the Holy Ghost. Nothing can be plainer.

The Holy Ghost came upon Mary the Mother of Jesus, and when she came to Elizabeth the mother of John, and saluted her, "Elizabeth was filled with the Holy Ghost." Zacharias, after the birth of John, when the child was named, and his tongue which had been bound many months, was loosed and he spake again and praised God, "he was filled with the Holy Ghost and prophesied." Simeon was a just and devout man, waiting for the consolation of Israel, and the Holy Ghost was upon him, and it was revealed to him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ, and being led by the Spirit, he came into the Temple at the time when the parents of Jesus, brought in the child, to do for him after the custom of the law, and took up the child and blessed God, and desired to depart in peace to his reward, for, says he, "Mine eyes have seen thy salvation." The Holy Spirit revealed to him, also, that this was the Lord's Christ.

We shall have to leave this part of our subject here. We find the evidence of Scripture, proving the work of the Holy Spirit in the believers under the former dispensation, so abundant that our present limits allow us only to present our readers with a very limited part of them. We have only opened up the subject, and leave our readers, who have time and inclination to do so, to pursue it further at leisure, though we have said enough to fully and clearly establish our position, and that is all that is necessary to our present purpose.

Finally, we come to consider the assertion of D. Musser, that *there was no Church of God* previous to the formation of the apostolic Church on the day of Pentecost. The incorrectness and inconsistency of this assertion becomes evident from the conclusions arrived at under the three preceding heads. We will remember that Musser asserts, that the reason why God did not form a Church under the former dispensation was, because there was no proper material from which to build such a structure.

But we have seen that men from the beginning could and did repent, and that they obtained forgiveness of sins, and were brought into favor with God, and into the most intimate relations and fellowship with Him; that they, through grace, by faith in the promises of God, were renewed in their hearts and regenerated, and that they possessed the Holy Ghost, and in every sense of the word, by that divine Spirit, were brought into the relationship of the children of God. Hence, if there was no Church of God, before the day of Pentecost, when the

first Apostolic Church was formed, it must have been from some other reason, and not because there was no proper material from which to form it.

But we assert that the first Church of God, on earth, was formed with Adam and Eve in the Garden of Eden, and this is the view which has always been held by the Mennonite Church. Musser admits that "the relations existing between God and man in the Garden of Eden, were such, that it would seem to favor or countenance the idea that they might be called a Church." The relationship of a Church of God, was sundered, however, when Adam and Eve transgressed and fell. But as soon as God promised that Savior, who should bruise the serpent's head, and they confessed their sins and accepted this promise, they were restored to his favor; that which through Adam's transgression was lost, through faith in the promise was restored; and the relationship of a Church was re-established, and this relation of a Church of God was maintained even to this day, and will be maintained to the end of time.

The kind reader has no doubt already perceived from the evidence given, that the Church of God is composed of the true worshippers or faithful children of God. The Church was designed to embrace under her privileges and favors, all who fear God and walk according to the requirements of his law, in whatever age of the world they may have lived. God choose to reveal himself to his people in different ways and by different means, and to give them such commandments and laws, and require of them the performance of such duties as he, in his infinite love and wisdom had designed for their happiness, and as long as men lived in accordance with his revealed will, they were acceptable to him and he performed unto them his promises. Now this defines unto us exactly what the Church is, and the relation in which the Church stands with God.

Man was created for society. God saw that it was not good for him to be alone, and this is true with reference to his moral and spiritual relations, as well as his natural or physical life. To govern him in all his relations God gave him wise and good laws. But as the life and the happiness of the soul is far superior to the life of the body, so the laws given to man for his spiritual welfare are of much greater importance than those which govern his social relations, yet he who lives in accordance with the laws of God, given for his spiritual welfare, must not disregard the less important ones, given for his physical and social welfare. To live right we must have respect to all God's laws, whether for our physical, social or spiritual welfare. Now when we thus fear God and obey all his laws and commandments, they are accepted of him. Acts 10: 35; Eccl. 12: 13. And

from this acceptance comes the relationship of the church, however small their number may be. Thus Adam and Eve by accepting the salvation, through the promises of God, after the fall, were reinstated into the relationship of a church though they were but two in number. The Savior declares that "Where two or three are gathered together in his name there will he be in the midst of them." Abel became a member of this church and so did Enoch, and Noah, and Abraham, and Lot and the whole line of patriarchs and prophets in the succeeding ages.

God, from time to time, revealed himself to them, gave them such instructions and laws and commandments as he deemed necessary; he renewed his promises to them, made covenants with them, and bestowed blessings upon them; they accepted, loved, feared, honored and obeyed him; they were his people and he was their God, and thus formed the relation of a church. This is just what the Christian church is admitted to be at the present day, viz., "a number or a congregation of believers in Christ united together in the order of the Gospel." Those living before Christ were under the order of the former dispensation, but as that embraced what God required of them, they were just as much his church, as those under the Gospel, though they may not have been called by the same name. It is not the name that makes the church, but the relation men sustain to God. The assertions of Musser that there was no church of God before Christ, because God did not call his people a church, or that they were not his children, because he did not call them children, have no bearing in the matter whatever. They are simply misapprehensions of his word, and prove nothing. God speaks of those under the former dispensation as "his people," "his peculiar people," "the congregation of Israel," "the congregation of the Lord," and David calls them, "the great congregation," &c. Stephen calls them the church in the wilderness. The Greek word from which the word church, in this passage, is translated is, *ecclesia*, and this is said, by Greek scholars, to be the word that is translated church in our English translation of the New Testament. The same word occurs in the Greek translation of the Old Testament and is translated *congregation* or *assembly*. In the German translation of both the Old and New Testaments, the word given as *congregation* in the English translation, is, we believe, invariably given, *Gemeine*; and *Gemeine*, in German, has the same signification as church in English.

Now if the word *ecclesia* is used in Greek, both in the Old and New Testaments, and means church and is so translated in the New Testament, it must mean the same thing in the Old Testament. This would clearly establish the fact that

Musser's assertion, that God did not call his people a church, is incorrect, and would confirm the words of Stephen, when he (Acts 7: 38) calls the same people, the church in the wilderness. The German translation of the Bible gives us a corroborative evidence of the same fact.

As a further proof that God esteemed his "peculiar people" and believers before them, as his church, we may refer to the words of Paul (Rom. 11), where he speaks of the Jews of that day as the natural branches of the Olive tree, which branches were broken off, because of unbelief, and the gentiles, as branches of the wild Olive tree, were grafted into the good Olive tree. This good Olive tree represents the church from the beginning, grounded and rooted in God, "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. And if the gentiles were grafted into the good Olive tree, that is, they became part of this first, original church, then this first, original church, must have been a true church, and so considered before the Lord.

Again, those of the household of faith under the Gospel, are called, "the children of Abraham" (Gal. 3: 7-9), and are said to be blessed with him. The apostle also speaks of the blessing of Abraham coming "on the gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith." Here then we see that the grace and salvation bestowed upon the gentiles as well as upon the Jewish believers, are called the blessing of Abraham, and that this came through Jesus Christ. Then the blessing of Abraham must have been the full and free favor of the Gospel, and hence if those under the Gospel composed a church, Abraham and his seed must have constituted a part of the same church. Gal. 3: 29 the apostle says, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Where can we find words, or evidences to establish more plainly and indisputably the fact that the church of God did exist from the beginning of time, and we add, the church militant on earth, being gathered into the church triumphant in heaven, shall endure forever.

We should have much more to say. The evidence in support of our position is so abundant that we cannot use them all, if according to our promise, we close these criticisms with this number of our paper. We have by no means exhausted the evidence of the Scriptures, while Menno Simon, Dietrich Philip, and other writers, give abundant testimony, to which we have made only the briefest reference. But we have now given the reader a simple sketch of the accusations of Daniel Musser against the Old Mennonite Church, and also, of some of the erroneous and unscriptural doctrines which he teaches. We have in our weak-

ness, imperfectly as it may be, tried to show that his accusations are unjust, unreasonable, devoid of Christian charity, and almost altogether utterly false and untrue (we can use no milder term to express the truth), and we believe that the testimony we have given, fully show this; though many others, also, not given, might be produced. In reference to erroneous doctrines advanced by him, we believe, though somewhat restricted both in time and limits, to have fully vindicated our position. We have done it, not from any feelings of unkindness or ill-will either towards the author, or the Church he represents, but simply to vindicate and assert the truth; and as testimony of our Church for the true doctrines of the Bible and the faith once delivered to the saints. Had this not been done, history would tell to future generations the story of a dead, formalistic Church, lying in the deepest degradation of moral corruption—a Church, possessing not one redeemable quality; history would tell to future generations the story of a perverted doctrine, and as no protesting voice was ever raised against these accusations, or the perversion of the doctrine, they would naturally have to be accepted as truths, and our silence would confirm them, and we would be the unconscious witnesses, testifying to the truth of these false accusations and doctrinal perversions against ourselves. We are admonished to "contend earnestly for the faith once delivered to the saints," and let us not fail to do it.

While we have sometimes used strong and forcible language in these criticisms, we have restricted ourselves to subjects, and the actions of persons, thrown open to criticism by our accusers; and in no case have we arraigned the private actions and dealings of individuals, with a view to lower them in the esteem of others; neither have we sought to degrade or malign the Church in its general character, but so far as her representative men have laid themselves, their actions and their doctrines open to public criticisms, we have not, and shall not hesitate to deal with them as truth and the honor of God's kingdom may require.

We only wish to repeat that the love of the truth prompted us to this work. We claim for our Church no better reputation than it deserves. Her own actions, and the walk and conversation of her membership, will be her strongest testimony; with deep humility we acknowledge her many imperfections; we have nothing to glory in save our weakness, but where shall we find a church that has anything better?

Our Church has stood the storm of persecution for centuries; she has remained steadfast under many trials; she has been slandered, maligned, abused and misrepresented, but never destroyed; she has seen men who were with her, but not of

her, who backslided and departed from her; she has seen unfaithful men, who loved the world and its honors more than God, Demas-like, depart from her, and with the most malignant spirit, heap their severest vituperations upon her, but bearing it all in Christian meekness, they could not rob her of her candlestick, nor take the light of heavenly glory from her, for the Lord was with her. The history of our Church is one of persecution and suffering, and remembering the meek and enduring of our forefathers, and that these things according to the words of our Savior (Matt. 5: 11, 12), are a mark of acceptability with God, we, with deep humility of heart, kiss the rod and accept the chastening of the Lord, believing that it is good for us; and we pray the Lord with all our hearts, "not to lay this sin to their charge," but to "forgive them for they know not what they do."

Brethren, though we have tried to vindicate the truth, now let us also so try to live, that our lives, our walk and conversation may correspond with our profession. The Lord be with us all.

N. B.—It is due to our readers, to say, that most of the information and facts, given in the preceding articles, have been collected and furnished us by Bro. Amos Herr, of Lime Valley, Lancaster Co., Pa.

As rapidly as we can get time, we shall proceed to revise these articles, and with some corrections and additional matter, they will be presented to the public in book-form.

EXPLANATION.—In regard to the statement made in the June No. of the Herald, that the book written by Daniel Musser, called the "Reformed Mennonite Church," had been withdrawn from sale, and which fact was so strongly denied by John Kohr, in the July Number, we have this to say, that while we cannot positively assert that the book was withdrawn from sale, we have the evidence of two witnesses of acknowledged veracity, that D. Musser, before his death did say, that he did not want to write the book, but that he was persuaded to do it, in order that they might leave a record of their origin and doctrines to the rising generation.

When told that he had better never written that book, the Doctor replied, "I know it, but I was persuaded to do it." This statement is given by two persons who obtained their knowledge of this fact at different times, so that Musser must have made the remark more than once.

Again, it is a fact which cannot be denied, that D. Musser, before his death, did send to Lancaster, to the place where the book had been on sale, and had them all brought home to his place. He also exerted himself to obtain proof (asking several persons whom we know), for an accusation of drunkenness, which he made in his book against a certain bishop in the Church; but failing to find any, he

no doubt felt that it was not right to circulate a book containing such glaring misrepresentations, and determined to withdraw it from sale.

We would not do him the least injustice, but when we find two persons of undoubted veracity, who heard him say that he did not wish to write the book, when we consider the fact also that he sought for testimony to substantiate a statement he had made, and found that it was everywhere denied, and then couple to this, the fact that he did send for the books, and had them taken away from the place where they were sold, it looks very much as though he had intended, after all, to have them withdrawn, and the statement made in the June Herald was based on this fact, viz: that the books, at the time, were taken from the store, where they had been on sale, and persons desiring to purchase books, were not able to obtain them.

We should not again have referred to this subject, but as our first statement was so unhesitatingly denied, and it was said that we knew it was false, when we published it, we felt that it would not be more than right to give this explanation, and let our readers see, that the statement given, was made in good faith, and upon facts which well justified such a conclusion. And we here remark that it would have been greatly to the credit of D. Musser and to his denunciation also, if the book had been withdrawn, yea, if it had never been either written or published. If Friend Kohr and his Church wish to circulate the book, knowing that it contains such great misrepresentations, and perversions of doctrines as it does, they have the privilege of doing so, but they, too, must assume the responsibility. We have tried to do our duty. We do not believe that the entire membership of the Church, justify the book. It would be strange if they did, and they would in that case certainly have to possess a faith and confidence in the leaders, far beyond that found among any other class of Christian believers. There is, in many churches, too little confidence in the ministry, and too little respect for their teachings; but when persons put such a confidence in the teachings of men, and allow themselves to be led by their instructions, without searching the Scriptures to see whether these things are so, and whether they agree with the truth; they assume a dangerous position, and will almost invariably be led astray. Therefore, it becomes us to search the Scriptures for the truth, and ask God for wisdom and instruction, and not put our trust in the arm of flesh.

They all cast into the treasury of their abundance, but the poor widow gave two mites. It was accepted of the Lord and pronounced the grandest of offerings.

Be just and fear not.

GOD ANSWERS PRAYER.

For the Herald of Truth.

It is remarkably strange that certain plain truths must be so frequently presented to many persons before they can be persuaded to believe them. Thus it is with prayer: even Christian professors must be continually reminded to keep the subject properly in their minds.

To set aside the fact that God answers prayer we must deny some of the plainest passages in the Bible, and refuse to accept the statements of many of the most devout Christians. Many a Christian's diary bears record of instances when God heard and answered prayer. Yet it is not infrequently argued that God is unchangeable, that all events are foreordained, and that nothing that the most godfearing can do will change his purposes. To use this argument in opposition to prayer is to deny the teachings of both the Old and New Testaments, and the faith and practice of all godly persons at every age of the world.

When God spoke in reproof to Abimelech in a dream on account of his conduct toward Sarah, he said, "Now, therefore, restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live." Gen. 20: 7. Here in the words "thou shalt live" is God's own promise to answer the prayer of Abraham. After the remarkable prayer of Solomon at the dedication of the temple, the Lord appeared unto Solomon and said unto him, "I have heard thy prayer and thy supplication, that thou hast made before me." 1 Kings 9: 3. And when Solomon blessed all the congregation of Israel, he said, "There hath not failed one word of all his good promise, which he promised by the hand of Moses his servant." chap. 8: 56.

Both in the Old and New Testaments there are many entreaties and commands to God's people to pray, Jeremiah in his letter of counsel to the captives in Babylon, says, "And seek the peace of the city whither I have caused you to be carried away captives, and pray to the Lord for it: for in the peace thereof shall ye have peace." Jer. 29: 7. "But I say unto you, Love your enemies, bless them that curse you, and do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matt. 5: 44. "And he spake a parable unto them to this end, that men ought always to pray, and not to faint." Luke 18: 1.

Our Savior taught not only by precept that men ought to pray, but also by example. He had seasons of prayer; he prayed often; on one occasion he continued all night in prayer. When he was about to be offered for the sins of the world he prayed till his sweat became as great drops of blood falling down upon the ground; and his dying breath was used

in praying his heavenly Father to have mercy upon his enemies, who nailed him to the cross. All the true followers of Jesus, at every age of the church, were zealous in prayer, and manifested a living faith that God heard and answered their supplications. It is impossible that the all-knowing Son of God should spend whole nights in prayers that were not answered, or that thousands of Christians should spend a lifetime in prayer and supplications that God never heard or answered. If we admit that one prayer has been answered, we must admit that every one that has been offered in true faith, according to God's will, has been answered, directly or indirectly according to his purpose, wisdom, and mercy: for his promises are all yea and amen through Jesus Christ: and the promise is, "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you." John 16: 23.

Our heavenly Father is an infinitely wise, unchangeable God: and he has been the same loving parent to his children, and has had his peculiar people from the earliest time: but though he is the same God, unchangeable, he has governed his people at different times by different laws.—First, by his will as revealed to the antediluvians and patriarchs; secondly, by the ceremonial law; and lastly, by grace as found in the gospel of Jesus Christ. But the whole history of God's people as recorded in the Bible, and that of the church to the present hour, is a "cloud of witnesses" that God is a prayer-hearing and prayer-answering, and covenant-keeping God.

Abel's sacrifice which was at least typical of prayer was acceptable to the Lord. Even when Cain complained unto the Lord, the Lord said, "Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold." When Jonah prayed unto the Lord out of the whale's belly, he was placed upon the dry land. In answer to the prayer of Elijah it rained not upon the earth for the space of three years and six months. By his cries unto the Lord the widow's son was restored to life. When he entreated the Lord to answer by fire and show unto the false prophets that he was the Lord God, the fire of the Lord fell and consumed the burnt sacrifice. When it was said unto Hezekiah, "Set thine house in order, for thou shalt die and not live;" then he turned his face unto the wall and prayed. The Lord answered through the prophet, "I have heard thy prayer, I have seen thy tears: I will heal thee." When blind Bartimaeus cried after Jesus and said, "Lord, that I might receive my sight," Jesus said unto him, "Go thy way; thy faith hath made thee whole." Peter was delivered from prison, while the disciples were gathered together at the house of Mary, the mother of John, and were engaged in prayer. The Christian fathers

and reformers, whose histories have come down to us, are noted for their confidence in God with respect to their own prayers, and those of the brethren. The church has at all times acknowledged the importance and power of prayers, and God's faithfulness in answering them: and Christians have been practicing prayer as one of the most important parts of God's worship. So it will be for all time: though skeptics may sneer, and the idle mock at the prayers of God's people; yet they will continue to tell unto the Lord their sorrows and joys, their pleasures and pains, their blessings and wants; and He that giveth to the beast his food and to the ravens which cry, will continue to send his blessings to those that ask Him.

Are you in need of daily bread? Ask your heavenly Father who feedeth the fowls of the air. Have you need of raiment to shelter you from storm and cold? Ask: "If God so clothe the grass of the field, shall he not much more clothe you, O ye of little faith?" Do you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." Are you a sinner, and lack God's grace? Fly to the Friend of sinners, whose blood atoned for the sins of the world. Art thou "rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked?" O! call mightily on the Lord who is able to open your understanding, to hide your wretchedness, to take away your misery, to enrich you in your poverty, to clothe your nakedness, and open your blinded eyes to see your sins; that you may repent, believe, and be saved.

JNO. S. COFFMAN.

For the Herald of Truth.

THOUGHTS FOR PLEASURE SEEKERS.

This appears to be a time when scarcely anything is sought after so much as pleasure. Throughout the world this frenzied excitement prevails. Man is crazed with it. All his desire and strivings are for pleasure. The professor of the religion of Jesus Christ, perhaps does not think who stands at the head of pleasure. This great and grand pleasure king is none other than the devil, he whom you, if you are a professor of Christ, have once promised to renounce.

Consider whether you are renouncing him with all his works, so long as you are carrying out one of his cunningly devised plans for leading your souls to destruction. This plan is *seeking pleasure in this world*. We read that this great pleasure king came to Christ, tempting Him with worldly glory. I think we might not inappropriately call it world-pleasure also. "The devil taketh Him up

into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give thee, if thou wilt fall down and worship me."

Now if the devil was bold enough to come to the Son of God with this temptation, do ye not think he will also be after us poor mortals with the same temptation? O, that he might not accomplish more with us than he did with the Savior, who said, "Get thee behind me, Satan." Here Jesus overcame Satan, and put him behind Him. But now he is put before, leading the way down to the bottomless pit, by the road of pleasure. Solemn to write, but truth to proclaim.

How frequently the eye meets some announcement headed something like this: "Ho, for a day of pleasure!" and what makes it more sad to think of is that they are mostly gotten up by some church or Sunday-school. It would be well for such pleasure seeking professors to consider well the life, walk, conduct and conversation of Him whom they profess to follow; and compare their life, walk, conduct and conversation with His and see how they correspond. The fulfillment of the words spoken by Paul to Timothy concerning the last times seems to be near. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, truth-breakers, false accusers, fierce, despisers of those that are good, traitors, heady, high-minded, *lovers of pleasure more than lovers of God.*" 2 Tim. 3: 1-4.

I will endeavor, in my weak and humble way, to show by the word of God, Christ's walk in this world. Then we will consider the walk of many of the so-called followers of the meek and lowly Jesus. Isaiah, the holy prophet, prophesied of Him long before He came into this sinful world, saying, "He is despised of men; a man of sorrows, and acquainted with grief;" and, "He was oppressed, and he was afflicted, yet he opened not his mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." Isa. 53. The prophet here prophesied of no worldly pleasure.

We will next notice the account given of Him by the apostles and disciples. "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered." To resist the temptation of the devil forty days and forty nights, while fasting as our Savior did, we may believe the time could not have been spent in worldly pleasure, or that it was pleasant to his nature, which he took upon Him when he left the courts of heaven, and

came to this world of sin. "Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And He took with him Peter, and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith He unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me; and He went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And being in an agony, He prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground."

To depict all the trials, sorrows and troubles which the Savior experienced, is beyond my ability. But we can read it, and it is sufficient to convince us that His was not a pleasure gratifying mission. Neither should we who are his true followers indulge in the pleasures of the world. I find no passage in holy writ which sanctions it. Before Jesus left his disciples, he said unto them, "Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy." Here it seems to be the Christian's lot to weep and lament, which he must often experience. Now where is there time for pleasure? But mark you, He says, "The world shall rejoice," not Christians. If we do rejoice it should be that our names are written in heaven." We should make a difference between us and the world. The world belongs to Satan's kingdom, and in the end shall be sentenced to his doom. But we profess to be of Christ's kingdom, and wish to go where he is when we are called from time to eternity. The great aim of Satan is to employ such means as will draw man's time and attention from thinking about his poor never-dying soul. If the good Spirit of God does strive with him, and offers his dying love and his boundless mercy to save, and knock at his heart for admission, this great king of pleasure comes with thoughts that pertain to pleasure, as Christ shows by a parable, "And that which fell among thorns, are they, which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection."

How many youths are passing their golden hours in pleasure, neglecting their souls' salvation! How many are fascinated and blinded with the fashionable game (croquet) now so prevalent, yet seemingly innocent! Here Satan has already accomplished much, by putting it into the hands of his followers to devise a game so fascinating, so much appreciated. He has accomplished his design. He has his followers busily at work, so that they can scarcely take time to perform their daily duties, much less the duties they owe to God—namely, to give Him their whole heart, and be led by His Spirit. We know that we can often detain friends over their time by kind and pleasing conversation. In like manner Satan keeps you from coming to Christ. When you feel his good Spirit striving with you, then Satan will strive to lead you to the game again, until you perhaps forget that the Holy Spirit strove hard and long to gain admittance into your heart, to lead and guide you into all truth.

Has not Satan accomplished his ends here? Do you see no danger in trifling with such traps, set by the devil to draw you to perdition in the end, if you, by it, have neglected to make peace with God? Beware, before it is forever too late! Now dear friends, when you next go to participate in the game, think of it, and see if you can enjoy it as heretofore. Think of eternity. Remember that there are two places in which to spend eternity, and only two. Either in the lake of unquenchable fire, prepared for the devil and his angels, and all that know not God, and are out of Christ. These must be thrust out from God's presence, and hear the words, "Depart from me, ye cursed, into everlasting fire." Or they will go to a place of eternal happiness, where God is, and all the blood-washed saints, with Jesus their Savior, there to remain forever and ever, praising God. To one of these places your soul must go, and that perhaps very soon.

Dear friend, think of these things when you go to your next game. The thought of these things will not trouble the mind of a sincere, praying, watchful Christian. Hear what Paul says to the Thessalonians, 4: 16, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." And then he says, "Wherefore, comfort one another with these words." Are these words comforting to you, pleasure seeker? After considering all these things, is it right for you, if you are a professor, to engage in games, to participate in pleasure excursions, celebrations, and frivolous, misspent days?

JOHN F. KOHN.

Do not fear the power of the world. When a blind man comes against you in the street you are not angry at him. You say, "He is blind, poor man, or he would not have hurt me." So you may say of poor worldlings when they speak evil of Christians.

Herald of Truth.

Elkhart, Ind., Sept., 1877.

To our SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where those cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the master shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

English Mennonite Hymn Book.—A new edition of our English Mennonite Hymn Book is now in press and in a short time we shall be able again to fill all orders promptly. All orders received will be filled as soon as practical.

Our Family Almanac for 1878 will contain several fine illustrations and a choice selection of religious, moral and miscellaneous reading matter. We will send by mail postage prepaid one copy 10 cents; 12 copies for 60 cents; 21 copies for \$1.00, and 100 copies by express for \$4.00. All orders by mail should be accompanied by the cash. We trust the brethren and others interested in the sale of this valuable Almanac will send in their orders early.

Leeds' History of the United States.—A history of the United States of America, including some important facts mostly omitted in the smaller histories, designed for general reading and for academics, by Joseph Leeds, published by J. B. Lippincott & Co., Philadelphia. This book has been written by a member of the Society of Friends, with a view of supplying a concise history of the United States, for both the general reader and schools in which there is less of cruel details of war and more of the principles of peace. The book will be furnished from this office at publishers' price \$1.75 per copy.

Addressees.—We desire to have a complete list of all the Mennonite Ministers in the United States and Canada and their Post Office Address. We would ask a special favor that some brother or other person in each neighborhood would do us the favor and send us the names and address of the minister of his church. We want this list for our own private use and may be to make a printed list for the use of the ministry and others, similar to the one we published a few years ago.

Pre. Daniel Wismer of Waterloo, Ontario, will remove to Marion County, Kansas, during the present month. He has purchased a farm there and intends to make Kansas his future home. The brethren in Kansas will be glad to receive help in their labors in the vineyard of the Lord.

Bro. John Evers, from McPherson County, Kansas, has recently been visiting in Allen County, Ohio. He spent some time among the brethren there, laboring with them, in gathering in their harvest, and as time and opportunity presented themselves he sought faithfully to scatter the seed of the word of God, for the harvest of eternal life. We trust the Lord may bless his labors wherever he may go. He expected to return home during the month of August.

Ordination.—On July 15th, there was a minister ordained at the Bank Church, Rockingham County, Va. There were eight brethren in the lot, out of which number Bro. Abraham B. Burkholder was chosen and ordained. May the Lord be with our dear brother and strengthen him in his ministerial labors, and encourage him to work willingly in the holy calling. May he be a mighty instrument in the hands of the Lord for the conversion of souls and the edifying of the saints.

Preacher Moses Stutzman, and wife, from Champaign Co., Ohio, were visiting among the brethren in Fairfield County, during the latter part of August, where Bro. Stutzman preached twice. A Bro. writing from there, says, "I feel thankful and praise God our heavenly Father for this visit. We would be thankful if more of our ministering brethren would visit us. A great deal of good might be done in this way."

The fall is approaching; the heavy work on our farms is about done; the weather is getting more pleasant, and our earthly harvests are gathered in; now let our ministering brethren also prepare for a spiritual harvest and let them go forth bearing precious seed, that they may come again, bringing their sheaves with them. Such visits are often the means of doing much good.

More Emigrants to Manitoba.—Thirty-five families comprising 135 souls, from Russia have this year again emigrated and settled in Manitoba. The latest reports from there state that their harvest promises very fair and we truly hope God may bless them with an abundant harvest; for in case their harvest should again fail, many would be brought to need. It is even a question whether some of them will not be compelled to suffer before the harvest ripens. We trust, however, they may all be provided for.

From Reno, County, Kansas.—Bro. D. Goodert, from Reno County, writes us that wheat which was sown early and on well cultivated land, produced this year a very good crop. The best fields thirty bushels and over per acre. Those not so good yielded from 15 to 18 bushels and poorer ones from 5 to 8 and 11 bushels. Oats yielded from 20 to 50, and barley from 10 to 35 bushels to the acre. Corn is expected to yield, in the best fields as high as 70 bushels to the acre. This is indeed a blessing from God which the dear brethren there have received at his hand. Many have sown in tears, but under God's blessing they have gone forth this year to reap with joy.

May God continue unto them his blessing and may they with gratitude ever remember the bounties of his merciful hand.

The Brethren near Fargo, in Dakota Territory, where a small number of families, originally from the churches, which settled in Manitoba, have settled, begin to feel the want of a minister and a school. They are getting along in earning a livelihood, but being without a minister they feel that they should like to have a church organization, and stated worship. Could not the brethren in Manitoba sometimes visit them, or the ministers in Minnesota or the southern part of Dakota, preach for them and comfort and encourage them? Or some of our American ministers might visit them and minister unto them. Let not the scattered members be forgotten or neglected. Christ came to seek and to save the lost and I believe there would be room in all our churches for a little more of the missionary spirit, the seeking for the scattered and the lost. Let us work while it is day.

From Manitoba.—We hear that the prospects for an abundant harvest are good. Bro. Wiens from Rheinland under date of August 14th, writes us that the season was quite wet, that they had no grasshoppers and that by the blessing of God, they hoped to reap an abundant harvest. They had purchased flour for the colony to the amount of \$3,000. Had this not been done, some would have had to suffer for the want of bread. How they shall be paid is a question, but he trusts that that strong power who so far has provided for them will open to them ways and means by which this also may be accomplished. May God indeed bless the brethren there also and enable them in the land they have chosen, to prosper, not only in temporal things but above all, in spiritual things.

Emigration from Russia.—Recent dispatches from Russia state that in consequence of the large number of Mennonites and other German Colonists, who are getting ready to leave and come to America, the Russian Government has determined to prohibit emigration altogether. There is every prospect for an extended conflict between Russia and Turkey, in which event all the able-bodied men may be called into the field. From private sources we learn that the value of money has so depreciated in value in consequence of the war that a rubel brings only 40 cents on the dollar. This compels them to sustain a heavy loss, and for some it is impossible to come at all. Of one party, it is said, when they came to the border, and found their money would bring so little, they turned back and determined to stay. Should these reports be all correct and the condition of things so remain, it would be a severe trial to the brethren there.

From Dakota.—Bro. A. Schraag from Childs-town, Dakota, under date of July 22nd writes, that the prospects for an abundant harvest were very good. Everything was growing

finely. The barley was then already cut; the cutting of oats had just commenced and in four days they expected to begin to cut wheat. About two weeks previous, large swarms of grasshoppers passed through, from South to North and at places lighted in large numbers. The people were greatly discouraged, and they prayed earnestly that their crops might be preserved. God heard their prayer, and in two days they disappeared. They afterwards appeared again in considerable numbers, but probably have done no material damage. During the 5th, 6th and 7th of July, it is said that the thermometer in Yankton stood at 100 degrees in the shade.

Harvest Meeting.—In Perquesa Meeting-house, in Bucks County, Pa., was held on Tuesday, Aug. 7th. The large house was full and quite a number had to remain outside. It gives us pleasure to hear that the people in that vicinity feel such a deep interest in this matter, that they are ready to leave their work, and fill their house of worship to overflowing, on the day appointed, to return thanks unto God, for the harvest with which he has blessed them. We were present at two harvest meetings in Lancaster County, which were also well attended. The harvest meetings in our own neighborhood were larger than sometimes in former years, but still there is room for improvement in this respect. The custom of holding harvest meetings is an old one. It dates back to the time when the children of Israel first took possession of the land of Canaan. It was then a requirement of the law of God given to his people through Moses, and was one of their principal feasts. It has for a long time, been a custom in our own church. It is a most beautiful and desirable custom. David says, "It is good to give thanks unto the Lord," and this should be the language of every sincere christian heart. Let us not forget the goodness of God, and year by year, as he gives us the early and latter rain and the gentle sunshine, to warm and make fruitful the earth, and crown our fields with plenty, let us go up to the house of the Lord and render to him acceptable worship, "for he is good and his mercy endureth forever."

OUR VISIT EAST.

(Concluded.)

Bro. Brunk lives in a house which at one time, during the rebellion, was occupied by General Sheridan as his headquarters. During a battle fought in the vicinity (Winchester Va.), a cannon ball passed through a portion of the house, entering a window on one side and passing out at another window on the other side. A number of bullet marks are also visible in other parts of the building. How great the change! Then this whole valley was a scene of carnage and bloodshed, and from this very house went forth

the orders which controlled the movements of thousands of men, and led them forth to battle against each other, and many to death. Now dwells there a minister of the gospel of peace, and from the same house comes the glad sound of salvation; peace and good will toward men. Oh! that the gospel of peace may be preached more earnestly and that thousands more may be brought under its saving influences.

On Tuesday morning, July 3rd, it rained, and during the latter part of the night had stormed a good deal. It was about 5 o'clock the previous evening when that terrible storm passed just west and south of Elkhart, doing so large an amount of damage, and east of Goshen where William Fletcher lost his life by the falling timbers of his barn. On the same night, as we have since learned, a severe storm also passed through Westmoreland county, Pa.

After daylight, however, the rain in a measure ceased, and Bro. Brunk conveyed us to Winchester, where we took the train to Washington, and there laid over a day. While there we had occasion to go into the "Library of Congress, and as we passed up to the Desk of the Clerk, our eye fell on a number of books lying on the table standing near, and to our surprise, we beheld first among them, the familiar form of "Menno Simon's Complete Works," published by ourselves. A copy of every copyrighted book must be deposited in this library, and any person is at liberty to go there and call for any book he may desire, and has further the privilege to read it as long and as often as he likes, but no one will be allowed to take any book from the room.

We afterwards learned that James Chrystal, of New York City, a clergyman of the Episcopal church, and author of a work entitled, "History of the modes of Christian Baptism," had been engaged for two or three weeks, in reading and investigating the doctrines of Menno Simon on the subject of baptism. His object being to revise his work and publish a new edition, inserting also in it, such facts as he might be able to gather from the writings of Menno. Contrary, however, to the common teachings of the Episcopal Church, he advocates, and seeks to establish the idea that the true mode of baptism, is that in use by the Greek Catholic Church, that is, the trine immersion of infants, which mode is also used by the Brethren or Dunkards, in the baptism of adults. On account of advocating the same mode of baptism, our Friend Crystal has met with an extensive sale for his book among the members of the Dunkard Church, though the latter entirely ignore infant baptism. We do not think, however, that he will find much to encourage him in the doctrine of trine immersion, in the works of Menno Simon, nor yet in immersion of any kind, unless,

like J. Newton Brown, Morgan Edwards and others, he should seek to pervert the teachings of Menno; much less will he find the remotest justification for infant baptism. There is no subject presented in the entire works of Menno, that is more plainly and strongly condemned than infant baptism, and no subject more earnestly maintained and contended for than baptism upon faith. "He that believeth and is baptized shall be saved."

Leaving Washington we came to Philadelphia on the 4th, where we spent several days with our friends. On Saturday July 7th we came to Bucks county, and on Sunday attended meeting at Line Lexington, where we spoke from Col. 2: 6, 7, and in the afternoon visited the Sunday-school maintained by the brethren in this vicinity, at Swartley's School House. The school was well attended, indeed so many were present that all could not gain admission into the house.

The exercises consisted of singing, reading, prayer, &c. Considerable time was spent in singing. We were very well pleased with the school. This school has, no doubt, already done a great deal of good, and if it is continued and conducted with care, it will grow in its influence and will prove a blessing to the church.

We were pleased to see that the great subject of, "How to interest our young people, keep them with us, and eventually bring them into the membership of the church, is exciting considerable attention among the brethren in many places. It is truly one of the most important subjects connected with the interests of our church; we are not to look to the present welfare of the church, but also to the future. We are not to look only on one side of the subject; not only to see how we can manage a church and what we can accomplish with those who are in it; we must also see how we can gather others in and extend the influence and membership of the church; how we may gather souls and bring them to Christ; how we may increase our numbers and especially how we may gather in the rising generation and especially our own children.

This matter of Sunday-schools is of especial significance in our German churches, where our young people and children have no opportunity to learn the German language, and where all the preaching is done in that language. One of two alternatives must be chosen. Either the young people must learn German or the church must become English. And this has awakened a great many to see the necessity of having German schools, and also Sunday-schools, and where they do exist, they have already shown themselves a great help. The children, the young people, and the old ones also come with pleasure and learn with delight. They are making rapid progress. They com-

mit verses; they answer questions; they hear the Scriptures explained and they learn to sing, and we do love to see the children come together in this manner and for this purpose, and if our churches everywhere could only see all this, how much good could be done. For the encouragement of others I will here say that schools of this character are now maintained at Perquesa, Line Lexington, Rockhill, Franconia and other places. There are also a number of these schools maintained by the brethren in Lancaster Co.

In Bucks and Montgomery Co., a few of these schools have been held on Saturday afternoons instead of Sunday, and at Perquesa the school is held before the meeting, on Sunday morning. Meetings in this part of the country commence about 9 o'clock, so that it requires indeed a good deal of an effort to be in time for school on Sunday morning. What would some of our western friends, who can hardly get ready and are generally late, when services commence only at half past ten or eleven, say to this?

On Sunday, July 15th, we went in company with Pre. John Walter of Line Lexington church, to visit the brethren in Norristown, where meeting had been appointed on that day at the house of Bro. Schmidt, where we spoke from Gal. 6: 7, 8. We had a pleasant meeting, and in the afternoon visited several families in the town, and in the evening had another meeting at the house of Sister Gotsals, where there was also a good attendance and good attention.

On Wednesday the 18th, we attended the funeral of Sister Gotschalk, wife of John Gotschalk, at the Doylestown Meeting-house, where a large number of friends and relatives were assembled. The same evening we went to Montgomery Co., and stayed all night with Deacon Abraham Reiff, and the next day we had meeting in the Worcester Meeting-house. In this neighborhood we visited a young woman who has been confined to her bed twenty years. It seems like a great trial to be afflicted thus, but she appeared cheerful under all her afflictions, and Jesus has promised to be with those who put their trust in him. He may not heal our mortal bodies, yet by and by, when we have finished our earthly course, if we have trusted in his merits, and been obedient to his commandments, he will give us the crown of life.

We spent the night with Bishop John Hunsberger, and the next day had a pleasant meeting in the Providence Meeting-house. In the afternoon we visited a young brother who was sick with typhoid fever; and on Saturday July 21st, we had meeting in Coventry Meeting-house, in Chester county. Here it was our privilege also to meet the aged deacon, Bro. Hiestand, now in his ninety-third year, but still quite strong for his age, both in body and mind. He also spoke a few words of

admonition. May the Lord be with him in his old age and keep him to the end.

After the meeting in Coventry, we visited Pre. Jacob Funk, and after dinner Bro. David Funk brought us to Norristown, where he resides. There we took the cars and returned to Bucks county, and in the evening had services in the Western Brick School-house in Plumstead township, where there was a good attendance, good attention and a quiet, orderly meeting. We trust our efforts may not have been in vain.

The next day was Sunday, and we attended services at Doylestown meeting-house, where there was a very large attendance and we had a very attentive meeting. We spoke from John 8: 41, and trust, that at least here and there a grain of good seed of the word may have been planted into the good soil of some well prepared heart, which may spring up and bring forth fruit unto eternal life.

We then visited Pre. Isaac Rickert and several other friends, and on Monday morning we started for Philadelphia, and on Tuesday morning we arrived at Lancaster, where the brethren Amos Herr and John Shenk met us, and we attended together the funeral of little Emma Katie Rhodes, a dear little girl whom her parents tenderly loved, but were called to part with her, because Jesus loved her too and took her to himself. It was our privilege here also to speak words of comfort to the sorrowing parents and friends, from Jas. 4: 14.

In the afternoon meeting had been appointed at Strasburg, and notwithstanding the busy season, the large house was nearly filled, and we trust we may have spoken to the glory of God and the well-being of his people.

On Wednesday we spoke at Millersville, where a harvest meeting was held. This meeting was also well attended and we had a pleasant and attentive meeting. We had intended to start for home the same evening, but the great Railroad strike being just then in progress, we thought it prudent to remain over a few days. So we attended another harvest meeting at Strasburg on Thursday, and on Saturday, a pleasant opportunity for company presenting itself, we determined to go to Cumberland county and spend the Sabbath with the brethren there. Bro. Christian Herr and wife accompanied us and we staid with Bro. Jacob Munaw, in Mechanicsburg all night, and the next day attended their Sunday-school, at the new meeting-house on Slate Hill, which is held at 9 o'clock in the morning, before church. On account of a heavy shower, just about the time of the gathering in of the school, many were detained from coming, yet there was a good little school brought together, and we tried to impress the benefits to be derived from the school, as well as the importance of the work and the necessity of earnest devotion on the

part of all connected with it, upon all, and trust the school may prosper and prove a blessing to all connected with it, and especially the church.

After school we had meeting. After meeting we visited Pre. Samuel Zimmerman, and afterwards we went together to visit the aged minister Geo. Rupp, in Shiremanstown, where we staid all night.

On Monday morning I returned to Lancaster City where I met my wife on her way back to her parents in Bucks county. I also met Bro. Amos Herr and John Shenk and a number of other brethren. In the evening I visited several families in the city of Lancaster, among whom were the brethren John Hege, Philip Mosenman and others. Bro. Mosenman had a very sick child. After a brief visit we again bade them "farewell," and about 9 o'clock took the train for Pittsburg, arriving there at eight o'clock on Tuesday morning.

When we arrived in the city, we noticed a great many soldiers and police. When we came near the Railroad yards, a sad sight presented itself. Hundreds and hundreds of car wheels, bolts and iron bars were lying there, as the blackened remains of freight cars which were burned. The round-house was full of locomotives all disabled and the woodwork burned. So the depots, a large grain elevator, and other buildings, were all in ruins from the devouring elements. The labor of years was here wantonly destroyed in a few hours. "Behold! how great a matter a little fire kindleth." This may in this case be applied both literally and figuratively.

After lying over about six hours at Pittsburg we took the Cleveland train and without any further detention, arrived in Elkhart safely on the morning of August 1st and found all well at home. On our visit we met many dear brethren and sisters, with whom we spent pleasant and profitable hours. We have mentioned very few of those whom we met and visited, but we love them none the less. We must write briefly lest our story will be too long. We thank you all, dear friends, brethren and sisters for the kindness and love you have shown us; we thank God that he has permitted us to meet once more in this vale of tears. We trust our meeting together may not have been in vain, and if we should never meet again below, God grant that we may meet where parting is never known and where sorrow, and tears, and sighs can never come. The Lord bless us and preserve us and finally bring us to that rest which remaineth for the people of God.

JOHN F. FUNK.

It is a maxim worthy of being written in letters of gold, that there is no method so certain of defeating the plots of wicked men against us as by acting uprightly.

For the Herald of Truth.

ORDINATION.

Sabbath morning July 29th: A beautiful, lovely morning. Everything around us shows us the goodness of God, and his great love towards us his fallen creatures. O, how thankful we should be to God, the giver of every good blessing. We have been permitted to gather in a rich and plentiful harvest. "O that men would praise the Lord for his goodness and for his wonderful works to the children of men!" Our hearts should bow down in deep humility and gratitude to God for all his great blessings, both temporal and spiritual.

According to previous appointment, I met with the brethren and sisters the 15th of July, at the Bank Church, in Rockingham Co., Va. This day was set for the ordination of a minister. The lot was cast, and Bro. Abraham Burkholder was chosen. I pray the Lord that he may be with the dear young brother, and impart unto him wisdom, understanding, ability, and a willing mind, that he may be useful in doing much good, in calling and turning sinners from the error of their ways to the only true God. I rejoiced greatly in the spirit to be with the brothers and sisters that day, and I believe that the Lord was with us to bless our labors. The grace of our Lord Jesus Christ be with you all. Amen.

JACOB HILDEBRAND.

A VISIT.

I left home the 9th of May to attend the Conference in Erie Co., N. Y., near Niagara Falls, and arrived at Buffalo the evening of the 10th. Next morning I walked to Bro. Lapp's at Williamsville. The aged sister is afflicted with rheumatism, but she can now be about. After a short conversation Bro. Cressman (bishop) Bowman minister, Peter Wismer deacon, Nelson Michael and others arrived from Canada. We spent the time very pleasantly till evening, when nearly all left for the night.

With some others I spent the evening in pleasant conversation of the future as God has revealed through his Son. How pleasant it is for brethren and sisters thus to spend the time together in unity and love. We commended ourselves to the care and keeping of our heavenly Father and retired for the night.

The 12th, Conference met at the Clarence church. There was a number of ministers and brethren present. The conference opened by singing and prayer; after which Bro. Cressman took the leading part. Harmony and love prevailed. The love and union of the disciples where all things were common, were called to my mind. The meeting was edifying to me, and I hope to all present. A meeting was held on Saturday evening.

J. J. WEAVER.

Scott, La Grange Co., Ind.

On Sunday the communion of the Lord's Supper was celebrated, of which a goodly number participated, to show the Lord's death till he come. In the evening a meeting was held in Clarence Center, which was very largely attended, and I hope some good seed was sown, and that it may grow up to the glory and honor of God.

On Monday, in company with John and Michael Kittenhouse, and Peter Wismer I went to the Niagara Falls to see the wonderful works of God. Here we took the parting hand, commending one another into the keeping of our heavenly Master. I came to Black Creek, where we had meeting. The 16th, visited some brethren. Bro. Jacob Sherk took me to Port Colborn, where I took cars to Dunville, and went to Bish. Gehman's, three miles off, held a meeting at South Cayuga on the afternoon of the 18th. Bro. Henry Hunsberger conveyed me to Bro. Benj. Hoover's. On the 19th we held services in their church here. The notice of all these meetings was very short, yet they were well attended. I spent some time with the brethren, among whom was Bro. Sherk, who has not been able to leave home for several years. I also visited an aged mother of eighty-four years. It appeared to me that God spares some that others may see what they are.

On the 30th Bro. Leonard Hoover conveyed me to the station, and I arrived home the 21st, to find my family well, thanks to God for his protecting care over us.

I desire to express my thanks to the brethren and sisters for their kindness to me. May the Lord reward them, and may they hold out faithful to the end that they may receive the crown which is promised to the faithful.

To those with whom I have conversed, who have not become willing to forsake the world with all its vanities, I pray you all for the sake of your neverdying souls, and for Jesus' sake, do not put off your salvation any longer. Call to mind the words of the apostle, "To-day, if ye hear His voice, harden not your hearts." How often, dear friends, have you done this? I speak from experience. It makes me feel sad to see those near and dear to me still resisting the Holy Spirit. Remember the Master's servants are offering up their prayers in your behalf. The Son of God is interceding for you. If you believe this, how can you remain any longer from Jesus? He says, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." O what a glorious rest there is in Jesus! Dear brethren and sisters, pray for me, that I may be endued with the Spirit of God, and be found faithful, till the Lord shall call us all home. May the grace of God be with us all. From your servant in Christ.

AN OPPORTUNITY TO HELP THE NEEDY.

Bro. John Funk and wife in our congregation, bought a small lot of land for a home, a few years ago. They designed paying for it by their labor, but the hand of affliction was laid upon him so that he has been unable to do any labor for eighteen months. His disease is consumption. They have a large family of small children, which the mother, with the assistance of kind friends and neighbors, is trying to maintain. There is debt yet on his lot, which he is unable to pay. He feels that his earthly pilgrimage will soon close, and he calls upon the churches for a little aid to pay the debt, that his family may have a small home when he is called away. The congregation here is small, and some of them are limited in means. We ask you, brethren, lend a helping hand in this case.

If further information is wanted, write to George Brenneman, Delphos, Ohio. The resident ministers are C. C. Beery, and Benjamin Huber, and deacon, George Stemen, to either of whom money may be sent. Direct, Bremen, Fairfield Co., Ohio.

For the Herald of Truth.

"TO EVERYTHING THERE IS A SEASON."

ECCL. 3: 1.

By the grace of God we are yet what we are. Time—every day and every hour has a beginning and an end. So also our race while here upon earth. We have so much to gain or lose, and yet how careless many of us spend our time. Would to God that we all, with David, could say, "His delight is in the law of the Lord; and in his law doth he meditate day and night." If the Lord is our light, our guide, our stay, then we shall be happy in this life and in the life to come. But this world should not be our God, our delight all the day long. How lamentable to think that so much time and labor are spent in following after the fashions of the day, and other things which belong to the world.

When we become truly changed in heart, we then can perceive that all is vanity and vexation of spirit. Beloved, it is high time that we awake from slumber and Luke-warmness, and put on the whole armor of God, that we may be able to stand the wiles of the devil. Let us, therefore, strive to become brighter lights before our families, and in the church; and may our works correspond with our faith. If we would live every day as if we knew it were our last, many things would be left undone which are only a hindrance to our everlasting welfare.

A. N. B.

Strive not with a man without cause, if he have done thee no harm.

Children's Department.

GOD'S WAY IS RIGHT.

What God does, that is surely right,
For perfect is his will;
Whilst He my pathway ordereth,
I gladly hold me still.
For He, my God shall in my need
My guide and guardian be,
And naught I fear whilst this I know,
He watcheth over me.

What God does, that is surely right,
His love can never fail;
No other remedies but those
He gives me can avail.
He heals my wounds. I therefore bow
Submissive to His will;
Upon His truth I build my hopes,
And trust his goodness still.

What God does, that is surely right,
He is my life and light,
Who nothing evil can ordain
To those who trust aright.
Though hidden are his dealings now,
The time fast draweth near,
When all His wisdom, all His love,
Shall openly appear.

MY MOTHER KNOWS BEST.

A party of little girls were going into the woods, and meant to make an oak-leaf trimming, and pick berries, and carry luncheons. Oh, it was a fine time they meant to have. "Now," said they to one of the number, "Ellen, you run home and ask your mother if you may go. Tell her we are all going, and you must." Ellen, with her green cape bonnet, skipped across the way, and went into the house opposite. She was gone some time. The little girls kept looking up to the windows very impatiently. At length the door opened, and Ellen came down the steps. She did not seem to be in a hurry to join her companions, and they cried out, "You got leave? You are going, are you?" Ellen shook her head, and said that her mother could not let her go. "Oh," cried the children, "that is too bad! Not go! it is really unkind of your mother." "Why, I would make her let you." "Oh, oh," "I would go, whether or no." "My mother knows best," was Ellen's answer, and it was a beautiful one. Her lip quivered a very little, for I suppose she wanted to go, and was much disappointed not to get leave; but she did not look angry or pouting, and her voice was very gentle, but very firm, when she said, "My mother knows best."

There are a great many occasions when mothers do not see fit to give their children leave to go where, and do what they wish; and how often are they rebellious and pouting in consequence of it. But this is not the true way, for it is not pleasing to God. The true way is a cheerful acquiescence in your mother's decision. Trust her, and smooth down your ruffled feeling by the sweet and dutiful thought,

"My mother knows best." It will save many tears and much sorrow. It is the gratitude you owe her, who has done and suffered so much for you.

STREET TALK

"Learn to talk like a gentleman, my boy. Papa is sorry to hear you talk 'street talk.' Do quit it."

"What is 'street talk,' papa?"
"What did you just now say to sister?"
"I told her to be quiet."

"But you said 'Hush up!' and said it very loud and rudely. And what did you, ten minutes ago, say to Martha?"
"I told her to go out of my way."

But you did not say it half so nicely as that. You said, 'Get out of this!' and I thought you called some name. What was it?"

Harry looked ashamed, and the tears came; but he answered, "I called her a 'dirty snick.'"

"Just so. That is what I mean by street talk. All these naughty words, and especially the rough tone and manner, you hear on the street. They belong to those boys who have never been taught any better, and to those men who, though knowing better, yet do not care any thing about the better way. But my little boy must never use street talk."

MOUNT ARARAT.

What reader of this, would not like to have seen Noah's Ark? To have seen him, day after day, building that large wooden vessel, that at last rose so calmly and beautifully upon the waters? And yet I suppose that the people who did see it only laughed at Noah for erecting it. While he was putting together the beams and planks of the big floating house, they would say that it was all labor thrown away; that the fancied flood would never come; that Noah would never complete the ark. "This man hath begun to build, but will not be able to finish."

But he went on building and preaching, and they went on laughing and sinning, until one day the rain fell fast and thick, and faster and thicker, and the rivers swelled: all the fountains of the great deep were broken up, and the windows of heaven were opened. And then Noah had a reward for his faith and toil; for while all the rest were drowned, it was as if God said to Noah, and his wife, and his sons, and the three wives of his sons, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." "He entered the ark; and the Lord shut him in." The ark floated safely on the flood month after month, until the waters were abated, and then it rested upon the mountains of Ararat.

Ararat is a mountain in Armenia. It

stands on a vast plain, and consists of two separate peaks. One of these peaks is considerably lower than the other. The higher is about *seventeen thousand*, and the lower about *thirteen thousand feet* above the level of the sea. Between the two there is a low part, very much like the low part between the two humps of the Dromedary. The folks who live in the East call it Agri-dah, which means the finger-mountain, because it stands alone and rises like a finger held up. They call it Cuh-Nauch, or the mountains of Noah. They call it Moresoussar, or the stopping of the ark. There is a city near, and it is called Nakschivan—a name composed of two words, Nak which means ship, and Schivan which means stopped—the stopped ship, the rested ark.

THE BEST RECOMMENDATION.

A youth seeking employment, and on inquiring at a certain counting-room if they wished a clerk, was told they did not. On mentioning the recommendations he had, one of which was from a highly respected citizen, the merchant desired to see them. In turning over his carpet-bag to find his letters, a book rolled out on the floor.

"What book is that?" asked the merchant.

"It is the Bible, sir," was the reply.
"And what are you going to do with that book?"

The lad looked seriously into the merchant's face, and replied, "I promised my mother I would read it every day, and I shall do it," and he burst into tears.

The merchant immediately engaged his service, and in due time he became a partner.

Young friends, you who are seeking positions, and all others, search the Scriptures daily. In them you will find lessons which will benefit you in all your dealings.

BIBLICAL ENIGMA. NO. 2.

Composed of thirty-two letters.

- My 3, 29, 11, was a Priest.
"12, 20, 11, 23, 20, 21, 9, was a king of Egypt."
"4, 17, 7, 30, is a mount near Jordan."
"19, 21, 2, 20, 21, 15, 20, was the wise man's daughter."
"5, 14, 8, 13, 32, 22, was one of Jacob's sons."
"15, 24, 26, 21, 20, was Lot's grand-father."
"2, 10, 16, 27, 18, was an apostle."
"25, 18, 32, 15, 3, is an island in the Mediterranean sea."
"1, 29, 11, 31, 6, is a species of fruit-tree, which once in a parable of the Bible was talking."

My whole is a true proverb of Solomon. We want answers to the enigmas by as many children as can. Send on a Postal card costing one cent.

Miscellany.

"God of the seasons! thou hast blest,
The land with sunlight and with showers,
And plenty o'er its bosom smiles,
To crown the sweet autumnal hours."

FORGIVENESS.

Of the divine attributes, that one which in the eyes of humanity seems to shed an especial lustre around the Deity, is mercy.

It is the promise of mercy that has brought so many wandering sinners to his feet, and called forth a depth of love unfathomable and passing all human attachments. This promise constitutes a distinguishing mark between our holy religion and other creeds. It invites the moral leper, all loathsome with the scales of sin, to come and rest upon the bosom of Jesus, and be cleansed by the celestial contact. It calls back the wandering and lost ones to their happy sheep-fold, and brings them blessed once more to their compassionate Shepherd. In a word, this gracious attribute, and the promise based upon it, open the doors of heaven to the vile, the blasphemous, the wicked of every grade and stamp, and beseech them to enter. There is none so deeply and grossly stained with pollution that he will not be accepted; nay the deeper the dye the more glory doth it cast about the crown of God to wash it away with the waters of forgiveness. He thunders no anathemas, he casts no reproaches upon the wicked; he chides them not in wrath, nor does he mete to them according to the measure of their deserts. But he says, "Mine only and well-beloved Son have I given for you; believe on him, and live." His forgiveness knows no limit—his mercy is inexhaustible. Though we sin seventy times seven, he is ready to pardon.

"Man may dismiss compassion from his heart,
But God can never."

But forgiveness is not to be practiced by God alone; it is enjoined upon man by divine precepts as well as by divine example. The old law of Moses, it is true, said, "an eye for an eye and a tooth for a tooth," but the new dispensation introduced a milder code, and a greater than Moses said, "Love your enemies, bless them that curse you, do good to them that hate you."

There is no virtue in the human heart which so adorns the life and character of an individual, nor duty more enjoined upon the Christian than that of forgiveness. For proof of this, look at the example of Christ, who, while suffering on the cross by the hands of his enemies, exclaims, in the anguish of his soul—"Father, forgive them, for they know not what they do."

How noble the sentiment!—How pure its author! And shall man, "created but

a little lower than the angels," fail to imitate the example of him in whom there was "no guile," or shall he so debase himself toward his brother man? So prone are we all to stray from the path of rectitude and duty that we find ourselves often called upon to forgive the faults and errors of those who, in an unguarded moment, do us an injury; and unless we do this, hatred and revenge will reign triumphant in every heart, and sin hold unbounded sway.

But on the other hand, if we forgive those who trespass against us, we shall, by so doing, obey the injunction of Christ and contribute to the enjoyment of those who offend us, and advance our own happiness. We should see less of the spirit of retaliation, which now reigns in our midst, and like the destroying pestilence spreads desolation wherever it goes. If the poisonous darts of slander are hurled to crush our hopes and darken our prospects, we should remember that "to err is human," and freely forgive the offender. It will only increase the amount of guilt, by cherishing ill-will toward our fellow-men, however great the offense may be. But oh! 'tis blessed to forgive! to "do unto others as we would they should do unto us;" thus filling the hearts of the sons of men with joy and not with grief. Let us then, if we would render ourselves ornaments to society, and be loved by the worthy and virtuous, cherish the Christ-like spirit of forgiveness, and we cannot fail to be happy.

Go, search the ponderous toms of human learning—explore the works of Confucius—examine the precepts of Seneca, and the writings of Socrates—collect all the excellencies of the ancient and modern moralists, and point to a sentence equal to the simple prayer of our Savior, "FATHER, FORGIVE THEM!"

Reviled and insulted—suffering the grossest indignities—crowned with thorns, and led away to die, no annihilating curse breaks from his lips; sweet and placid as the aspiring of a mother for her nursing, ascends the prayer of mercy for his enemies, "Father, forgive them." Oh, it was worthy of its origin, proving incontestably that his mission was from heaven! Dr. GUNN.

A LIGHTNING BOLT WRITING GOD'S NAME ON A BLASPHEMER.

Some of our contemporaries seem disposed to question the truth of our statement that a negro man who was killed by lightning a few days ago in Campbell county, had the letters "GOD" on his body. Dr. Thomas E. Moorman, whose Post Office address is Mt. Zion, Campbell county, has furnished the Richmond *Christian Advocate* an account of the circumstances, from which we extract the following:

"On the evening of the 6th inst. Perry Jones and George Brown, colored men, notoriously the most profane, wicked persons in the whole community, with three other colored persons, took refuge, during the rain, accompanied by a good deal of lightning and thunder, in a tobacco barn on the land of George Creasey.

From their several positions one would have thought that two of the others were in more, and the third in as much danger, as Jones and Brown were. They, as their custom was, were engaged in cursing and swearing. Suddenly the lightning descended upon them, and, while the other three were comparatively uninjured, Jones was killed, and Brown was stricken down senseless, and almost lifeless for a time. He revived after a few minutes, and soon seemed to have regained all of his strength, but was dumb and bereft of his mind for several hours. The lightning had set fire to his clothing, and he was burned on his chest, and left side and arm before the fire was extinguished. In his maniac efforts to free himself from those who were restraining him the skin was rubbed from the burned flesh, and presented the following characters, GOD. A very close representation, to say the least of them, of the capital letters used in printing the name of Deity, while around and between them the skin was unremoved, and apparently not burned. The above characters occupied the angles of an equilateral triangle, which, as you are doubtless aware, was in ancient days the symbol of Deity. This man, then, appears to have been branded with the name of his Creator in the symbolic language, it may be, of his forefathers three thousand years ago, and in the printed language of the nation to which he belongs.—*Lynchburg News.*

It is said of man, as he thinketh in his heart, so is he. A man's thoughts form his character. A man may, to all public appearance, be a pure man, and yet, if he is indulging unclean and unholy thoughts in his mind, he is forming a base character and is becoming a base man. If a man be intending to wrong, though he may not utter it with his lips; though he may not communicate the conception to his dearest friend, he is destroying his own true character. The world is oftentimes astonished by base actions, on the part of men supposed previously to have been good. It is an old saying, that no man becomes suddenly base. It is by entertaining wrong conceptions, by indulging wrong thoughts, by familiarizing himself with improper scenes, and by harboring wrong purposes, that the barriers against sin are finally broken down, and he is led to the commission of evil; and wherever there are influences favoring such thoughts, society is unsafe.—*Bishop Simpson.*

For the Herald of Truth.

HOME CONVERSATION.

Children hunger perpetually for new ideas; and the most pleasant way of reception is by the voice and the ear, not the eye and the printed page. The one mode is natural, the other artificial. Who would not rather listen than read? We not unfrequently pass by in the papers a full report of a lecture or sermon, and then go to hear the same words uttered.

An audience will listen closely from the beginning to the end of an address which not one in twenty of those persons would read with the same attention. This is emphatically true of children. They will learn with pleasure from the lips or parents what they deem drudgery to study in books, even if they are deprived of the educational advantages which they desire. They cannot fail to be intelligent when they grow up, if they enjoy in childhood and youth, the privilege of listening daily to the conversation of intelligent people. Let parents then talk much, and talk well at home. A father who is habitually silent in his own house may be in many respects a wise man, but he is not wise in his silence.

We sometimes see parents who are the life of every company which they enter, dull, silent and uninteresting at home among their children. If they have not mental activity, mental store sufficient for both, let them first use them for their own household. It is better to instruct children, and make them happy at home, than it is to charm strangers or amuse friends. A silent house is a dull place for young people; a place from which they will escape if they can. They will talk or think of being "shut up" there; and the youths who do not love home are in danger. Make home, then, a cheerful, religious, and pleasant spot. Light it up with cheerful, religious, and instructive conversation.

Father and mother, instruct your children in the way they should go, and they will not depart from it when they become old. A FRIEND.

THE TRUTH.

The possession of truth is a matter of the greatest importance. "Ye shall know the truth, and the truth shall make you free;" but the tendency of the human mind to exalt *one truth* to the neglect of all others, often leads to prejudice, bitterness, and strife, and frequently hinders the progress of correct ideas. The truth is far more important than a truth, and frequently when persons suppose they are disseminating the truth, they are simply laboring to proclaim a truth; and in many cases a truth which is not of the greatest importance. Truth, considered in its length and breadth, comprehends the wisdom of an omniscient God. Our

knowledge of truth is necessarily very limited, and our great danger is in setting some single truth in the foreground, and thus deranging the harmony of the divine system, instead of allowing every portion of the revealed truth to keep its appropriate position. Christ is *The Truth*; He has said: "I am the way, the truth and the life." He is not merely a truth, standing aside from its fellows;—but He is the truth, incarnate, palpable, visible, harmonious, and perfectly adapted to all the wants and necessities of the human heart and life; and it should be our aim as Christians to set before the minds of men the truth, not in the shape of dry discussions, angry controversies or antiquated formulas, but enshrined in the warm and glowing humanity of Jesus Christ.

In Christ are hid all the treasures of wisdom and knowledge; and while "the truth as it is" in any erring mortal, may be shaded by the medium which transmits it, stained by the admixture of evil, and rendered inoperative by human inconsistencies, "the truth as it is in Jesus" is perfect, symmetrical, and pure as it is in the mind of the Eternal one.

There are many departments of truth; human, divine, and devilish. There are truths which are of little importance; truths which do not concern us; and truths, the very knowledge of which would stain and pollute our souls; for the knowledge which Satan has led men to seek is not merely the knowledge of good, it is "the knowledge of good and evil." There are things which are ruinous to those who know them; there are truths which we would keep forever from the minds and comprehensions of those who are nearest and dearest to us; but "the truth of God" is good and not evil, and is profitable to those who receive it; and concerning that truth we may well unite in the Savior's parting prayer for all His disciples: "Sanctify them through Thy truth, Thy word is truth."—Common People.

"PRAY WITHOUT CEASING."

To omit prayer is to go to battle having left our weapons in the tent; is to go to our daily labor without the strength imparted by a morning meal; is to attempt the bar where breakers roar and rocks hide their rugged heads without taking our pilot on board. If, from a sense of weakness, Moses on Sinai's thundering, flashing, quaking mount, exclaimed, "If thy presence go not with me, let us not go up," well may we say of the world, its daily trials and temptations, works and warfare, "Unless thy presence go with us, let us not go down." Therefore ought men, unless in very rare circumstances, always, morning and evening, thus, like soldiers on the morning of the conflict, we grind our swords for battle with the

world, the flesh and the devil; and thus when the day's combat is over, retiring to pray, we apply a healing ointment, the balm of Gilead to the wounds of conscience, and thus, as a begrimed workman on coming home repairs at eventide to bathe in flowing river or swelling sea, we resort to prayer, to wash away sin's dark stains in the fountains of Jesus' blood.—Selected.

DIED DURING PRAYER.

We have recently been informed of rather a singular circumstance connected with the death of the aged school teacher of Skippack, Montgomery Co., Pa., Christopher Dock, author of "Dock's Schul Ordnung," and also of several beautiful hymns. It is said that it was his custom to pray with his children daily, and that on the day of his death, after having done so, he dismissed the school, and after the children were gone, and the duties of the day were over, he closed the door and in the quiet stillness of the close of day, alone with his God, he knelt down in private devotion to that great and good Being whom his soul delighted to honor, and there while on his knees, in prayer to God, he finished his earthly pilgrimage and his soul went home to its rest.

He had promised in his younger years to devote his whole life-time to teaching school. He had kept his promise and now, after a long life of usefulness, in his chosen calling, how fitting it seems for the pious old teacher to be relieved from his labors, and to pass away from the earth, while in prayer to God. It seems so pleasant to pass from this imperfect worship here, that perfection at best is "only in part," to that perfection of bliss, where this poor, lisping, stammering tongue, shall in a sweeter, nobler strain, sing the praises of God for ever. O, "Let me die the death of the righteous, and let my last end be like his."

Died.

In Lincoln Co., Ontario, on the 2nd of May 1877, Bro. Moses Ghron, aged 79 years, 8 months and 16 days. He was buried on the 5th at the Mennonite burying-ground at the Twenty. He had been in feeble health for a number of years. In his last illness he was sick about six weeks, during which time he suffered severe pain. He was not able to lie in bed, and died in his chair. We hope our loss is his eternal gain.

July 24th, in Hardin Co., Ohio, of diphtheria, NATHANIEL, son of Paul and Catherine FURD, aged 4 years, 2 months and 22 days. Services by J. Evers and C. B. Brenneman.

Let hope's bright beams disperse the gloom,
That fills the throbbing breast;
'Twas Jesus kindly bade him come,
Nathaniel is at rest.

1877.

May 22nd, in Hilltown, Bucks Co., Pa., SAMUEL KILMER, aged 53 years, 7 months and 13 days. His lifeless remains were interred the 24th in Line Lexington burying-ground, at which opportunity remarks were made by Abel Homing and Samuel Goshalk.

On July 15th, 1877, MARY, wife of John GOSHALK, aged 44 years, 7 months and 15 days. She was buried on Wednesday the 18th at Doylestown Mennonite burying-ground, followed to her last resting place by a large concourse of friends and relatives. Services were held by Isaac Rickert, J. Walter and J. F. Funk of Elkhart, Ind. She was a sister in the Mennonite church, and we trust that what has been a severe affliction to the bereaved family may be her eternal gain.

July 22nd, in Ephrata tp., Lancaster Co., Pa., Bro. ISRAEL W. HESS, aged 24 years, 5 months and 13 days. His disease was of the heart, and ended with dropsy of the chest. He leaves a bereaved widow and two children to mourn their loss. Buried at Hammer Creek burying-ground. Funeral services by the brethren John L. Landis, C. Rissler and Ch. Bomberger from Ps. 90: 13 and Job 10: 9.

June 26th, in Mechanicsburg, Cumberland Co., Pa., of five days illness, Widow CATHERINE GANTZ, aged 66 years, 7 months and 15 days.

June 29th, in East Vincent, Chester Co., Pa., of congestion of the lungs, DANIEL L. SHAW, aged 78 years, 10 months and 12 days. Buried the 24th in the presence of a large concourse, who met to pay their last respects to the deceased. Services by the brethren Andrew Mock and David Buckwalter.

On the 2nd of August, in Elkhart Co., Ind., LIZZIE, only daughter of Chr. and Harriet FROELICH, aged 3 years, 6 months and 29 days. Buried at Shaum's burying-ground. Services by J. F. Funk from Mark 10: 13-16.

On July 31st, in Elkhart Co., Ind., of typhoid fever of which he suffered 11 days, JOSEPH HOLDMAN, aged 18 years, 3 months and 11 days. Buried at Shaum's burying-ground. Services by Henry Shaum and J. F. Funk. Text: Ps. 103: 15, 16, and Eccl. 11: 9.

On June—1877, in Hilltown, Bucks Co., Pa., of Consumption, ABM. M. HUNSMERGER, aged 40 years, 3 mos. and 27 days.

On the 6th of August 1877, in Elkhart Co., Ind., ELI MAN, aged 67 years, 7 months and 11 days. Buried at Shaum's burying-ground. Services by J. F. Funk, from Prov. 30: 25. Peace to his ashes.

On— in McPherson Co., Kansas, of Spasms, — son of John ZIMMERMAN, lately of Johnson Co., Iowa, aged 2 years, 3 mos. and 12 days. Funeral services by C. Cornelison and Christian Ramseyer.

July 27th, in Clinton Co., Ind., of slow Consumption, MAGDALENA, wife of Christian METZLER, aged 50 years, 10 mos. and 7 days. She leaves a bereaved husband and two children. John Zimmerman conducted the funeral services. From 2 Cor. 5; and 1 Cor. 15: 1-4.

August 10th, near Locke, Elkhart Co., Ind., SUSANNA KEIM, aged 48 years, 7 mos. and 11 days. Buried the 11th. A husband and six children are left to mourn the loss of a wife and mother. Services by Jonathan Smucker. Text 1 Cor. 15: 24, 28.

July 20th, in Rushville, Rockingham Co., Va., of Cholera Infantum, a little son of Benj. F. HUGHES, aged about five weeks. Buried at the Bank Church on the 21st. Funeral services by Samuel Coffman.

August 2nd, near Dale Enterprise, Rockingham Co., Va., of Flux, JOSEPH DANIEL, son of Jas. Wm. and Sarah SWANER, aged 2 years, 6 months and 2 days. Buried at Weaver's on the 3rd. Funeral services by Jos. Driver and Daniel Heatwole.

Aug. 2nd., in Indianapolis, Ind., of Consumption, Sister ELIZABETH LINTNER, wife of John Lintner, aged 68 years, 9 months and 27 days. Moved from Manor Tp., Lancaster Co., Pa., to the above place in June 1856. She is the daughter of Bro. Chr. Hertzler. Her mother is the daughter of Jacob Brubaker, Bishop of the Mennonite Church in Lancaster County. Her sufferings were severe yet she bore them with Christian fortitude, till it pleased her Redeemer to take her home to eternal glory. A few hours before her death, she said, "O dear Jesus, come and take me home." She died without any pain or struggle, just like going to sleep. For this she prayed, and her prayer was answered.

Aug. 12th, in Tazewell Co., Ill., of Consumption, MARY GEHRIG, aged 21 years and 8 mos. Buried the 13th, in the presence of many friends and relatives. Services were held on the funeral occasion by Peter Guengrich, and Joseph and Peter Stuckey, from Phil. 1: 21.

Aug. 7th, at Williamsville, Erie Co., N.Y., Sister ESTHER ENKAER, widow of George Searley, aged 56 years, 6 months and 23 days. She was ailing about a year with Consumption. She often said, "I am not afraid to die, I long to go home." She selected the hymn to be sung at her funeral,

"And must this body die,
This mortal frame decay?"
and the German hymn—

"Mein Lebenslauf ist nun vollbracht,
Ich reise nach der Erden."

She was a faithful sister in the Mennonite Church. She leaves two sons to mourn their loss, but they can have that comfort that she can sincerely believe that their loss is her eternal gain. She was buried on the 9th, in the presence of a large concourse of relatives and friends. Funeral services were conducted by John Lapp in German and Peter Road in English. Peace to her ashes.

Aug. 23rd, in Locke Township, Elkhart Co., Ind., of inflammation of the bowels, HARVEY FRANKLIN, son of Jacob and Sarah Wisler, aged 7 years and 4 days. Buried at Shaum's burying-ground. Services by J. F. Funk and Henry Shaum, from Job 1: 21.

Aug. 23rd, in Elkhart Co., Ind., LAVINA, wife of H. B. Funk, aged 39 years, 5 mos. and 14 days. Services by J. F. Funk, from Rom. 6: 12, 17. She leaves a sorrowing husband and nine children to mourn their loss.

May 1st, in LaGrange Co., Ind., Sister ELISABETH PLASK, wife of Preacher Christian Plank, aged 51 years, 7 months and 27 days. She was a faithful member of the Amish denomination, her seat was seldom vacant. She was beloved by all; she is no more, she is gone to reap her reward. Her remains were followed to the grave by many relatives and friends to show the last respect of love. Husband and children, if you will be faithful in the Lord you can meet your wife and mother where peace and love will ever last. Services by Eli Miller, and J. J. Weaver.

Aug. 27th, in Elkhart Co., Ind., HANNAH, wife of Levi STOKER, aged 44 years and 18 days. A singularly severe affliction seems to have fallen upon the family of Friend Stoker. One of the daughters took sick with typhoid fever, and during the succeeding weeks five other members of the family were taken down with the same disease, among whom was the wife and mother of the household. She lingered a few weeks with good hopes of recovery, when the day before her death, hemorrhage set in and she sank rapidly and died.

She was born in Columbiana Co., Ohio, on the 9th of August 1833. She was married on June 24th 1852, and the following year, in April, came to Elkhart Co., Ind. She was the mother of 9 children two of whom died before

her. She was a devoted wife, a kind mother, ready to aid, comfort and encourage all in need, and was beloved and respected by all who knew her. During some years past she was deeply concerned for the salvation of her soul, and prayed earnestly that the Lord might direct her in the way of life, and we trust her prayer has been heard. She was buried on the 28th, followed to her grave by a large concourse of relatives and friends. Services by J. G. Biddle and J. F. Funk from Isa. 38: 1. She leaves a sorrowing husband, seven children (three still very sick), an aged mother and many friends to mourn their loss. May their loss be her eternal gain.

Letters Received.

M Kilmer, John D Miller, D F Driver, D S Kindig, J D Hershey, D H Landis, Jacob Hildebrand, J S Coffman, 2 Rev E Neuschwander, Rev Jacob Hildebrand, John S Coffman, John B Hunsberger, Anna N Burkholder.

MONEY LETTERS.

A—C B Amstutz, Jacob Amstutz.
B—Jacob Bucher, George Bellman, Jacob Bomberger, Samuel Brunk, Peter Blosser, John Brunk, Geo Brunk, Chr Brunk, Jacob Borse, Abm Bechtel, Rev Abm Brubaker, John Bally, Jacob Beachy, Samuel Buchwalter, John Bertsche.

C—Wm Clymer, Wm C Clymer, J O Croub, Samuel Samuel Crossen.

E—Peter Eby, Christ Eby, Rev Isaac Eby, Samuel Esbenschade, T C Eash, Fanny Ebrismann.

F—Samuel Fricke, Benj Fricke, David Funk, Maggie Fisher, John Forrey.

G—Chr Good, Abr Geil, J R Gehman, Jacob Geil, Nancy Gotwals, Jos S Gotwals, Rev Elias Grief, Elizabeth Gsell, Jacob Gerig.

H—D Hoover, J W Harshberger, Abr D Heatwole, David Hartman, E G Heatwole, Hannah F Heatwole, D A Heatwole, J Hildebrand, Chas Haldeman, Rev J M Haldeman, Wm Haldeman, Abm Huber, Jacob F Hershey, Cath Hostettler, A E Hostetter, John F Hershey, Joseph Heiser, Mary Hull, John W Hoover, W Hildebrand, John House & Co., I H Hochstetler, J J Holdeman, Jacob Huter, P S Hartman, Simon Heatwole.

K—Polly Kurtz, John B Kindig, Abr Kindig, Lydia Keim, Christ Kindig, John B Kauffman, Magdalena Kehr, Jacob H King.

L—A C Lantz, Maria Lantz, Hannah M Lapp, Jacob Lous, Reuben Lantz, Rev John B Landex, Chr Lefever, John Lapp, Chr Litwiler.

M—Jacob Mellinger, Lizzie Martin, Gideon Marnier, Enos Moyer, Cath B Metz, Martin Mellinger, Mrs Anna Mylan, J B Musselman, C J Miller, David Murry, Benj Musser.

N—J M Nicc.

O—Enos Overholt.

R—Simon Ruckey, Magdalena Roth, Joseph Roth, Wm Rutch, Abm Reiff sr., Michael Rutt, Samuel Rosen, Isaac Rickert, Jn Reinhardt, Jacob Rohrer, Levi Ressler.

S—D F Stoltzfus, J G Stauffer for Chas Y George, D B Stintzman, J W Sharp, Emanuel Suter, Elizabeth Showalter, Samuel Shank, Jacob Swartley, George Swartley, Jacob L Shadlinger, Mary Swartley, Ann Schutt, Jacob Shank, Amos Shenk, Henry Saavely, Geo Stemen, I & Peter Smith, C S Sherbondy, Joseph Shank for Nancy Newcomer, Noah Shank, Jacob Sides, Abm Swartz, Martin Senger.

T—Benjamin Troyer.

W—Peter Wieman, John Walters, Jacob Wanner, Joseph Wenger, George Wetter, Peter Weibe.

Y—J S Yoder.

Z—Christian Zimmerman.

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TIME TABLE.

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No. 3, Night Express.....	2.15 A. M.
No. 5, Pacific Express.....	4.40 "
No. 7, Way Freight.....	6.50 "
No. 9, Accommodation.....	7.30 "
No. 43, Way Freight.....	2.30 P. M.
No. 1, Special Chicago Express.....	4.10 "

GOING EAST—MAIN LINE.	
No. 8, Night Express.....	3.05 A. M.
No. 62, Way Freight.....	12.15 "
Grand Rapids Express.....	5.00 "
No. 2, Mail.....	12.15 "
Grand Rapids Express.....	2.45 P. M.
No. 50, Way Freight.....	7.40 "

GOING EAST—AIR LINE.	
No. 74, Way Freight.....	5.00 A. M.
No. 4, Special New York Express.....	1.10 P. M.
Grand Rapids & Indianapolis Express.....	1.45 "
No. 6, Atlantic Express.....	9.50 "
No. 60, Way Freight.....	6.00 "

TRAINS ARRIVE—MAIN LINE.	
Grand Rapids Express.....	1.35 P. M.
".....	9.25 "
No. 7, Special Michigan Express.....	4.05 "

TRAINS ARRIVE—AIR LINE.	
Indianapolis Express.....	2.35 "
No. 11, Toledo Accommodation.....	10.00 "

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Vol. 14—No. 10.

ELKHART, IND., OCTOBER, 1877.

Whole No. 166.

REJOICE AND BE GLAD.

Upon the cross the Savior died
To save a ruined world from sin;
Now lives in glory, joy, and light,
And bids us all to follow Him.

Thus through the Savior's grace and love
We shall forever happy be,
And dwell with Christ and saints above,
From pain, turmoil, and troubles free.

The Lord does bless us day by day,
In giving life, and health, and food;
He gives us this so that we may
Rejoice, be glad and bear some fruit.

Though cares distress, and storms arise,
We need not be dismayed;
We look by faith beyond the skies
Where joy and pleasure never fade.

Rejoice and be exceeding glad;
For ample will be your reward,
Oh, why be downcast, drear, and sad?
Leave gloomy doubts and trust the Lord.
J. B. METZLER.

FALSE CONCEPTIONS OF THE
TEACHINGS OF CHRIST.

"Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven, but he that doeth the will of my Father which is in heaven." Matt. 7: 21.

Jesus Christ came into the world as the great Teacher of heavenly wisdom; he came to exemplify both by his words and his example, that wisdom's ways are pleasantness and all her paths are peace. Nicodemus said, when he came to him by night, "We know that thou art a teacher come from God, for no man can do these miracles that thou doest except God be with him."

He came not only, however, as a teacher; not only as an example to us; not only as the Lamb of God which taketh away the sins of the world; he came also as a king, as one having authority, as the Prince of Peace, as the Lord from heaven, the Son of God, the Judge of the quick and dead. The people were astonished at his doctrine, for he taught as one having authority, and not as the scribes. In the words of our text, he distinctly acknowledges himself as the one to whom is entrusted the final decision of the destiny of men, into whose hands all things are given; and to whom belongs all power

in heaven and in earth, and who will declare the final sentence upon those who have lived in opposition to his teachings, as he says in the words following the text, "Depart from me ye workers of iniquity; I never knew you."

Without any effort to teach this or that especial doctrine according to the system of modern schools of theology, the Savior, without any discussion or questioning, as to what tenets men hold or deny, at once assumes that man is a fallen, depraved being; and in His very first discourse to the people, he reiterates the words of John the Baptist when he preached in the wilderness and baptized in Jordan, "The time is fulfilled; Repent, for the kingdom of heaven is at hand."

All his teachings are based upon this doctrine, that man, though created in the image of his Maker, and made upright, transgressed the divine law and became alienated and estranged from God; departed from that purity and innocence, and became corrupted and sinful; so entirely depraved that all the imaginations of his heart are evil, and only evil; that in his flesh dwelleth no good thing, and that he loves darkness rather than light; so that when left to himself, he will continually and voluntarily follow evil instead of good. Like the stream that of its own accord flows on its course toward the ocean, so man following the bent of his natural mind, pursues the downward stream of sin, leading him to the great ocean of eternal destruction.

In this condition man is not acceptable to God—and cannot please him. He may indeed not be what the world calls a bad man; he may not be a thief, a high-way robber, a murderer, an adulterer, a drunkard, nor engage in any of those baser crimes which are looked upon with so much terror, and which are so repulsive to all men who still possess any regard for law and order; he may even belong to that class which the world denominates moral men, he may be a good citizen, a good neighbor, a kind husband, generous and charitable, and may be honest in all his dealings and yet not a child of God. I indeed know such men, and many of them, whose lives so far as fair dealing and morality are concerned, are untarnished; and I have no doubt but that they

desire to be happy when they come to die, and their minds are filled with good purposes and good intentions, and yet they are not acceptable to God, because they have not consecrated themselves unto him, and have not entered his service, neither do they possess his Spirit, because the gift of God's Spirit can be received only by those, who by a change of heart, have entered upon that new and living way, and by the divine power of God have been born again. "Except a man be born again, he cannot enter the kingdom of God." Jn. 3: 3. The language is conclusive.

It may seem a bold assertion; an unjust and harsh decision, that with one fell sweep condemn before God so large a number of the respectable portion of every community, but I lay no claim to this decision on my own part, I am only dealing with that which belongs to another. I am only trading with that which is entrusted to my care; it is no saying of mine when I make the declarations of my Master; I am dealing with God's unchangeable word; and it is the decision of his word which I hold forth to you, and not my own; his word expressly declares that "without faith it is impossible to please God," and that "God heareth not sinners." Those that live out of the covenant of Grace cannot possess a saving faith; a saving faith would lead them to a full consecration, and obedience to the requirements of the Gospel. Inasmuch then, that as they do not conform themselves fully unto the requirements of the Gospel of Jesus Christ, they cannot possess a living, real faith in him; for Jesus himself says, "If ye love me, keep my commandments," and "ye are my disciples if ye do whatsoever I command you." The truth of the matter, in plain words, is that a man may be never so moral, if he is not converted and changed in his heart, he is no Christian. In other words, morality, however high that standard of morality may be, will not save a soul from the wrath to come.

A man may even make higher pretensions than those of bare morality, and yet fail in attaining the crown of life. A man may belong to Church; he may have been baptized; may celebrate the Lord's Supper; wash the saint's feet; do works of

charity, show kindness to his neighbor, and yet he may not be what God demands. "God seeth not as a man seeth; man seeth upon the outward appearance, God looks upon the heart." The Pharisees were very strict in the observance of their outward ceremonies; they fasted often, they gave tithes; the outward requirements of the law must all be very strictly kept; they loved to stand at the corners of the streets, to repeat their prayers, and occupy the uppermost seats in the Synagogue, and thus they would say, "Lord, Lord;" thus they would draw near to God with their lips; but their hearts were far from him; they were only whited sepulchres, inwardly full of dead men's bones and all corruption.

I knew a man years ago, who made the highest pretensions to a Christian life; he was apparently an ardent Christian and a most zealous Sabbath School worker; he possessed a very smooth tongue, great persuasive powers, and an extreme love for a good appearance, a thing for which our American Christianity is so very remarkable. After having gained a most remarkable notoriety, not only for piety but also as a successful laborer for Christ, he suddenly brought a shock over the whole Christian community by being "cast into prison." A truly pious man might indeed have the misfortune of being cast into prison, as even the Apostles and thousands of other good men have been, but the evidence in this case did not speak for the sincerity and faithfulness of the man. The testimony of all who were acquainted with the circumstances, only showed that selfish ends prompted a show of piety. But before God, who searcheth the heart and trieth the reins, such pretension will not suffice; in the great day of final account; though we have made a show of piety, without possessing true piety, though our lives have been spent in saying, "Lord, Lord," without a sincere desire to serve him, it will benefit us nothing, for in that day will he profess, "I never knew you, depart from me ye workers of iniquity."

This saying, "Lord, Lord," without avail, is carried out in many different ways, and by persons of whom we little expected such a condition of things, and even by some who are ignorant of the fact themselves, as the succeeding verses plainly show. "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils? and in thy name done many wonderful works?"

There are perhaps few, comparatively speaking, who, with design, act the hypocrite, and push themselves forward in religious circles and take upon themselves the vows of a solemn covenant with the full consciousness, and a clear, well-defined purpose to act falsely before God, and to deceive both the Church and the world with intention. There are, indeed,

instances and numerous instances of this kind, that manifest themselves, and many perhaps that do not become manifest; and yet we may say, that the number of these is comparatively small when compared with the great number of those who by reason of their perverse flesh, sin. The world and the devil are led in a sort of a semi-unconscious stupor into that perverseness of spirit, that hardness of heart, into which the Spirit of God receives no admission, and by yielding themselves to the force of circumstances, are carried along in the great current of sin until destruction comes suddenly upon them.

That man or woman who is capable of such malicious wickedness, as with design and intention to act the hypocrite before God and in his Church, must indeed be among the lowest and most degraded of earth; his condemnation must truly be just. If the scribes and Pharisees, who through the hardness of their hearts, would not believe in Christ, nor accept him as their Savior, while they professed to worship the true God in their own way, could be denounced by John the Baptist, as a generation of vipers, and by Christ as hypocrites and whited sepulchres full of dead men's bones, as adulterers, and as being of the devil, before whom even the men of Sodom and Gomorrah should be preferred, what shall be said of those, who, with a designing, purpose and forethought, with intention, seek to lie both unto God and to his Church, as well as to the world? They can only be considered as the vilest of the vile, and as worthy of the most extreme condemnation. It is in fact, nothing better than the basest criminality. The high-way robber, the sensualist, the drunkard and the adulterer may be looked upon with terror or utter contempt and disgust, but the man who purposely "steals the livery of heaven to serve the devil in," must be even more degraded, and depraved than these.

But aside from these we find characters like the rich young ruler, like Saul of Tarsus, Simon the sorcerer, and a legion of others, each manifesting, each in his own peculiar way, the errors into which the human mind is so apt to fall.

There are multitudes brought up in the churches from infancy, carried to the baptismal font, educated in the creed, and faithfully instructed in the tenets of the church in which their lot happens to be cast, and afterwards confirmed as full members and admitted to the communion of the so called saints, who know no more about the religion which Jesus brought from heaven, and which his pure word teaches, than the Hottentot or the Hindoo who falls down to worship gods of wood and stone. They have only been taught to say, "Lord, Lord," but of the power of that religion, which is the Lord's religion, they are entirely ignorant; because, like the Jews in the days of Christ, they have only been taught a sys-

tem of outward formalities and ceremonies, which under the semblance of worship they call religion; and indeed, so strongly is this system of false worship implanted into the minds of the young, that they gain the most undoubted faith therein, and would even suffer themselves to be severely persecuted, and killed for the sake of their religious sentiments. Such, indeed, could well say in the final day, "Lord, have we not prophesied in thy name, in thy name cast out devils, and in thy name performed many wonderful works?"

We meet another class, and a class very largely represented everywhere in the civilized, christian world. This class have the Bible, they study it very extensively, they teach it very zealously and are very adroit in explaining it; so dexterous indeed are many of their explanations that the vital power, the very life and essence of the Gospel is all absorbed in the wisdom of their philosophical interpretations. Many of the Apostles were of vital importance are now made to mean nothing at all. The once narrow way is become a broad and easy avenue, over which men can ride in regal splendor, and royal grandeur to the City of Zion. Worldly conformity, fashion, folly, amusement, avarice, and even sensual gratification are no barriers to the Church; many of these things are even looked upon as means of grace; self-denial is obsolete, an old notion which our forefathers used to practice because they did not know any better; but since society, arts, science and mechanics have all made such unparalleled advances, and progressed to such a high degree of perfection, surely religion must also have its improvements. Lo! here it is! We have found it to work a great deal better, and we are able to gather in a great many more precious souls into the church, a great many learned and rich, and great men of the world which we could otherwise not have gained. For the accomplishment of this purpose we need a fine church, finely furnished, supplied with all the modern improvements of fashion, a well trained choir, and a talented minister well paid, who for the important consideration of a good situation will not tell the truth of the Gospel in too plain words, and when he does speak a little plain he puts in an apology, or calls it a mere flash of eloquence, to avoid touching the tender conscience of his refined and intelligent audience.

To accomplish much good in the vineyard of the Lord, and extend the influence of God's people, the Church must also provide for the amusement of her people, just as though people did not find sufficient amusement outside of the Church. For this purpose, fairs, festivals, suppers, exhibitions, concerts, picnics, Christmas trees, parties, etc., etc., must be instituted and maintained from time to

time, for, lo! some pious sage has made the important discovery that all these are means of grace, just as much as preaching and prayer, and lo! by such means we are enabled to say, "Lord, Lord," to the glory of Him, who, when he was upon the earth, entered his temple, and when he saw the perversion of that holy place, said, "Take these things hence; for it is written, my house shall be called a house of prayer, but ye have made it a house of merchandise, or a den of thieves." Verily, not every one that saith "Lord, Lord," shall enter into the kingdom of heaven; for such a saying of "Lord, Lord," as this must truly be an abomination in his sight.

We meet a third class of professors, who build their hopes of salvation upon the efficacy of water-baptism. They claim to be the children of God, because they have been baptized and received into the communion of the Church, in whatever way their baptism may have been performed. Others again lay an all-important principle in the mode; they believe themselves to be the true followers, and the only true followers of Jesus, because they have been baptized by being immersed, and deny to all others the fellow-citizenship of the children of God; others, again, would maintain that one immersion, is only a false saying of "Lord, Lord," which will, in the end, bring men to shame before the Great Judge, but a three-fold or trine immersion is needful to make us the true followers of Christ, while the word immersion is not even once mentioned in the Scriptures in connection with baptism. Some add to baptism, the communion of the Lord's Supper, and by observing the visible sacraments of the Church they continually cry out, "Lord, Lord," while they do not possess the Spiritual power which these things are intended to represent. These are of those indicated in the parable of the wise and foolish virgins, who had vessels but no oil in them.

Very near akin to these is another class, who hold very strictly to old traditions, customs and habits, which are not enjoined in the gospel, not edifying to his people, and not designed to advance the honor and glory of God. This class, generally, like the pharisees of old, are very devoted to their ways and strongly attached to their own views and notions, are very sensitive, very ready to take offense at the failings and weaknesses of their brethren, and very slow to see their own. When reproved, they become offended; and when opposed in their views, they often become angry; and, charity and forgiveness, meekness and patience, are not among the characteristics which, in their walk and conversation, they manifest. In regard to some of the teachings of the gospel they are very strict, very tenacious, so far as the letter goes,

while other parts of the teachings of the Scriptures they entirely and persistently ignore, forgetting that the Apostle so plainly teaches that "the letter killeth, but the Spirit giveth life," and that he is not a Jew who is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew which is one inwardly, and that is the right circumcision which is of the heart, effected by the power of the Spirit of God. 2 Cor. 3:16; Rom. 2:28, 29. They also forget that the Savior commands to observe and to teach all things whatsoever he commanded us, and that men should not only observe a part of his teachings, or a part of his commandments, but all of them. The Savior bitterly reproves the Pharisees for this very thing when he says, (Matt. 23:23, 24,) "Woe unto you scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith; these ought ye to have done and not to leave the other undone. Ye blind guides, which strain at a gnat and swallow a camel."

Men not unfrequently bind themselves down to their views, their manner of thinking and their form of belief, to a certain sect, to a certain nationality, to a certain class of people, to a certain language, or to a certain set form of worship, and by their unswerving adherence to their preconceived notions and prejudices they believe they are honoring God, while in reality, the word of God shows plainly, if they would only see it, that their course is not only opposed to all growth in grace, but really contrary to the Spirit and the plain teachings of the Gospel.

An instance illustrating these facts came under my observation some years ago, in one of our large cities in the west. There was in that city, a church in which the time-honored custom of singing, during public worship, only from the Psalms, (translated in verse as they appear in many of our larger English Bibles), still existed. The pastor of this church, on one occasion, took the liberty to read before the congregation and sing with them, the well known hymn,

"Nearer my God to thee,"

On account of this departure from the custom of the fathers, a great stir was produced among his people, and the man who had otherwise faithfully filled his place, was brought under censure and deposed from his position and the Church.

On the other hand, we find another class, just the opposite of the last named, who "turn the world upside down" with their continual clamor for something new, and like the Athenians of old, think that the true service of God consists in "either hearing or telling (or doing) some new thing," and who by their misinterpretation

novations, not only upon the right, proper and reasonable customs of the Church, but even upon the teachings of Christ and the Apostles, are all the time, loudly crying, "Lord, Lord," while with a spirit that has not the remotest relationship to the Spirit of Christ, they denounce the humble follower of Jesus, as a man of weak mind and tender conscience, who is too slow to keep up with the progress of modern Christians, too ignorant to understand its privileges, and too conservative to do much good in the world anyway. This is a class above all others which will wonder in that day, where they have seen the Lord and not ministered to him, and which will be loudest in protesting, "Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works?"

So there are a great many other forms in which men may and do deceive themselves. There is a vast amount of self-righteousness in the world, a great many men who are building their spiritual houses upon a sandy foundation. If they would closely examine themselves, they would, to their surprise, learn that they were only drawing nigh to God with their mouths and their lips, while the heart is far from him; only saying "Lord, Lord," while there was no peace and no reconciliation; like unto him who came in to the feast without the wedding garment; they have not the robe of righteousness which the Savior gives, but a self-made righteousness which will be without avail in the great day, when we shall all be required to appear before the judgment bar of God, to receive the just reward of all our deeds.

Now the fact of the matter is simply this, that "without faith," that is, without a true and living faith, it is impossible to please God. We cannot deceive him who knoweth the secrets of all hearts, and he demands such to worship him as worship him in Spirit and truth; such as from a deep conviction, a well settled principle, and a devoted love to God, observe, not only a portion of his commandments, but all of them; such as not for worldly gain, not for influence, not for popularity, not for selfish ends, or from any impure or insincere motive, have a form of Godliness, while they lack the true Spirit thereof, but such as, from a sincere desire to serve God, to glorify his name and enjoy him forever, are brought, by true repentance and a living faith in Jesus Christ, from darkness unto light, and are converted from the power of Satan unto God. Those who have thus passed from death unto life, will loathe sin and abhor every evil thought, word, and action, and will only praise God with their lips, and worship him in the visible forms of the Church, but as the Apostle says, speak unto themselves in psalms and hymns and spiritual songs, singing and

making melody in their hearts to the Lord. They will not only think of God and his services; of baptism, the Lord's Supper, the requirements of the Church, and the things which make up the outward and visible forms of religion, but in their hearts will they meditate upon the goodness and the mercy of God, and how great things he has done for them, and because of his immeasurable love to them they will render to him a willing, a free and sincere service from the heart. Unto the glory of God and the salvation of their souls they will seek to accomplish all that he requires of his children, so that in all meekness and humility they may be able to stand in the great day of his coming.

Let us then all seek, from the very depths of our hearts, to serve the Lord in all sincerity and uprightness. So that we may be received with the blessed welcome of, "Well done, good and faithful servant, enter thou into the joys of thy Lord."

JOHN F. FUNK.

JUSTIFICATION NOT OF WORKS.

[The following article is from an old manuscript left by Preacher Abraham Gottshall, deceased, minister of the church at Deep Run, Bucks Co., Pa., and author of the little book, "A Description of the New Creature," &c., which, though unfinished, we believe will be read with interest by our readers.]

"Therefore we conclude, that a man is justified by faith without the deeds of the law." Rom. 3: 28.

In opening up this subject, St. Paul says, Rom. 1: 16, 17, "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek, for therein is the righteousness of God revealed from faith to faith, as it is written, 'The just shall live by faith.'"

In the next place Paul lays the groundwork for his argument in favor of justification by faith, by making it appear that all men have such a demonstration of the existence of a God and his eternal power in the things that are made and seen of men, as to be left without excuse. Now in what were they left without excuse? Ans., In their idolatry; in their uncleanness through the lusts of their own hearts; in changing the truth of God into a lie; in short in all their abominations wherewith they sinned against God. They were left without excuse, and that because he has given to all men such a proof of his power and existence that all ought to fear, reverence and obey him; however, it had not this effect, for Paul says, "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to those things which

are not convenient; being filled with all unrighteousness, fornication, uncleanness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful; who knowing the judgment of God, that they which commit such things are worthy of death, and not only do the same, but have pleasure in them that do them."

Thus far Paul seems to have written against the gentiles, and has shown that they were sinners in that they knew better than they did, and now turns to the Jews and tells them that by judging others they condemn themselves, because they did the same things. Further, he says to the Jews, "Thou that makest thy boast of the law, through breaking the law dishonorest thou God? for the name of God is blasphemed among the gentiles through you." By these words he makes the Jews to be sinners as well as the gentiles, which he confirms in Rom. 3: 9, 10, where he says, "What then? are we better than they? No, in no wise; for we have before proved to both Jews and gentiles that they are all under sin; as it is written, 'There is none righteous, no, not one,' and then goes on to mention many crimes or accusations against them and concludes with these words, "Now we know that what things soever the law saith, it saith to them that are under the law, that every mouth may be stopped, and all the world may become guilty before God." Rom. 3: 19. Here then is the foundation, broad as the world whereon to build the argument in favor of justification by faith.

I now propose to show, whereby a man is not justified, and that is, first, *Not by the deeds of the law*, for thus saith Paul, Rom. 3: 20, "Therefore by the deeds of the law shall no flesh be justified in his sight; for by the law is the knowledge of sin."

Again, Paul says to Peter, Gal. 2: 15, 16, "We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ; even as we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, for by the works of the law shall no flesh be justified."

Again, verse 21 he says, "I do not frustrate the grace of God, for if righteousness come by the law, then Christ is dead in vain." Again, Rom. 4: 14, "For if they which are of the law be heirs, faith is made void, and the promise of none effect." Again, Gal. 3: 10, "For as many as are of the works of the law, are under the curse, for it is written, Cursed is every one that continueth not in all things

which are written in the book of the law to do them."

Now what is chiefly meant by these works of the law is plainly shown in Gal. 5: 24, where we read, "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing, for I testify again to every man that is circumcised, that he is a debtor to the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law: ye are fallen from grace."

Here it is plainly seen that circumcision is one of those works of the law, whereby a man is not justified, but it is not the only one, for Paul further says, Gal. 4: 9, 10, "But now after ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, wherunto ye desire again to be in bondage? Ye observe days, and months, and times and years." Upon this the apostle Paul tells the Galatians that he was afraid of them, lest he had bestowed upon them labor in vain.

I not only maintain that a man is not justified by these outward ceremonies of the law, but not by the law at all, as I have already shown from Paul's writings. He also says, "Whosoever of you are justified by the law, ye are fallen from grace." Again to the Ephesians, Paul says, when speaking of the salvation of man, "not of works, lest any man should boast."

Now salvation and justification amount to nearly the same thing, for if a man has the one, he must have the other, and these come not by the law, but by grace through faith, nevertheless, it is self evident, that Paul's arguments against the works of the law, in his epistles to the Romans and the Galatians, are directed chiefly against circumcision and the observing of days and other ceremonies of the law.

I have now briefly shown that a man is not justified by the ceremonial works of the law, and have admitted that he is not justified by the law at all, and I shall now proceed to notice several others whereby we cannot be justified. The fact that a man is born of righteous parents will not justify him, else all the descendants of Abraham and Sarah would have been just, for all will agree that they were just, and all will likewise agree that their descendants were not all just. It is self evident that if the offspring of just persons were always just, all the natural descendants of Abraham would have been just even to the present day; but this certainly was not the case, else they would not have crucified the Savior, Jesus Christ.

Many other examples might be produced to prove what has been said if it were necessary, but I presume it is a truth so universally acknowledged by Christians and so often seen even in our day, that no one will call it in question;

but nevertheless, even as the Jews had a decided advantage over the Gentiles, as they were entrusted with the revelations of God and had therefore better opportunities to know what was best to be done or left undone, even so to this day the children of pious parents have a decided advantage over those of the wicked (provided that the parents of both live till the children are grown), and that because they generally receive a good education (that is, they receive good moral instruction, good counsels, exhortations to that which is good, and honest endeavors to bend and control their unruly passions). And not only thus, but parents will also try to keep them out of bad company, and accustom them to go and hear the word of God and also read it at home, which is indeed of much profit, as it is written, "Train up a child in the way he should go: and when he is old, he will not depart from it." Again, they have the good example of their parents which they may imitate. But with the wicked it is not so. They have not many good counsels, nor see many good examples to follow or imitate.

We see therefore, that the children of just parents are blest above others, but notwithstanding all this, they do not always imitate the same spirit which was in their parents (that is to say after the regeneration of their parents), but only resemble their parents in their natural state.

Then there are also works which I will call "Gospel works," by which also a man cannot be justified; and there are again in the first place, water-baptism in every shape and form in which it may be administered, whether to unconscious infants or to older persons. So is also the Lord's Supper, the observance of which will justify no man. Justification is obtained alone by faith in Jesus Christ.

THE SANCTUARY INACCESSIBLE TO THE UNHOLY.

It is written of king Uzziah, that he did right in the sight of the Lord, according to all that his father, Amaziah did, and as long as he sought the Lord, he prospered. "But when he was strong, his heart was lifted up to his own destruction, for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense. And four-score priests of the Lord went after him and withstood Uzziah the king, and said, 'It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests, the sons of Aaron; go out of the sanctuary for thou hast transgressed.' Then Uzziah was wroth, and had a censer in his hand to burn incense, and the leprosy even rose up in his forehead beside the incense altar. And they thrust him out from thence, yea, himself

hasted to go out because the Lord had smitten him."

Uzziah's presumptuous and great wickedness consisted in this; he went into the sanctuary, into the holy place to offer incense, when he was himself unanctified and unholy. He was not consecrated to God nor devoted to his service, therefore it appertained not unto him to burn incense unto the Lord. The temple of God was holy and separate from everything common or unclean, therefore the admission or the intrusion of anything not cleansed or devoted to God, was a gross violation of the sanctity of that holy place. The Psalmist said, "Holiness becometh thy house forever."

The Lord is the same to-day as in the beginning. He changes not. His sanctuary is not less holy now than in the days of Uzziah. His temple, the altar of incense, and the mercy-seat, where His presence and glory are manifest, is not a common or profane place. It is no more open to strangers, no more accessible to the unanctified and unclean than in the days when Nadab and Abihu were consumed by the fire of the Lord, because they presumptuously offered their sacrifice upon the holy altar. To-day, as yesterday, and as in ages past, whoever would offer the incense of prayer and praise, and approach the mercy-seat, and draw near the presence of Him who cannot behold iniquity, must be cleansed and sanctified by the blood of Christ. Unbelief or filthiness of the flesh and spirit, cannot come near the divine presence, nor offer the holy incense of devotion in heavenly places in Christ. None but the faithful, the humble and contrite in heart, can meet together and find Jesus in their midst. Christ our forerunner, hath, for us, entered within the veil, and those only who abide in him, and he in them, can follow him there. While we remain in sin and unbelief, a cloud and thick darkness guards the holy place, and we cannot by any means find the way nor gain access to the mercy-seat.

When the children of God go up to appear before him in his temple, and to worship in his presence, they must leave the world behind. They cannot carry with them the sacrifices of unrighteousness, nor invite or permit the lovers of pleasure or the friends of the world to join and mingle in their devotions, when they meet together in heavenly places in Christ. The apostle says, "The temple of God is holy, which temple ye are, and if any man defile the temple of God, him shall God destroy." How amiable are thy tabernacles, O Lord, and how free from guile—how far from iniquity, and how pure in heart must they be, who sit together in heavenly places where Jesus manifests himself as he does not to the world. The disciples of Christ are called and chosen out of the world that they may be separate from it, and being sepa-

rate, may be joined to the Lord in one spirit, and have fellowship with the Father and with his Son, Jesus Christ. Blessed and glorious privilege, the inspiration of our prayer—the consummation of our hope. We see this consummation in the future, we apprehend it in the present, and by faith we bring it near—very near. Come, Lord Jesus, and come quickly. We can do no more, only to watch and wait thy coming.—*Mirror of the Soul.*

PERSONAL PIETY.

Let me remind you that there can be no true piety without a previous Scriptural conversion. No service which you can render to God will be accepted by Him whilst you are under guilt and condemnation; nor can you render acceptable obedience to his holy law without a new nature; that law must be written on your hearts. A mere extended reformation is not sufficient; the change of which I speak is a moral, universal, spiritual change; a change of the principles, of the mind, of the affections, of the heart, of the conduct, and of the life, by the power of the Holy Ghost, and obtained by faith in Jesus Christ. This change is so indispensably necessary, that he who connects himself with the Church of Christ without any respect to it, is described as one who "entereth not by the door, but climbeth up some other way;" and is denounced as "a thief and a robber." Every unconverted minister is an intruder into the sacred office; and to all such the great Head of the church will say at the last day, "What hadst thou to do to tread my courts?"

My brethren, the dignity of your office as ministers does not discharge you from all the obligations to personal holiness; but it binds these obligations upon you with superadded weight and force. That you have to teach to others is an irresistible reason why you should experience and practice it yourselves. It is for you especially to strive to be deeply, habitually pious. Strive not to excel in one christian grace or virtue alone, nor in one class of virtues; but strive to excel in every grace of God's Holy Spirit. Be men of integrity in all your ways; but let your integrity be associated with the charity which "hopeth all things." Cultivate a devotional spirit, but let it not be marred by mysticism, or by enthusiasm properly so called. Be clothed with humility as with a garment; but let there be nothing mean or little in your conduct. Be grave and serious; but be not melancholy or morose. Be cheerful; but take care that your cheerfulness never degenerates into levity. " whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever thing are of good report," and any char-

ity not included in this enumeration; copy all these things into your own lives and examples.

The piety of some ministers has serious blemishes in it, against which you would do well sacredly to guard yourselves. There is in some in the sacred office the semblance of envy; and this appears in the uneasiness which they evince when they hear another praised or mentioned in their presence; and in their efforts to detract from the merited commendation of their brethren in the ministry. Envy is the vice of little minds. When you envy another you acknowledge your own inferiority; and when envy produces its corresponding fruits, it makes a man appear little and mean. I repeat it—this is a vice of little minds, of low minds. My experience has taught me that, generally speaking, they whose gifts are smallest have the most to say against others. The weakest minister I ever knew (I do not say he was in connection with us) was the worst to please with the ministry of others, and was seldom or never heard to speak in commendation of his brethren in the sacred office. What! is love to ministers so common a virtue, that you should do any thing to diminish its influence?

Are the hearers of the gospel, or the members of the church, so readily disposed to give due honor to the ministers of Christ that any one of their own order can ever be found doing anything to disseminate a prejudice against his brethren. There is in some ministers a disposition to RETAIL SLANDERS. Let it have no existence in your hearts. Guard yourselves against this. Remember that excellent maxim of your ministerial economy, "Speak evil of no man," else your piety will "eat as doth a canker." Take care that your piety be not blemished by lightness of behavior. Remember wherever you are that you are a minister of Christ; and suffer not yourselves to be betrayed into any action which would not sustain that high dignity. Aim at superior degrees of piety. You ought to do this as an example to the flock of Christ over which the Lord has made you overseers. Set before you the best patterns of piety. Labor to be like Caleb, the son of Jephunneh, who was of "another spirit" from the timid spies, and followed the Lord fully. Strive to be like Joshua, who resolved, "As for me and my house, we will serve the Lord." Like Elisha, who was to the Israelites as chariots and horsemen of fire, for protection and defense. Like Daniel, who cheerfully abandoned princely honor, and exposed himself to the most terrible deaths, for the sake of a good conscience. Like Paul, who "counted not his life dear unto himself so that he might finish his course with joy."

In order to your personal piety, it will be necessary that every day you renew your acts of dedication to God. Never for one evening forget the transaction of

last evening. The vows of the Lord are upon you, and you will incur an awful guilt if you are not men devoted to God. You are now set apart for the service of God, and you cannot innocently depart from the office committed to you; nor can you, without guilt, act in any way inconsistent with that solemn character.—*Selected.*

For the Herald of Truth,

TO THE YOUNG.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Eccl. 12: 1.

Youth is the most active stage of life. Impressions received in the vigor of youth are lasting, and to a great extent determine our future course. Take for example a person, who in his youth was led away from God by evil influences, fictitious or injurious books, and see what kind of a character he is now; whether his life is not a miserable one, and whether he is not hardened and blinded in sin, so that he cannot see any pleasure in serving the Lord.

Go to such a person and stay with him a whole day or a week, and he will not have anything to say to you of religion or heaven. His delight is to relate to you tales of romantic adventures, to talk of frolics, fashions, dances, fast horses, and politics. The more interest you manifest in his worldly talk, often contaminated with cursing and blasphemy, the more pleasure he takes in it. On subjects of such nature he will talk to you for hours; his heart is full of it and runs over. "From the abundance of the heart the mouth speaketh." If you talk to him of the love of Jesus, and the wisdom of God stamped upon all the works of nature, he has nothing to say of it; his heart is not filled with it; he does not know much of it, because he neglected to read the Bible and search after wisdom. He has departed from God and we cannot tell whether he will ever return! He neglected to remember his Creator in the days of his youth, and now he has no pleasure in it.

Those who have been brought up "in the nurture and admonition of the Lord" from their youth, are of a different character. Good seeds of obedience, love, and integrity have been planted in their youthful minds, and now they are enjoying their reward, a good, useful, and happy life. They have obeyed their parents when told to study the Bible and not go into bad company and take part with sinful companions, and not swear, nor lie, nor desecrate the Sabbath, and thus they grew up in favor with the Lord, increasing in stature and wisdom, imitating in some measure the holy child Jesus. How beautiful is the life of such! All their

ways are peace and pleasantness. They walk along "the shining way of God" to the realms of rest. The borders of their paths are strewn with faith and hope, and beautiful flowers of love, joy, and purity, perfuming the surrounding atmosphere with their fragrance, and making a scene beautiful to behold. The sunshine of Divine love and approbation illumines their paths, and the Bible is their compass. Though they are sometimes pricked with the thorns and trials of affliction, yet it will only make them walk the more careful on the narrow path to heaven.

My young friend, if you are yet out of Christ, do you suppose that you can have more pleasure in serving Satan, the enemy of your souls, than in the service of your Creator who made you to serve Him and be happy? If you do, it is because of your spiritual blindness which prevents you from seeing how miserable your life is, compared with that of the Christian who enjoys the glorious light and happiness of religion. Ask the Bible which affords us the most happiness, sin or religion, and it tells you that the way of the transgressor is hard, and wisdom's ways are ways of pleasantness, and all her paths are peace. "For God giveth to a man that is good in his sight wisdom, and knowledge, and joy; but to the sinner he giveth travail to gather and to heap up, that he may give to him that is good before God." The Savior says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." To live in sin is a burden; to live in Christ is rest. Sin makes us miserable, religion gives us love, joy, and peace. Satan blindfolds his followers and leads them through darkness to everlasting ruin; Christ gives his followers light and leads them to joys unspeakable. If the Christian, for his proneness to sin, confesses, "O, wretched man that I am; who shall deliver me from the body of this death," how wretched must the sinner be, who willfully commits sin after sin, and must fear the wrath to come.

It is indeed to be regretted that so many of the young are forgetting their Creator and going astray. In their vigorous days when they could do the best service in the Lord's vineyard, they are seeking for vain pleasures, riches, or worldly honor until the evil days have come when they have no pleasure in serving the Lord.

One great cause that so many forget God is, neglect of the Bible. Many say they have no time to read it. The greater part of the day is devoted to household duties or to business, and the few leisure hours remaining they spend in reading worldly newspapers, histories or novels; or some manual on the latest fashions. They want to make their dresses as they have them in the parties and meetings that they attend, lest the world frowns on them. Thus their spare moments are spent in reading and thinking and talking

about worldly things that they have no time for devotion or spiritual meditation, and they become indifferent to religion and forget God. If this is the case with you, my young friends, Oh, pause and reflect! Ask thyself, Where am I? and whither am I hastening? Why am I not serving the Lord, when he has given his children so many promises? Remember that if we forget God when we are young, He may forget us when we are old.

My young brethren and sisters, do we remember our Creator as we should? Do we try to keep all his commandments? Do we read a portion of the Bible daily, and, like faithful Daniel, pray three times a day, asking God to give us wisdom and growth in grace, and to guide us through our youthful days to a home of rest? Do we let our light shine before men that they may see by our works that we love Jesus? Do we admonish each other in the spirit of love, and try to bring others to Jesus? And, finally, do we love the Lord above all else, and look with rejoicing for his coming, when his children shall be delivered from all sin, and transplanted from an unfriendly world to an Eden of bliss?

While in our youthful and vigorous days, We should be working for Jesus our Friend, And walk, like true Christians, in wisdom's good ways;

Then we shall come to a good, happy end.

J. B. M.

For the Herald of Truth.

YE MUST BE BORN AGAIN.

"Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." Jn. 3: 5.

Water here represents the word. By faith in the Lord Jesus Christ we are cleansed. Before regeneration all evil must be forsaken and an entire cleansing from sin must take place. On a certain occasion our Savior said, "Now ye are clean through the word which I have spoken unto you." The word operates without and the Spirit within. Both are required to effect the new birth. This condition every rational individual is required to undergo in order to have a hope of heaven. Ye must be born again. Conversion is necessary to salvation.

With the carnal-minded man the question might arise, What necessitates the new birth? Through our sins and transgressions we have fallen under condemnation and spiritual death, for all are by nature spiritually dead, and to enter the future world in that condition, the second death would be the result, which is considered to be the final condition and position of a lost sinner, where there is no light but torment, misery and pain. There nothing can be found to mitigate the pain, no physicians are there to call upon for relief. Though there may be calling for the mountains and rocks to fall

upon them to hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb. There is not a word of promise or consolation that their petitions will avail anything. The rich man called also, merely for a drop of water to cool his parched tongue, but his petition was not granted unto him. Here we see that the callings or pleadings of a lost sinner avail nothing; for this one was tormented in the flames, and this will be the end of every one who continues to disobey God's holy word.

What a terrible thought to those whose destiny is thus sealed, to go where their worm dieth not, and where the fire is not quenched! We should seriously meditate on these things while in the day of grace, while time, place and opportunity are given, and before it is forever too late. There are but two ways; the narrow way leads to everlasting life and happiness, the broad way to eternal misery and woe.

To enter life we must come to Jesus with a humble and contrite spirit, for He says, "I am the way, and the truth, and the life: no man cometh unto the Father, but by me." He is able and willing to forgive all our transgressions, and will help us by his Spirit in regeneration. His Spirit he will impart unto us. His word has been left to us to direct in the way. He will accept us only if we come to Him as penitent, meek and lowly. He died that we might live, but before we can live with Jesus we must die unto sin. Therefore let us come out boldly to the throne of grace and make peace with God through our Lord Jesus Christ.

J. D. HERSHEY.

For the Herald of Truth.

BE OBEDIENT TO GOD.

"I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." Jn. 15: 5.

Can we receive the help of God, or be enabled to obtain the help of Christ to do anything except through prayer? I know no other way, and prayer, to be effectual, must be done with an earnest spirit, and an upright heart. The Savior says, "Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall receive them." If we would pray for one another more earnestly instead of having strife, it would be much better for all. We are commanded to love one another, our enemies, as well as our friends. How can we be followers of Christ, if the love of God is not shed abroad in our hearts? Jesus Christ loves all men, and he enjoins this same love on all men. He says, "Ye are my friends, if ye do whatsoever I command you." Here the command is positive, and no one can enter the kingdom of heaven so long as he is disobedient. How

necessary, then that each one examine himself closely and carefully, and if he find that he is not walking in accordance with God's word, he should let no time pass until he becomes reconciled to his Maker.

To the disobedient there is no promise of future rest and happiness. God is merciful, and is always ready and willing to forgive all who call upon his name. He is not willing that any should perish, but that all should repent and live; his calls are frequent, yet he says, "My Spirit shall not always strive with man." Let us, therefore, all pray for one another, that we may become stronger in the faith, and hold out unto the end.

MICHAEL KILMER.

MORNING DEVOTION.

It is remarkable what numerous examples we have of early rising, in the Scriptures. Let any one take a concordance, and look out the passages where it is mentioned, and he will be surprised at their number. Are not such examples binding on Christians? Abraham rose up early in the morning to offer sacrifices; "Early will I seek Thee," said the psalmist; and shall not Christians early rise to pay their vows unto God? "Very early in the morning" the holy women came to the sepulchre to embalm the Savior; and shall not His disciples seek the risen Lord early in the day? Christians! when are you most apt to neglect prayer, or to perform it hastily and unprofitably? Is it not when you omit early rising? When are you most prone to neglect reading the Bible, or peruse its sacred pages negligently? Is it not when you act the sluggard, and waste precious hours in indolent repose? At what season do you peruse God's Word with delight, and call upon His name with fervor? Is it not when you rise early to pay your morning sacrifice? Nature, then, as well as Scripture, indicates the value of the morning for religious meditation, reading and prayer. Neglect not, then, united intimations. Experience shows you the benefits of early rising. Profit by its voice. Let the dawn summon you from the bed of repose; let the orb of day witness you at your devotions, supplicating that the Son of righteousness may arise upon you with healing in His wings. Thus, your body will be invigorated, and your soul be in health and prosper. "Whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord"—*Familily Guardian*.

One should at all times watch, and in all places be very cautious, that the devil does not deceive him, and find him unarmed.

Blessed is he who converses with God in prayer, and passes by in silence the foreign things that come to pass in the world.

Herald of Truth.

Elkhart, Ind., Oct., 1877.

To our SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where those cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

Addresses.—We desire to have a complete list of all the Mennonite Ministers in the United States and Canada and their Post Office Address. We would ask as a special favor that some brother or other person in each neighborhood would do us the favor and send us the names and address of the minister of his church. We want this list for our own private use and may be to make a printed list for the use of the ministry and others, similar to the one we published a few years ago.

Bro. Isaac W. Longacre, of Zion's Hill, Bucks Co., Pa., under date of Sept. 4th, writes as follows: "On the 27th of August, ELIZABETH YOUNG, the only daughter of our minister Abraham Young, died very suddenly of apoplexy, aged 27 years, 10 mos. and 27 days. She did her work in the morning and by 9 o'clock in the forenoon she was a corpse. She was buried at the Swamp Men Meeting-house on the 30th. Bro. Isaac Moyer spoke at the house and the brethren Isaac Oberholtzer and Abraham Moyer, at the Meeting-house. Text Rev. 14:13.

Pre. Samuel Moyer, of Springfield, Bucks Co., Pa., who had just recovered from an illness of about six months, so that he was able to go about again and preach, was taken suddenly with an attack of cholera morbus, and at last a paralytic stroke, from which he suffered only about two days, died on the 24th of August, at the age of 70 years, 11 months and 18 days. He was buried at Sucon Men Meeting-house on the 28th. His remains were followed to the grave, by a large number of relatives and friends. The brethren Isaac Moyer and Jn. A. Beutler spoke at the house and Andrew Mack at the Meeting-house. Text: Acts 20:25-28. His loss is deeply felt both in the family and congregation.

From Nebraska.—In regard to the condition of things in Russia, Bro. M. F. —, of Fairbury, Jefferson Co., Nebraska, writes as follows:

"For about four years, there has been in Southern Russia, especially in the Government of Taurin, quite a stir in reference to emigra-

tion to the United States of America. During the present season 1877, a company of 116 families left Russia, in the hope of seeking a home and finding a better one. On the 24th of May (O. S.) they started on their journey and arrived safely at their destination. Some went to Kansas, some to Nebraska, Minnesota and Dakota. Their goods they hauled to Berdiansk and shipped them from there, hoping to save something by so doing, in the exchange of their money, but the Russian money having greatly depreciated in value, they did not realize near what they expected, and when the things arrived at Beatrice, in Nebraska, they had there to pay \$69.25 additional freight, upon which amount, however, they hope to obtain a reduction.

The crops in Nebraska were very good this year, which is a great advantage to the newly arrived emigrants, and they hope by the blessing of God in a short time to be able to obtain the necessities of life by the labors of their own hands.

The Article without a name.—A few days ago we received a notice from the "Dead Letter Office" at Washington informing us that a letter addressed to us was there held for postage. We sent the required amount of postage with the request to forward it. In due time the letter came. We opened it and found to our disappointment, an article without the writer's signature. Our readers will remember that all editors and publishers have a rule that no article will be admitted into the paper unless it is accompanied with the writer's name. The name need not be published, but it must be sent along as a guarantee of good faith. Now we trust our friends will remember when they write us, first to give their Post Office address in a plain hand, then when done be sure and sign your name to it. Then put the proper stamp on and mail it and it will reach us without delay.

Wanted.—We are in need of original articles for the columns of the Herald. Those who have time and inclination to write, will please not forget us. Now that the hard work is over and the long evenings are come again, let us improve both our time and talents to the edification of our fellow-beings and the glory of God.

Soul Sleepers.—Some of our brethren in Kansas have come in contact with the so-called "Soul Sleepers," a class of people who advocate that when a person dies his soul is dead with the body in the grave, till the day of resurrection. And as the brethren there attempted to maintain their position their opponents referred them to an article in the June No. 1876, written by David Burkholder, as proof that the editor of the Herald held the same position on this subject as they did. The article referred to bears the title "The Spirits in Prison." Now all we have to say in regard to this is that all the testimony the *Soul Sleepers*, can gather from this article in proof of

their position and all the sympathy that is given them by the editor of this paper either in his personal convictions or any article he may ever have written, they are entirely welcome to. We hold this doctrine of the soul sleeping in the grave as a false one, repulsive to the character of christianity, and altogether unfounded in the Scriptures. We have not just now time to write an article on this subject, but hope some of our readers will favor us with one, soon. It is one that is very easy to prove. An article on this subject was published some years ago in the Herald and may be found on page 197, in "Plain Teaching," a book for sale at this office wherein the subject is very ably and plainly handled. The work is published both in English and in German, and contains much other useful and profitable reading. Price 60 cents.

The Herald for 1878.—As the year is drawing towards its close, we desire to call the attention of the brethren and of our patrons to the fact that this paper will, by divine assistance, be continued through the coming year, and that we hope our friends will as early as possible renew their subscriptions and ask their neighbors and friends to do the same. All those who send in their names now will receive the paper from the present time until December 1878. We intend to make the paper fully as interesting and, if possible, more so than it has ever been before, and we feel sure that we shall not misplace our confidence in believing that the brotherhood, as heretofore, will give us a willing and abundant support.

Wholesome Doctrine.—A Brother writes us, to send him the Herald and says, "I feel the necessity of a good, religious Journal that teaches wholesome doctrine, as this is not always obtained from the preaching which we have here, and very seldom does it supply the want of spiritual food, and hence many are sick and dying for the want of spiritual food." How many places do we find as we go back and forth through the land where a similar state of things exists—a want of proper spiritual food—many feeding their souls upon the unsavory husks of error and spending their lives in building on a false hope, a sandy foundation and so deceive themselves to their eternal sorrow. How earnestly should we seek to "prove ourselves whether we be in the faith," and search the Scriptures daily whether the things that we believe are so, that we may not be satisfied with anything short of that "Bread of life which came down from heaven."

Our Family Almanac for 1878.—We desire to call special attention to our Family Almanac for 1878. The almanac contains a beautiful illustration of Ruth gleaning in the fields of Boaz, with an original account of the events connected with it; Old Bible and early printing; two illustrations of Russian Mennonite Settlements in Nebraska, with a brief account of the same; The Will of Bish. Henry Funk,

written June 18th 1769, and many other excellent and instructive articles. The astronomical calculations are made by Lawrence J. Bach of Lebanon Co., Pa., and as far as we know this almanac is gotten up in a neater and better style than any other almanac of this kind now published.

Price per single copy, by mail.....\$.10
12 copies " "60
21 " " " 1.00
100 " " by express..... 4.00

When sent by mail there will be no charge for sending. When sent by express the purchaser pays the express charges. All orders by mail should be accompanied with the cash. We trust the brethren and others interested in the sale of valuable almanacs will send in their orders early. We have already sent out quite a number and it is meeting with favor wherever it has been introduced.

MENTONITE PUBLISHING Co.,
Elkhart Ind.

Second-hand Books.—We have on hand about a dozen copies of the Harmonia Sacra, Singing-book, which we will sell at a very low rate. The books have been used some but are all in good order.

George Mueller, the man who founded the great Orphan School at Bristol, England, where 2000 children are maintained and educated, is now in America and has recently preached a number of times in New York and Brooklyn. He is a man of faith and prayer and good works. He has a most implicit and unwavering faith in God and his promises. He depends entirely upon the power of prayer for the support of himself and his large family. When his stores are exhausted, he asks God to provide, and before the next meal somebody from somewhere sends what is needed. Thus he has lived and carried forward his good work for many years, and the Lord has never left him to suffer. In his life and work George Mueller has, in a most striking manner manifested a living faith and proved to the world that men may even today trust in the promises of God, and he will never leave them nor forsake them. He says himself: "In regard to all our support my wife and I have leaned on the arm of the Lord. It is now twenty-five years since we set out in this way, and we do not in the least regret the step we then took. In November 1830 our money was reduced to eight shillings, and praying in the morning I was led to ask the Lord for some money. About four hours after a sister said to me, 'Do you want any money?' I answered, 'I only tell the Lord my wants!' She replied, 'But he has told me to give you some money!' My heart rejoiced, but I did not tell her our circumstances, lest she should be influenced to give accordingly. I turned the conversation to other subjects, but when I left she gave me two guineas. The Lord was very gentle with us; he did not try our faith much at the commencement; he

allowed us to see his willingness to help us before he tried it more fully.

The War in Turkey.—The Russian-Turkish war continues with unabated vigor. Several severe battles have recently been fought in which a great many lives have been lost and many wounded. The Turks have so stoutly defended themselves that Russia has, with all her great sacrifice of men and means really gained nothing, and from present prospects it does not appear as though this dreadful work of death and carnage would soon cease. May the Lord again let the angel of peace spread her wings over these hostile nations, and bring them under the influence of better means to settle their difficulties than the sword.

For the Herald of Truth.

A QUESTION.

Are the heathen or uncivilized nations of this world accountable for the deeds (the bad deeds) which they do? If not what is the object of teaching them the Gospel and civilizing them so that they may be accountable?

We are taught by Christ that he that knoweth his Master's will and doeth it not shall be beaten with many stripes; while he that knoweth not his master's will and yet doeth things worthy of stripes, shall be beaten with few stripes, "For unto whomsoever much is given of him shall be much required." Luke 12:47, 48. Paul tells us that God is no respecter of persons, and that he will render unto every man according to his deeds, to them that by patient continuance in well doing, seek for glory and honor and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul that doeth evil; of the Jew first, and also of the Gentile.

Again, Paul says, "As many as have sinned without the law shall perish without the law; and as many as have sinned in the law, shall be judged by the law. For not the hearers of the law are just before God, but the doers of the law shall be justified, for when the gentiles which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves." Rom. 2nd chapter.

From the foregoing we must necessarily conclude that the heathen, though they have not the law of God to direct and govern them, yet so far, as by any means, they may have obtained of that which is right or wrong they are held answerable and accountable to God.

The Scriptures give us no assurance of salvation, no promise of eternal life except through faith in Jesus Christ, but how shall we believe in Christ if we have no knowledge of him? The highest glory of man is to be made an heir of the

kingdom of God, to obtain the inheritance of the blessings of Jesus Christ. Now if the heathen have no knowledge of Christ, and because they have no knowledge of him and his word, is it reasonable to suppose that they can inherit the glory of the believer? and though they do not possess, in their darkness and ignorance, the needful qualifications to an inheritance in the fullness of the kingdom of glory, is it unreasonable to suppose that, though they stand far below the believer, that God on account of the few advantages they possessed, will greatly mitigate their future lot, as compared with those who have enjoyed so many advantages and have neglected and rejected them all?

But if heaven is the zenith of the believer's attainment; if heaven is perfect happiness, and we are to do to others as we would that they should do to us; if we are the children of God, through the merits of Christ and Christ died for all, both Jews and Gentiles and we are a part of the sinful race of Adam, and having obtained a richer blessing from God, so that we have by the grace of God found the better way, we cannot be so disinterested as to leave those who have not yet found the way of life, to their own fate, and not pray for them and seek to bring them also to the fountain of life. The common sympathies of a common humanity would prompt us to this. What we wish for ourselves we must wish for others, what we desire for ourselves we must desire and seek to procure for others as well, if we are as we ought to be, and as the Gospel requires us to be, for we are taught to love our neighbors as ourselves, but besides this it is our duty to make known these truths to all men; because the Savior commands his ministers to go into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned. The design of God is that all should be taught, and instructed, and saved, and if our efforts should even not be the means of bringing a single soul to Christ, yet would they not be in vain, for though our efforts would result in no good to others, they would be the means of good to ourselves. J. F. F.

VISIT OF THE GOVERNOR-GENERAL OF CANADA TO THE MENNONITES.

From the Winnipeg Free Press of Aug. 25th, recently sent us by Bro. Jacob Y. Shantz, of Berlin, Ontario, we make the following extracts of an account of the recent visit of the Governor-General of the Dominion of Canada, and his party, to the settlements of our Russian Mennonites there.

On Monday, August 20th, the party left Winnipeg, and went out towards the

Reserve, a distance of sixteen miles, and camped for the night in a clump of timber known as "Oak Island." During the day, they had a heavy shower of rain, which, from our remembrance of a similar trip through the same vicinity, while traveling with the Deputation in 1873, at which time we had a similar experience, enables us to sympathize most heartily with them, especially with those who were compelled to ride in uncovered carriages.

On Tuesday morning, the sun rose bright and clear, and the day throughout was a delightful one. By 9 o'clock, the party had left their camping ground, and were on their way to the point in the settlement at which it had been arranged to meet the people of the settlement, near the village of Eichenhal, sixteen miles further.

At the point where the road entered the Reservation, there was an arch built over the way, bearing the inscription, "Mennoniten Reserve." At this place, the Governor-General and his party were met by a delegation of leading men, accompanied by William Hespeler, the special friend and patron of the Mennonites, to whose efforts the Canadian Government is, in a very large measure, indebted for the extensive Mennonite settlement now within her borders. The party was then conducted by a number of young men on horseback through several of the villages, to the place of reception; where, when the distinguished visitors arrived, they were welcomed by nearly—perhaps fully—a thousand men, women and children. Having alighted and dismounted they received from the hands of some young girls, the characteristic initial hospitality of a glass of lemon-seasoned tea. The people then formed themselves into a large circle, and Jacob Peters read an address in German, of which, Mr. Hespeler gave the following translation:

"To his Excellency, Lord Dufferin, Governor-General of the Dominion of Canada:—"

In the name of all the Mennonites who have emigrated from Russia we greet you most humbly.

When the Russian Government informed us six years ago that they were about to violate the agreement made with our grand-fathers under the Emperor Paul, which exempted us—according to our religious belief—from all military duties, we were obliged to look for new homes under a Government which we might trust would keep their promises, allowing us to worship God according to our consciences and exempting us from the duty of carrying arms.

We were unable to secure the privilege of practicing our religious belief under European Governments, and therefore our eyes were turned to America.

We had heard of the United States

from agents sent among us, and some of our people settled in that country. In the year 1872, your Government sent our friend Mr. Hespeler to us in Russia, who offered us homes in your country. In the year 1873, we sent a delegation to visit this country, and also the United States, and some of us who sign this were members of that delegation. They traveled over the greater part of this Province, and far into the west. They were treated with all kindness and consideration by the Government, and thereby the opportunity was given them of seeing and examining for themselves; and before they returned to our people in Russia, the Government repeated the promises which had previously been sent to us through Mr. Hespeler.

The delegates were in position on their return home to inform us that the advantages which this country offered, excelled even the representations made, and therefore they had no hesitation in advising us to come here.

From that time emigration commenced, and has continued up to the present time. We now count about 1,072 families, and next year we expect a further addition of our friends.

We are pleased to be able to state that we are satisfied in the highest degree with the country and the soil, and also the manner in which the Government has kept its promises to us.

Your Excellency has now the opportunity of seeing for yourself what we have accomplished during our short residence.

You see our villages, our fields and our bountiful harvest—witnesses in themselves that the capabilities of the country have not been misrepresented to us.

Under the guidance and protection of Divine Providence, we have every reason to look forward confidently to great future prosperity, our villages multiplied and our herds increased.

We are contented and willing to obey the laws of the land, but we cannot reconcile our religious belief with the performance of military duty.

We have full confidence in the continuance of the good faith you have kept with us, and with thankfulness we acknowledge the fatherly care which is being bestowed upon us, as also for the assistance in advice and deeds we are daily receiving through your Government Commissioner and our intercessor.

We know of your Excellency's noble character for honor, truth, and condescension and feel ourselves honored and happy to be permitted to express to one so near her Majesty in rank and goodness of heart our grateful thanks for many favors.

We welcome you in our midst and pray to our Creator to bless your Excellency and her Majesty the Queen, trusting that you will carry to her the expressions of our attachment, together with the interest we feel in everything which concerns the

welfare of her person and her empire.

With our most humble feelings of thankfulness for the honor of your gracious visit, we sign ourselves in the name of all our brothers.

SIGNED—Jakob Peters, Peter Toews, Gerhard Wiebe, Heinrich Wiebe, Cornelius Toews, Jakob Friesen."

His Excellency then replied in English, Mr. Hespeler again translating as follows: *"Fellow citizens of the Dominion and fellow subjects of Her Majesty:—"*

I have come here to-day in the name of the Queen of England to bid you welcome to Canadian soil. With this welcome it is needless that I should couple the best wishes of the Imperial Government in England or of the Dominion Government at Ottawa, for you are well aware that both have regarded your coming here with unmitigated satisfaction. You have left your own land in obedience to a conscientious scruple, nor have you been the first to cross the Atlantic under the pressure of a similar exigency. In doing so, you must have made great sacrifices, broken with many tender associations, and overthrown the settled purposes of your former peacefully ordered lives; but the very fact of your having manfully faced the uncertainties and risks of so distant an emigration rather than surrender your religious convictions in regard to the unlawfulness of warfare, proves you to be well worthy of our respect, confidence and esteem. You have come to a land where you will find the people, with whom you are to associate engaged indeed in a great struggle, and contending with foes whom it requires their best energies to encounter. But those foes are not your fellowmen, nor will you be called upon in the struggle to stain your hands with human blood—a task which is so abhorrent to your religious feelings. The war to which we invite you as recruits and comrades is a war waged against the brute forces of nature; but those forces will welcome our domination, and reward our attack by placing their treasures at our disposal. It is a war of ambition,—for we intend to annex territory after territory,—but neither blazing villages nor devastated fields will mark our ruthless track; our battalions will march across the illimitable plains which stretch before us as sunshine steals athwart the ocean; the rolling prairie will blossom in our wake, and corn and peace and plenty will spring where we have trod. But not only are we ourselves engaged in these beneficent occupations—you will find that the only other nationality with whom we can ever come into contact are occupied with similar peaceable pursuits. They, like us, are engaged in advancing the standards of civilization westward, not as rivals, but as allies; and a community of interests, objects, and aspirations has already begun to cement

between the people of the United States and ourselves what is destined, I trust, to prove an indissoluble affection. If, then, you have come hither to seek for peace—peace at least we can promise you. But it is not merely to the material blessings of our land that I bid you welcome. We desire to share with you on equal terms our constitutional liberties, our municipal privileges, and our domestic freedom; we invite you to assist us in choosing the members of our Parliament, in shaping our laws, and in moulding our future destinies. There is no right or function which we do not desire you to participate, and with this civil freedom, we equally gladly offer you absolute religious liberty. The forms of worship you have brought with you, you will be able to practice in the most unrestricted manner, and we confidently trust that those blessings which have waited upon your virtuous exertions in your Russian homes will continue to attend you here; for we hear that you are a sober minded and God-fearing community, and as such, you are doubly welcome among us. It is with the greatest pleasure I have passed through your villages, and witnessed your comfortable home-steads, barns and byres, which have arisen like magic upon this fertile plain, for they prove indisputably that you are expert in agriculture, and already possess a high standard of domestic comfort. In the name, then, of Canada and her people, in the name of Queen Victoria and her empire, I again stretch out to you the hand of brotherhood and good fellowship, for you are as welcome to our affections as you are to our lands, our liberties, and freedom. In the eye of our law, the least among you is the equal of the highest magnate in our land, and the proudest of our citizens may well be content to hail you as his fellow-countryman. You will find Canada a beneficent and loving mother, and under her fostering care, I trust your community is destined to flourish and extend in wealth and numbers through countless generations. In one word, beneath the flag whose folds now wave above us, you will find protection, peace, civil and religious liberty, constitutional freedom, and equal laws."

The above address was listened to throughout with the greatest interest, manifesting tokens of their approbation; while many of them, men as well as women, were affected to tears. The scholars of one of the villages then sang an original hymn of welcome. The teacher of another school presented Lady Dufferin with a copy book, containing a page written by every scholar, and specimens of pencil drawing, which was received with much pleasure.

During the night, the party lodged in their tents, and the next morning, as they started on their return trip, they passed through several of the villages, stopping

into several houses, examining with much interest the peculiarities which their order and arrangement presented to them.

There is now in Manitoba a population of Russian Mennonites numbering, it is said, 6,340, distributed as follows; Rat River Reservation, 3,650; Dufferin Reservation, 2,500; Scratching River Settlement, 190. It is estimated that these people altogether brought with them \$500,000.

The Rat River Reservation lies east of the Red River, and consists of eight townships. The Dufferin Reservation lies west of the Red River, and on the southern boundary of the Province, and consists of seventeen townships. In 1874, the first lot of Mennonites arrived and settled on the Rat River reserve. The next year, a large additional number came, who located on the Dufferin reserve; and each subsequent season has brought larger or smaller reinforcements, which have been distributed between the two reserves, except thirty-eight families, who have settled at Scratching River.

The Mennonites now constitute about one-fifth of the population of the Province of Manitoba. The inducements for settlement held out by the Canadian Government were a guarantee of exemption from military service, a setting apart of two tracts of land for their exclusive colonization, &c. The Government also consented upon the guarantee of the brethren in Ontario, to loan, the new settlers \$100,000 for a term of years at six per cent.

THE 'BELIEVER'S' FORETASTE OF HEAVEN.

"The apostle, after informing us 'that eye hath not seen, nor ear heard, nor the heart of man conceived of those things which God has prepared for them that love him,' adds, 'but God hath revealed them unto us by His Spirit.' Of the truth of this assertion every Christian, who walks in the fear of God, is convinced by happy experience. Like the blessed inhabitants of heaven, such persons are enabled by the Holy Spirit to enjoy fellowship with the Father, and with his Son Jesus Christ; to participate in the joy that is felt in heaven when sinners repent; and to unite with the spirits of the just made perfect in ascribing blessing and glory, and power, unto God and the Lamb. At intervals, which return more or less frequently in proportion to their diligence, zeal and fidelity, God is pleased to grant them still greater consolation, to lift upon them the light of His countenance, and cause them to rejoice in His salvation. He sheds abroad His love in their hearts. He makes them to know the great love wherewith He has loved them, shines in upon their souls with the pure, dazzling, transforming beams of celestial mercy, truth, and grace; displays to their enraptured view the ineffable beauties and

glories of Him who is the chief among ten thousand, and enables them in some measure to comprehend the lengths and breadths, the heights and depth, of that love of Christ which passeth knowledge.

While the happy Christian, in these bright, enraptured moments, sink lower and lower in self-abasement and humility, the Spirit of God, stooping from his blessed abode, raises him, as it were, on His celestial wings, and places him before the open door of heaven, and enables him to look in and contemplate the great I AM, the Ancient of days, enthroned with the Son of His love, the brightness of His glory. He contemplates, he wonders, he admires, he loves, he adores. Absorbed in the ravishing, the ecstatic contemplation of uncreated loveliness, glory and beauty, he forgets the world, he forgets himself, he almost forgets that he exists. His whole soul goes forth with one intense flame of admiration, love, and desire, and he longs to plunge into the boundless ocean of perfection which opens to his view, and to be wholly swallowed and lost in God. With an energy and activity of soul unknown before, he roams and ranges through this infinite ocean of existence and happiness, of perfection and glory, of power and wisdom, of light and love, where he can find neither bottom nor shore. His soul dilates itself beyond its ordinary capacity, and expands to receive the tide of felicity which fills and overwhelms it.

No language can do justice to his feelings, for his joys are unspeakable; but with an emphasis, a meaning, an energy, which God only could excite, and which God alone can comprehend, he exclaims in broken accents, My Father and my God! Thus by the agency of the Spirit is he filled with all the fullness of God, and rejoices with joy unspeakable and full of glory, till his wise and compassionate Father, in condescension to the weakness of this almost expiring child, graciously draws a veil over glories too dazzling for mortal eyes long to sustain; leaving him still, however, in the enjoyment of that peace of God which passeth all understanding. Such, my friends, are the joys which the Spirit of God occasionally imparts to those who walk in His fear; or rather, such is the exceedingly, imperfect description of them which we are able to give."—Payson's Mementoes.

THE coming of Christ in the flesh is always regarded as a revealing of God. It was "God manifest in the flesh." There can be no question but his coming did bring God nearer to men, and enable them to understand Him as they never understood him before. The self-sacrificing love of God, his tender personal sympathy with men, by which he is "touched with the feeling of our infirmity," never could have been understood if Jesus had not come in the flesh.

Children's Department.

Now I see another day,
I pray the Lord to guide my way;
And while I live, from every ill,
I pray the Lord to keep me still.

CHILD'S EVENING PRAYER.

Master, Thy name is mine,
A Christian child am I;
And I am always very safe,
For Thou art always nigh.
And neither night or day
Can pass without Thy care;
And never didst Thou turn away
A little Christian's prayer.

Master, whose name I bear—
Father, who art in heaven—
For all the wrong that I have done
Now let me be forgiven.

A LETTER.

[This little letter was written over a year ago, but was lost; and in looking over my letters I found it. Now I will publish it, and ask my little friend to write again.—Brother Henry.]

Colebrook, Pa., June 18, 1876.

Dear friend, Bro. Henry:—

I seat myself to write a few lines, to let you know that I am thinking of you often. Although I have never seen you, yet you do not seem to me as a stranger, but a dear friend. I am twelve years of age, and am one of the *Herald* readers. I love to read it, and I love to read your pieces still, but I wonder why you do not write oftener; perhaps you can not. I have one of your little books, "Gems of Truth," and I am very fond of it. I have read it through once, and I am going to read it through many more times.

Dear Brother Henry, I thank you for what you have already done for me, and for many other little friends. You have tried to lead us on that way which leads to that happy place in heaven, where we all wish to go when we die. Please pay us a visit some time; would all be glad. Please write me a letter if you receive this.

FANNY H. REISOR.

For the Herald of Truth.

ABOUT GOD.

Dear little children, as Brother Henry invites us through the *Herald* to write something for you, and as I also feel a desire to instruct the children in something good, I will try with the help of God to write you a few lines, about God. He, with his all seeing eye, sees all we do, and knows all our thoughts. If we think or do something that is displeasing to God, it grieves him. If we love and obey him, he is pleased with us.

Children, try to keep from doing things which are displeasing to God. Such as

using bad language, or telling a falsehood, or even quarreling with each other, is displeasing to God. If you hear any one swearing, walk away from him, and do not listen to him. Children are often tempted to tell a little falsehood, for fear of being punished by their parents, when they have done something they should not have done. But we cannot deceive that all seeing eye in that way; he knows all we think or do.

Now I will try to tell you how to please God. Try to be kind to each other, and help each other along in every thing that is good, and when evening comes, before you go to bed, it pleases God to see you kneel down and ask him to forgive you your mistakes and weaknesses done through the day, and to watch over you while you sleep; and if you should die before you wake, that you might live with him in heaven. It makes me feel happy to think that we may be with him in heaven. But we must try to do that which is right and pleasing to God, and then he will take us home to live with him forever.

J. M. B.

THE STONE IN THE POND.

If you throw a stone into a pond, and look closely, you will see circles round the place where it went in. These circles grow larger and larger till they fill the whole pond. We can compare our hearts to the pond, every thought, every action, every word, is a stone thrown into it. It may seem a very small matter to say that little word, or to think that little thought, or to do that little action; but we must not despise little things, for there is nothing so trifling but it may be very serious.

A boy once stily took a marble from his playmate, while he was playing with him, but as he did not notice his loss, it was not known; soon after, the boy took some cake from his mother's cupboard, but she did not find it out; next, he stole some money from his father, but he did not miss it; then he robbed his master, and at last it was found out, and he was arrested and taken to prison for a long time. All this came from beginning to steal little things. Perhaps, if he had not cheated his playmate of his marble, he would never have robbed his master, and come to so bad an end.

He did not think that the little stone thrown into the pond would produce, first, a small circle, then a larger one, and at last, one that would fill his mind and ruin his good name.

Dear children, watch over the first steps, think no sins little, be afraid of evil in the bud; and good books, good advice, and above all, God's good Spirit will be stones thrown into the pool of your heart, to bless and to save you. Be not deceived with the idea that little wrongs will not be found out, but always

remember that even if no person is near you or sees you, there is an eye that never sleeps, and sees every act we do. That eye is God's. Whenever you intend to do anything that is wrong, remember the words of Hagar, "Thou God seest me."

THE LAND BEYOND THE MOUNTAINS.

A little boy lay dying. His father and mother were sitting silently on one side of his little bed, and the doctor was waiting and watching near. He had been silent for sometime, and appeared to sleep. They thought he might pass away as he slept. But suddenly his blue eyes opened wide and clear, and a sweet smile broke over his face. He looked upward very earnestly, and then turning to his mother, said:—"Mother, what is that beautiful land that I see there beyond the mountains?"

"I don't see any mountains, my dear," said his mother.

"Look there, mother dear," he said, pointing up; "they are very near now, so large and high, and the country beyond them seems so happy, and there are no sick children there. Is that the heavenly land I see?"

"Yes, my child," his mother sobbed, "that is the heavenly land where Jesus dwells."

"O mother, father, don't be sorry for me; but come after me to that beautiful land. Good-bye, mother dear! I'm going now, and Jesus has sent His angel to carry me over the mountains."

These were his last words. He died in his mother's arms. The angel carried him over the mountains to see the "King in his beauty." But he had caught a glimpse of its brightness before he went away. The beauty of the place is one of the things that will help to make up the glory or beauty that we shall see in Jesus when we go to heaven.—*Child's World*.

—To suffer with Christ, and to be glorified with him, are closely connected. Persecution is the Christian's halo, and trial his triumph. It is a noble thing to be accounted worthy to suffer for Christ's sake.

ANSWER TO ENIGMA NO. 2.

3, 29, 11.—Eli.
12, 20, 11, 23, 20, 21, 9.—Shishak.
4, 17, 7, 30.—Nabo.
19, 21, 2, 20, 21, 15, 20.—Taphath.
5, 14, 8, 13, 32, 22.—Reuben.
15, 24, 26, 21, 20.—Terah.
2, 10, 16, 27, 18.—Peter.
25, 18, 32, 15, 3.—Crete.
1, 29, 11, 31, 6.—Olive.

"Open rebuke is better than secret love." Prov. 27:5.

Correct answers to No. 2 have been received from A. H. Zook, S. B. Brenne-mann, Mary A. Carpenter.

Miscellany.

"Let us never despair though the tempest be wild,
For 'Our Father in heaven' will forget not his child;
O, 'tis sweet to reflect that He chastens in love,
And that soon He will bring his tried people above."

BIBLE FACTS.

The *Athenæum* describes the collection of Bibles at the Caxton exhibition in London. The series commences with the famous Mentz Bible of Gutenberg, which was also the first printed book, two magnificent folio volumes, lent by Earl Spencer. This is followed by the Mentz Psalter of 1457, on vellum, lent by the Queen. Next are the Bamberg Bible, by Albert Pfister, circa 1460; the Mentz Bible of 1462, by Faust and Schoeffer; a Psalter, in type resembling Pfister's, circa 1463; a German Bible, by Mentelin, of Strasbourg, circa 1466; and other early German Bibles, lent by Dr. Ginsburg, well known for his collection of early Bibles, especially German. Mr. Henry White and Mr. H. J. Atkinson contribute to the exhibition from their collection of Bibles. The first New Testament in French, printed by Buyer, at Lyons, circa 1477, is lent by Earl Spencer, who also sends the first edition of the Pentateuch in Hebrew, Bologna, 1482; while Dr. Ginsburg sends the Hebrew Bible of 1488, printed at Soncino. The dean and chapter of St. Paul's send their copy of Tyndale's first New Testament, printed at Worms, in 1526, unfortunately, however, imperfect; Mr. F. Fry his fac simile, on vellum, of the copy preserved at Bristol. The Earl of Leicester sends his copy of the Coverdale Bible, 1535, the only one known with the original title-page perfect. Five other copies of this Bible are sent by different contributors. The Bible of 1537, by Thomas Mathew, otherwise John Rogers, the first martyr under the Marian persecution, is also to be seen in the exhibition, having been contributed by Earl Spencer.—*Independent*.

A CHEERFUL FACE.

Carry the radiance of your soul in your face. Let the world have the benefit of it. Let your cheerfulness be felt for good wherever you are, and let your smiles be scattered like sunbeams, "on the just as well as on the unjust." Such a disposition will yield you a rich reward, for its happy effects will come home to you and brighten your moments of thought. Cheerfulness makes the mind clear, gives tone to thought, adds grace and beauty to the countenance. Joubert says: "When you give, give with joy, smiling." Smiles are little things, cheap

articles to be fraught with so many blessings, both to the giver and the receiver, pleasant little ripples to watch as we stand on the shore of every day life. They are the higher and better responses of nature to the emotion of the soul. Let the children have the benefit of them, those little ones who need the sunshine of the heart to educate them, and would find a level for their buoyant natures in the cheerful loving faces of those who lead them. Let them not be kept from the middle aged who need the encouragement they bring. Give your smiles also to the aged. They come to them like the quiet rain of summer, making fresh and verdant the long, weary path of life. Be gentle and indulgent to all. Love the true, the beautiful, the just, the holy.—*Sel.*

AFFLICTIONS.

Afflictions are exceedingly useful to us, to keep us from mistaking our rest. A Christian's notion towards heaven is voluntary, and not constrained. Those means therefore are most profitable which help his understanding and will. The most dangerous mistake of our souls is, to take the creature for God, and earth for heaven. What warm, affectionate, eager thoughts have we of the world, till afflictions cool and moderate them. Afflictions speak convincingly, and will be heard when preachers cannot. Many a poor Christian is sometimes bending his thoughts to wealth, or flesh-pleasing, or applause, and so loses his relish for Christ and the joy above, till God breaks in upon his riches, or children, or conscience, or health, or breaks his mountain which he thought so strong. And then when he lieth in Manasseh's fetters, or is fastened to his bed with pining sickness, the world is nothing, and heaven is something. If our dear Lord did not put these thorns under our head, we should sleep out our lives and lose our glory.—*Saints' Rest*.

COL. ROEBLING, engineer of the bridge over the East River, New York, says concerning the sinking of the Caissons for the piers.

"The hours of work were regulated according to the distance below the surface. The further down, the more compressed the air, and the greater the difficulty in breathing. At a depth of forty-two feet there was a pressure of sixteen pounds to the square inch. There the men could work eight hours out of the twenty-four. At the bottom of the New York caisson, seventy-eight feet, there was a pressure of thirty-four pounds to the square inch. Here we only allowed the men to work four hours out of the twenty-four. We kept employed about two hundred men on the Brooklyn side and three hundred on the New York. There was danger in going down the caisson, especially to strangers and beginners, if sent down too

quickly. I have seen the blood flow from the men's noses, their eyes red and bulged out as if ready to start from their sockets, and the poor boys suffering terribly. We tried to be very careful, and, until they became accustomed to the work, lowered the men very slowly; yet nearly every day some one or more would be overcome.

"The symptoms of caisson disease were not shown until the men had finished their tasks and come up from the bottom. As soon as they came to the surface and got a breath of fresh air, they would show if they had been touched. Some would fall instantly, and lie insensibly. Generally, though, those affected when they reached the top, would be taken seasick and retch violently. Then, as that passed off, paralysis would set in. It was noticed, too, that the paralysis was always in the legs and feet, and never in the upper part of a man's body. We did all we could for them, had a regular hospital in the yard, and doctors always in attendance, and a man once touched, we never let go down again."

—DR. COLEMAN, Sanitary Commissioner of India, says, "That a million and a half of people were fed, and over 500,000 had died. News from Calcutta say that slight and insufficient rains have fallen in Madras and Mysore; but that it is clear that the famine must continue in those provinces for at least six months longer. The famine in India is so severe that it is fast reaching the class above the very poor. The feelings of caste prevent many of them from applying to the government for relief, and many of them starve. In Madras and other cities, deaths on the streets are quite numerous. The rich people manifest as generous a disposition as possible, and it is said that the doors of the rich are crowded with the poor, famished people. The death rate is increasing since the commencement of the wet season."

LEPROSY.—Reports on leprosy have been published by surgeons in British India. Dr. Planck, Sanitary Commissioner of the north-west provinces of Bengal, considers that probably no fewer than 10,000 persons in that vast area are leprosy, and it results in reducing to beggary, at least one-third of that number. Its attacks arise from contagion. It is a hereditary disease. As a rule leprosy assumes outward and hurtful appearance between the ages of 30 and 50. In China, the great seats of leprosy are in the provinces of Canton and Tokio. In Canton there are believed to be 10,000 lepers. Of late years it has been more frequently observed in Europeans who have visited the East and West Indies.

—AN ADDITION of about 5,000 members is claimed to the churches within a radius of fifty miles of Boston, the fruit of the religious revival last winter.

LIVE WHILE YOU LIVE.

The following Epigram was written by the late Dr. Doddridge upon his family motto which was, "Live while we live."

Live while we live, the epicure would say,
And taste the fleeting pleasure of the day:
Live while we live, the christian teacher cries
And give to God each moment as it flies:
Lord, while we live, let both united be,
I live in pleasure while I live to thee.
A.D. 1776.

NEARER TO GOD.

As I look out of my window this beautiful morning and view the glittering landscape, and listen to the sweet songs of birds, my heart is drawn to the Giver of these precious good gifts. The melancholy moaning of the wind which plays around my windows seems to awaken new aspirations in my heart. The cooing of the dove teaches me to give thanks to Him who has so kindly watched over me during the slumbering moments of the night. We need but look in the open book of nature to learn the lesson of trust in God. Our heavenly Father has enriched our earthly home with all of these excellences of beauty, that all should speak to us of Him.

Oh, that we could think of God as often as He gives us something to remind us of his care over us; then would he be in our thoughts and actions; and our conversation would be the theme of salvation. Could we but realize that all the sufferings, trials, head-aches, heart-aches, pains, and fevers of this woe-stricken world come from the fact that men will not choose God's ways, but forsake the fountains of living water and hew for themselves broken cisterns, that can hold no water. When will the world learn that deep, lasting, and abiding happiness is to be found only in Jesus? In vain do men strive for happiness who have not washed their robes, and made them white in the blood of the Lamb.

This sensitive body in which the soul lives, which we so unceasingly care for, must soon be food for crawling worms. But where shall this deathless soul find its habitation when this earthly house is dissolved? This is the great question that has ever crowded into the mind of man, "If he die, shall he live again?" The problem is too dark for human reason to solve. The book of divine revelation alone teaches us that when this earthly house of the soul is dissolved, we may have a building of God, a house not made with hands, eternal in the heavens. That we may be admitted into that heavenly land, it should be our chief concern to prepare for the great destiny of the future.

Oh, the cheerful, trusting child of Jesus, who has learned to trust an infinite Helper. He has two homes—one on

earth, and one in heaven. While the season of work and duty lasts he is willing to labor; but when old age has crept upon him he leans tremblingly upon his staff, and hails with delight the time when Jesus shall loose the fettered chains that have so long bound him to the earth.

Cheer up, desponding, fainting Christian; live near the cross of Christ. A few more prayers, a few more tears, and our bodies shall rest in the green valley, while our spirits shall bask in the sunlight of God's eternal day. J. N. M.

HOW CHRIST PREACHED.

How did Christ preach the Gospel? He forbade family quarrels. He warned his hearers against the evil practices of the scribes and Pharisees. He bade no one dare to come up to the temple to worship until he had paid his just debts. He not only enjoined upon them not to commit adultery, but told them what was the first step in adultery, that they might shun it. He talked to them about their families and their lawsuits and their habits of borrowing. He told them how they should accost people in the streets, when they should give away, and how they should give it; how they should keep fast day. He told them just how religion bore upon their business and associations. He bade them not to backbite nor slander. He warned them against preachers who came preaching false doctrine. Common things he discussed in common language, enlivening his discourse with pungent questioning illustrating it by numerous narratives, and garnishing it with vivid and beautiful pictures, drawn from summer-fields and humble homes. Through it all sang the tender tone of love—pity for the suffering, strength for the weak, trust and comfort for the poor. No wonder the people were astonished at his doctrine, and that when he came down from the mountain, great multitudes followed him. —E.E.

RELIGIOUS CHEERFULNESS.

Assuredly if there is a being in the universe that has a right to be joyous, it is the Christian. He is an heir with God and a joint heir with Jesus Christ. His treasures are "laid up." His privileges and his inheritance are transcendently glorious. He has sources of joy that angels may not claim. He may call the Savior his oldest Brother, and approach the awful presence of the infinite and eternal God with assurance of acceptance and pardon and peace. The mission of the comforter is to him, and the word of Him who the heaven of heavens cannot contain, is pledged, that "neither death nor life, nor angels, nor principalities nor powers, nor things present, nor things to

come, nor height, nor depth, nor any other creature, shall be able to separate him from the love of God which is in Christ Jesus our Lord." His joy is an ocean that is boundless, that has no ebb in its flowing. He is to rejoice evermore. The arm that he leans upon is tireless; the fountain from which he draws is absolutely measureless in its depth. Though the earth shall dissolve and the heavens pass away, the Christian knows that his hope is sure, and that all things, pain as well as pleasure, the discipline of toil and privation and suffering patiently borne, no less than the sunshine of prosperity and the stimulus of earthly joys, will all "work together for good, to them that love God, to them that are called according to his purpose." —Western Recorder.

SCRIPTURE should be committed to memory. This is an age of reading; it is not an age of retaining. The memory once did stereotyping, now it is all done in the printing-office, and very little that we read is really our own. The Bible should be with us in the dark and when the eyes are closed; when we cannot read, when we cannot hear, when from sickness or the approach of death we are too weak to think, then, unbidden and unsought, promises and consolations from God's word should come flooding into the darkened chambers of thought, and, like angels of light, they should minister to the sick and to the dying. They will not come then, unless we entertain them now. We must invite them till they are wonted with us and at home; then they will not fail to minister to us when our hand forgets its cunning and the tongue cleaves to the roof of our mouth. —H.S. De Forest.

SOME VERY PLAIN TRUTHS.—REV. Joseph Cook recently said to the Boston skeptics: "What is impetuous skepticism doing here? Has it ever printed a book that has gone into a second edition? Theodore Parker's works never went into second edition. I do not know of a single infidel book over a hundred years old that has not been put on the upper neglected shelf by scholars. Boston must compare her achievements with those of cities outside of America, and take her chances under the buffetings of time. Where is there in Boston anything in the shape of skepticism that will bear the microscope? For one, I solemnly say that I do not know where, and I have nothing else to do but to search. Theodore Parker is the best skeptic you ever had; but to me he is honey-combed through and through with disloyalty to the very nature of things—his supreme authority."

A DECREE in favor of religious toleration has been signed by the Emperor of China, and published in Peking.

Swear not, neither by heaven, neither by the earth, neither by any other oath. —Jas. 5 : 12.

BE COURTEOUS.—Because you are a Christian, and use sincerity in your conversation, that is no reason why you should be rough and repulsive. This is not the way to win souls. Without being obsequious, you may be polite. There may be great plainness of speech with the utmost kindness of manner. Be careful and leave the impression upon strangers that you are self-willed and impatient of contradiction. Not only does our spirit in a good measure, dictate our words, but our words affect our spirit. Let a man talk in an angry manner and he soon will feel angry. Gentleness in the tones of the voice and in the manners, will beget a gentleness of Spirit. Let your conversation be such as becometh the Gospel of Christ.

THE ERUPTION of the Volcano of Cotopaxi, in Ecuador S. A., which occurred on the 25th of June, is said to have destroyed the lives of 1,000 persons, and 2,000 head of cattle. Streams of water poured from all the craters at once on the Callo side, sweeping away everything in their course. In the midst of the roar of waters and the crashing of houses, the volcano poured out enormous quantities of cinders, which gradually darkened the whole face of the heavens, causing darkness from One in the afternoon till 10 at night.

FOR AGES the Christians in the provinces of Turkey have been bound in the prison of their Turkish oppressor; and for a generation the great Christian powers of Europe have been looking on, biding the oppressed Christians to be quiet and submissive, lest the balance of power in Europe be disturbed. It is true that the Christians of those provinces are degraded; nor is it more than we should expect under Turkish rule. Our sympathies are fully with those Christians, and we think it right to pray for their deliverance from Mohammedan rule.

CONCERNING the careless and lukewarm professors, there can be but one opinion. Those who have been cleansed in the blood of Christ, and are now pure in heart and entirely devoted to God's service, are prepared for heaven; those who are worldly, backslidden and fallen, if they die as they are (and they certainly are liable thus to die) will inevitably be shut out of heaven.

THE PRINCIPAL glory of the Bible is that it reveals the person and work of Christ, and the only way of salvation by faith in Him. It is the "word of Christ." The great truth it makes known is, that God so loved the world as to send His Son to be the Savior of men.

AN ORGANIZATION styled the Liberia Exodus Association, has been formed in South Carolina, in which over 5,000 colored persons are enrolled. A strong missionary spirit is said to mark the movement.

—THE EVILS OF WAR are too terrible for human eloquence to depict. They cover the whole surface of human life, and stretch into eternity. How can Christians who read that Jesus Christ commanded them to love each other as He has loved them, reconcile the principles of the Gospel with the practices of war! If there is any custom on earth entirely at variance with Christianity, that custom is war. —Ezra S. Garnett.

—"BIBLES IN 200 LANGUAGES," is the sign in one of the windows of a Bible House, New York. Every man may read in his own tongue of the wonderful works of God.

—SLAVERY HAS BEEN abolished in Egypt. The Khedive engages to abolish all private traffic in slaves in Egypt within seven years, and in Sudan and the frontier provinces within twelve years.

—WILLIAM JANZEN was killed by lightning in Kansas, the 14th of July, while herding sheep.

Died.

Sept. 1st, in St. Joseph Co., Mich., of dropsy, sister SUSAN TROYER, aged 63 years, 4 months and 2 days. Sister Troyer had been afflicted for several months, but was able to walk out in the yard most of the time. During the last two weeks she failed very much, and nearly lost her sight. On the day of her death she ate dinner, rose from the table and went to her room and lay down. Her daughter, the only person living with her, hearing her making a noise, went to her room, and found her, as she thought in a fainting spell. Seeing a neighbor woman pass by, she ran and called her in, and when they came in, her pulse beat only a few times—her spirit had taken its flight. She was a devoted sister in the Amish Church, and she died as she lived—a sincere Christian. She was very patient during her affliction, manifesting a christian spirit, and looked forward to the good pleasure of the Lord when she should be called to glory. She leaves children and many friends to mourn their loss. J. J. Borntrager, Jos. Yoder, and Jos. Hoover spoke on the funeral occasion from 2. Cor. 4 : 16, 18.

"Asleep in Jesus" O how sweet,
To be for such a slumber meet!
With holy confidence to sing,
That death has lost his venomous sting"

Sept. 4th, on Pretty Prairie, LaGrange Co., Ind., JOHN, son of Levi and Salina MAST, aged 8 months and 25 days. Funeral discourse by Ch. Wery, and Peter Long, from 1 Peter 1 : 24, 25.

Sept. 5th, in LaGrange Co., Ind., JACOB WELLEN, in the 61st year of his age. He had been ailing for several months, and expressed a willingness to depart and be with Christ. He was a consistent member of the Dunker Church. Buried the 7th. The funeral was largely attended to pay the last tribute of respect to the departed. On the funeral occasion words of comfort were spoken to the mourners by David Truby assisted by others.

Sept. 7th, in Elkhart Co., Ind., LUDIA STAMPER, wife of Henry Stauffer, aged 62 years, 6 months and 21 days. Sister Stauffer had been

afflicted for some years, but during the last year she had much to suffer. Her hopes for the future, however, were especially bright and when she heard of the death of others, she often said, "If she could only have gone with them." She was buried at Yellow Creek, on Sunday September 9th, where a very large concourse of relatives and friends followed her to her last resting place. Bro. Stauffer himself being unable to walk, on account of bodily infirmity, was carried after the corpse in a chair. Services were held by J. M. Christophel from Rom. 1 : 17, and J. F. Funk from Rev. 14 : 13. We mourn her departure, but not as those who have no hope.

Sept. 10th, in Lincoln Co., Ontario, of contraction of the bowels, from which she suffered the most intense pain, ESCHER, son of John F. and Elizabeth (HUTTENLOUSE), aged 11 years, 4 months and 29 days. He was buried on the 11th at Moyer's Meeting-house, where funeral services were held by A. K. Hunsberger, from Matt. 24 : 44. He appeared willing to go and be with those whom God loves.

July 29th, in LaGrange Co., Ind., CHRISTINA BAUGH, aged 4 years, 8 months and 8 days. Services by Henry Miller, J. J. Weaver and Levi Hoover.

Sept. 5th, in Elkhart Co., Ind., JAMES MONROE DAVIS, infant son of —Davis, aged 5 months and 6 days. Buried at the Plains. Services by J. P. Funk.

August 24th, in Elkhart Co., Ind., of cholera infantum, LIDA, daughter of David and Mary MILLER, aged one year, 4 months and 15 days. In all her affliction she would sing every morning till a few days before her death. Remarks by J. J. Weaver, and Henry Miller.

Sept. 4th, in Kent Co., Mich., WILLIAM, son of Alexander and Francis STALL, aged 3 years, 1 month and 23 days. Funeral service by John Speicher and George Long.

Aug. 5th, JOHN H. BIRD, son of — and Mary J. Bird, aged 1 year and 27 days. Buried on the 6th. Funeral services were conducted at the 2nd of Sept. by C. B. and G. Brenneman.

Sept. 13th, AMOS B., son of Benoni and Emma STREMMER, aged 9 months and 23 days. Buried on the 12th. Services by C. B. Brenneman.

Sept. the 6th, in Fairfield Co., Ohio, MARY JERRY, aged 79 years, 5 months and 21 days. She was buried the 7th at the Pleasant Hill Church. Funeral discourse delivered by Jacob Good from Job 14 : 14. "If a man die, shall he live again?" She has been a faithful member in the Mennonite Church for many years; she had been ailing for 18 months and was confined to her bed six months. She felt ready to go and be with her Savior. She has left many friends to mourn their loss.

July 18th, in Springfield, Lancaster Co., Pa., ANNA MARY, daughter of Bro. Samuel and Sister Anna BARNHART, aged 2 years and 17 days. Funeral on the 29th. Text: Mark 10 : 15.

July 27th, in Landisville, Lancaster Co., Pa., BRO. CHRISTIAN HERTSAND sen., aged 84 years, 8 months and 7 days. Funeral on the 30th. Text: John 5 : 24, 25.

Aug. 3rd, near Landisville, Lancaster Co., Pa., AMOS F., infant of David and — BREKENT, aged 22 days. Funeral on the 4th. Text: Matt. 18 : 3.

Aug. 5th, near Bachmansville, Dauphin Co., Pa., JOHN M. BRANDT, aged 2 years, 9 months and 10 days. Funeral on the 8th. Text: Job 14 : 12.

Aug. 8th, near Churchtown, Cumberland Co., Pa., after a long sickness of dropsy, suffered with much patience, Sister MARIA NISSLEY, wid. aged 75 years and 18 days. Funeral on the 10th. Text: Psalm 91 : 5. Sister Nissley was a bright, shining light.

Aug. 16th, near Salunga, Lancaster Co., Pa.,

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No. 5, Pacific Express.....	4.40 "
No. 71, Way Freight.....	6.50 "
No. 9, Accommodation.....	7.50 "
No. 43, Way Freight.....	2.30 P. M.
No. 1, Special Chicago Express.....	4.10 "

GOING EAST—MAIN LINE.

No. 8, Night Express.....	3.05 A. M.
No. 62, Way Freight.....	12.15 "
Grand Rapids Express.....	5.00 "
No. 2, Mail.....	12.15 "
Grand Rapids Express.....	2.45 P. M.
No. 50, Way Freight.....	7.00 "

GOING EAST—AIR LINE.

No. 74, Way Freight.....	5.00 A. M.
No. 4, Special New York Express.....	1.10 P. M.
Grand Rapids & Indianapolis Express.....	1.45 "
No. 6, Atlantic Express.....	5.50 "
No. 60, Way Freight.....	6.00 "

TRAINS ARRIVE—MAIN LINE.

Grand Rapids Express.....	1.35 P. M.
No. 7, Special Michigan Express.....	9.25 "
No. 7, Special Michigan Express.....	4.05 "

TRAINS ARRIVE—AIR LINE.

Indianapolis Express.....	2.35 "
No. 11, Toledo Accommodation.....	10.00 "

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A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 14—No. 11.

ELKHART, IND., NOVEMBER, 1877.

Whole No. 167.

THE BURDEN BEARER.

"Christian, when thy way seems darkest,
When time eyes with tears are dim,
Straight to God, thy Father, hastening,
Tell thy troubles all to Him;

Not to human ear confiding
Thy sad tale of grief and care,
But before thy Father kneeling,
Pour out all thy sorrows there.

Sympathy of friends may cheer thee,
When the fierce, wild storm has burst,
But God only can console thee,
When it breaks upon the first;

Go with words, or tears, or silence,
Only lay thee at His feet,
Thou shalt prove how great His pity,
And his tenderness how sweet.

Think, too, thy divine Redeemer
Knew, as thou canst never know,
All the deepest depths of suffering,
All the weight of human woe,
And though now in glory seated,
He can hear thy feeble cry;
Even hear the stifled sighing,
Of thy dumb heart's agony."

LAWS AND POLITY OF THE JEWS.

THE FIRST AND SECOND COMMANDMENTS.

Continued from page 120.

In addition to the ten commandments, which are given Exod. 20 : 1—17, and other precepts given in the books of Exodus, Leviticus, and Numbers, the Book of Deuteronomy contains a repetition of most of the Mosaic laws, and often further develops the principles which they set forth and enforce. These enactments have been classed under each of the ten commandments, selecting that to which they most appropriately belong. Some explanatory remarks will now be given upon each of the commandments, in their order.

THE FIRST COMMANDMENT.

In Exod. 20 : 3.—"Thou shalt have no other gods before me."

In Deut. 5 : 7.—"Thou shalt have none other gods before me."

Idolatry was the most heinous crime among the Jews; it was not only a sin against the only living and true God, but it was also high treason against their chief Ruler. This principle is laid down in the first commandment; the second

forbids all outward demonstrations or actions that are idolatrous. Here is included all worshiping of images, whether intended (1) to represent the true God in a visible form, or the images of the gods of the Gentiles, which either were (2) of Satan under various forms, or (3) of men, usually after their decease, who were noted for something which the world approves, though often very contrary to the Divine commands, and (4) representations of the heavenly bodies or other objects of nature. The worship of the golden calf (Exod. 32) was of the first sort, and there are other instances in their history after the Jews were settled in the land of Canaan, but especially the calves of Jeroboam, 1 Kings, 12 : 26—31. The image of Baal, (2 Kings, 3 : 2 and 10 : 27), and those mentioned so often in the historical and prophetic books, were of the other classes. All such idolatry is expressly forbidden, Exod. 34 : 14, and in detail, Deut. 4 : 16—19 ; 8 : 19.

These precepts, it will be seen, extend to the worship of anything besides the true Lord God, although without an image: such worship usually consisted of, or was accompanied by, falling prostrate to the earth, or at least bowing or kneeling, Exod. 28 : 24 ; Lev. 26 : 1 ; 2 Kings 5 : 18. In the Book of Joshua even the mention of false gods is forbidden, Josh. 28 : 7.

Not only were images and the worship of idols or other visible objects forbidden, but the possessing of altars or groves dedicated to them: these were to be cut down and destroyed, Exod. 34 : 13 ; Deut. 7 : 5 ; 12 : 3. There are various instances of carrying this command into execution in the historical books, as Hezekiah, 2 Kings, 18 : 4 ; Asa, 2 Chron. 14 : 3 ; Joshiaphat, 17 : 6 ; Josiah, 34 : 7. The grove, or anything connected with the idol worship, was to be utterly destroyed, lest the sight of it should recall the use formerly made of it, or there should be some superstitions feeling about it.

All sacrifices of animals, except as offerings to the Lord, are forbidden. Lev. 17 : 1—7. The most dreadful rite of idolatrous worship, human sacrifices, is expressly forbidden, so as to show that the heathen practiced it. Lev. 20 : 1—5 ; Deut. 12 : 30, 31 ; 18 : 10. The most horrible, that of the sacrificing their chil-

dren, was not to be allowed among the strangers in the land, Levit. 20 : 2 ; nor even to be mentioned. The Jews were not to be present at the sacrifices of the heathen, lest they should partake of them. Exod. 34 : 15. The prohibition to offer any sacrifices, excepting to the Lord Jehovah, is strongly stated. Exod. 12 : 20.

The greatness of the crime of idolatry was thus fully pointed out; the punishment was death by stoning, Lev. 20 : 2 ; in this case death was instantly to follow detection, Deut. 13 : 10 ; 17 : 2. When the inhabitants of a city had gone and served other gods; and the city, with all belonging to them, was to be utterly destroyed, Deut. 13 : 12—17.

Blasphemy was another branch of the crimes forbidden by this command. When the peculiar state of Israel, with the favor of the Lord God dwelling visibly among them, is considered, it will be seen that this was a most heinous crime, a denial of the visible operations of the Most High. A special instance is recorded Lev. 24 : 10—16, when this law was enacted, and it was declared to extend to the stranger as well as to those born in the land. Naboth seems to have been put to death under a false accusation of this kind, 1 Kings, 21 : 10—13; and he it observed, that to bless idols, or to speak of them as gods, was blasphemy against the Most High.

Closely connected with blasphemy, indeed a branch of that crime, was that of false prophecy. A false prophet was held to be such, and was to be stoned, when he spoke in the name of false gods, without entering into any question whether or not he had spoken truly. Deut. 17 : 5—6. And if he had pretended to speak in the name of the true God, still he was liable to punishment when what he had declared did not come to pass. Deut. 18 : 21, 22. Surely the principle of this law should be regarded at the present time: not, indeed, to put to death such pretenders, for we live under a different dispensation; but they ought to be turned away from, whether, like Irving, they have been teachers of the truth, or like Southcott and the Mormonite Smith, deceivers and cheats from the beginning. Such characters are, indeed, enemies to the

truth; they have "spoken to turn you away from the Lord your God." Deut. 13 : 5.

Even those who were not thus guilty, yet who from any circumstance were induced to declare that which came not to pass, were by no means guiltless. Deut. 18 : 20—22. Well would it have been for the Church in every age, and also at the present day, had this solemn warning been kept more fully in mind. Let us also remember, that this is applicable not merely to declarations of future events, but to every word that is spoken in the name of the Lord. A more solemn office cannot easily be pointed out, and the faithful ministers of Christ, in every age, have deeply felt their responsibility.

Divination is another branch of idolatry. In the English translation of the Bible, this is spoken of under the name of witchcraft. It is not to be supposed that the common vulgar idea of witches and witchcraft is here meant. A more gross delusion seldom has existed than that which supposed a poor helpless old woman, however cross, or ill-tempered, or wicked, could torment the cattle and children around her, and went to revel with the devil at night, effecting her evil purposes through "a familiar," as it was called, in the shape of a cat, who told her of things she wished to know. Surely, at the present day, such nonsense must have passed away. It is to be regretted that the translators of the Bible were led to use such a term, although at that time even King James himself believed in witchcraft, and required others to do the same. The divination and witchcraft meant in the Bible, (Exod. 22 : 18; Lev. 19 : 26—31; 20 : 6—27; Deut. 18 : 10, 11,) is a more serious evil, and more directly idolatrous, as well as diabolical. The Eastern people of old were very prone to inquire into future events. Of course the worshippers of the true God could find no encouragement for such a system, nor did they need it. The patriarchs, like Abraham of old, had full reliance on the Lord their God, but wicked minds wished for unlawful information, and sought it from the votaries and priests of false gods. All these false worships had some relation to the worship of Satan, especially that of the serpent, (*Aub.* or *Ob.*) to make these inquiries, therefore, was worshipping the spirit of evil. It was, as Elijah put it to the messengers of Abaziah, (2 Kings, 1 : 3, 4,) a declaration that the inquirer did not believe in the God of Israel, but put his trust in some exhibition of Satan. "This also was Sam's last offense, the going to a woman described as having a familiar spirit at Endor, 1 Sam. 28 : 8. She was not what our fathers understood by "witch or wizard," but a priestess of Ob, one who secretly kept up the serpent worship; that which was adoration of the old serpent, the devil. And we know that such wor-

ship exists even now over a large part of the globe. What is called Buddhism is especially of this description; it prevails over a large portion of the East, so that, awful as is the fact, these idolatrous worshippers of Satan even now are far more numerous than all the nominal worshippers of Christ, or those of the followers of the false prophet, who also reject idolatry, commonly so called. Can there be anything more affecting than such deplorable infatuation and degradation?

The priest of this devil-worship, or diviner, was to be put to death, Lev. 20:27; but it is to be remembered that God reserved to himself the punishment of those who broke this law by consulting the diviner. A striking admonition against the sinful practice is contained in Lev. 20 : 6; Deut. 17 : 9—14. The fate of Saul showed that these commands were not to be disregarded with impunity, 1 Chron. 10 : 13. The folly as well as the guilt of such inquiries is exposed by the prophet, Isa. 8 : 19; 44 : 13; and the impotence and helplessness of the sorcerers were shown, both in Chaldea and Egypt, where they were especially regarded. Exod. 8 : 19; 9 : 11; Dan. 2 : 27, 18; 4:7. A similar failure is threatened to the de-vicors in later times. 2 Tim. 3 : 8, 9; 2 Pet. 2 : 1—3.

The prevalence of such customs among the heathen is well known, Ezek. 19 : 21. Even the enlightened Ephesians, in later times, used curious arts, which they renounced on receiving the gospel. Acts, 19 : 19. The sorcerers who abused their powers of mind to deceive the ignorant, like Elymas, (Acts 13 : 6,) and Simon, (Acts 8 : 9,) were always strongly opposed to the preaching of the word of God; and the Eastern magicians, in later times, have evinced a similar spirit of enmity, being well aware that there is no agreement between the true God and idols; but wherever the Lord comes the idols are moved at his presence, Isa. 19 : 1; even as Dagon of old fell before the ark of God. 1 Sam. 5 : 3.

THE SECOND COMMANDMENT.

The Second Commandment stands almost word for word in Exod. 20 : 4—6, and Deut. 5 : 8—10. It is as follows,—*"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments."*

Here must be noticed the precepts for abolishing idolatry, and destroying all traces of it. See Exod. 23 : 24, with the fuller explanation, Deut. 25, 26. The

whole of the latter chapter refers to the subject, as does also Deut. 12 : 2, 3. These directions in their details are not binding on us now, but surely professed Christians should be more careful on this subject than they often are. There is far too much trifling with idolatrous figures, and the recognized symbols of idol-worship, whether as to the pictures and statues honored by the ritual of the Church of Rome, or the mythology of the ancient heathens, from which the latter have, in many cases, been borrowed, as is clear to all who have attentively looked into the subject. The Ashtaroth of the Zidonians and Assyrians, (1 Kings 11 : 5; Jude, 2 : 13,) was the Venus of Greece and Rome, and the great Diana of the Ephesians. A personification of the whole frame or course of nature, was worshipped in still earlier times as the queen of heaven, Jer. 7 : 18. Many of their titles and attributes were, in the early days of Popery, transferred to the Virgin Mary! and the celebrated statue of St. Peter at Rome is in fact an image of the idol Jupiter. Other Romish rites and festivals have their origin in paganism; but the subject is too extensive for further discussion in these pages. Perhaps the above remarks will sufficiently show how contrary it must be to the principles of the second commandment, to introduce such images into buildings set apart for Christian worship. If symbolical representations are required there, they might be taken from the types and emblems of the Bible, as Hervey shows in his dialogue between Theron and Aspasio. Here may be applied the caution of St. Paul, 1 Cor. 10 : 20, 21.

Some writers have given particular descriptions of the heathen idols, but these may well be passed over with a few brief remarks. The weeping for Tammuz, (Ezek. 8 : 14,) was an idolatrous custom observed in the month of Tammuz, or June, on account of the death of a youth called Adonis who was said to have been slain by a wild boar, and the most impure observances were joined with it. The processions and ceremonies used by idolaters were very numerous. Both the worshippers and sacrificial victims appeared with garlands of flowers and libations or drink-offerings were poured out upon them, a custom to which St. Paul alludes, 2 Tim. 4 : 6; Phil. 2 : 17. It was impossible to mingle with the heathen without learning some of their works. Psa. 106 : 36—39; Num. 25 : 1, 2; 1 Kings, 11 : 1—8; and how mercifully it was ordered by God that the Hebrew nation should be a barrier or check to the prevalence of idol worship, which otherwise would have overspread the world, Rom. 1 : 20—25. In reference to this sin alone does God describe himself as jealous, Exod. 34 : 14; Isa. 42 : 8; and in the warnings which he gave to his servants the prophets, he compares it to adultery and whoredom, so

as to set forth most plainly its extreme guilt. Ezek. 26 : 15; 20 : 30; Hos. 2 : 5—7. Many other quotations might be added, in which the sin and folly of idolaters are fully described, as Isa. 44 : 12—20; Psa. 115 : 2—8. We read of Dagon, the god of the Philistines, which was a figure half man and half fish, and probably commemorated the tradition of Noah's preservation: see 1 Sam. 5.

The conclusion of the second commandment claims attention. It was afterwards willfully misapplied by the Jews, Ezek. 18 : 2. Yet Scripture and experience clearly prove that they who turn away from the sins of their parents, have no cause to fear. Num. 14 : 31; though, alas! this is seldom found to be the case, for how often,

"Train'd by bad parents in an evil way,

Children grow up more reprobate than they."

And the evil consequences must be familiar to every observant mind. A few of the most striking texts which bear on this point may be mentioned: Gen. 9 : 25; 14 : 16; 1 Kings 9 : 36—38; 15 : 26—30; 21 : 29; 2 Kings 15 : 12; 2 Chron. 36 : 14—16; Ezra 9 : 14; Zech. 1 : 4; Matt. 23 : 35; 1 Thess. 2 : 16.

ACHAN.

When the Israelites commenced the destruction of the wicked, idolatrous, God-forsaken inhabitants of the land of Canaan, the Lord fought for them. He had commanded them to destroy the Canaanites because they had become a nation of Spiritualists, and were an abomination in his sight. And he had promised to go with them, and fight for them, and as long as they remained obedient, they had a right to expect victory in every battle. The first one was at Jericho, and by obedience they obtained help from One who is mighty. His power leveled the strong walls without a blow from their puny arms. "And they went into the city every man straight before him, and they took the city and utterly destroyed all that was in the city."

The next battle was at Ai. They obtained such a victory at Jericho, they had no doubt about little Ai, and only a part of the army went, for they expected an easy conquest. But they were sadly disappointed. "They fled before the men at Ai," and some of them were slain. "Wherefore the hearts of the people melted and became as water." Think of them, a company of pilgrims, out there in a strange land, surrounded on every side by savage foes, who were led and guided by demons. See them as they look at each other in astonishment, despair and terror. The Lord had forsaken them. What would they do without his help, against the hosts of Satan? No wonder Joshua fell to the earth upon his face, and mourned and lamented as he did. Josh. 7 : 7—9.

What could it mean? Why had the Lord forsaken them so soon? Ah! there was trouble in the camp of Israel. Secret sin was rankling in one little tent, and bringing destruction upon the people of God. There was one guilty conscience in that army, and as "one sickly sheep infects the flock, and poisons all the rest," so one sinner in the camp of Israel brought confusion and defeat to the whole army. Joshua knew not of the sin, but God knew, and Achan knew and trembled; and well he might, for the Lord was on his track. When God charged Israel with breaking his commands, what an inquiry must have rung round among the people. What trembling and self-examination! How they searched their own acts and hearts, and asked of themselves the question, "Is it I?" And how guilty Achan quaked with terror and dread, fearing detection.

But why did God go through with all that process of drawing lots to find the guilty one? He knew it was Achan, and could have told Joshua. Perhaps he wished to teach Israel a lesson. He wanted all the people to know who was guilty and who was not. He would have every soul of them feel that if they sinned, their sin would surely find them out. And Achan certainly had a chance, while all that process was going on, to repent and confess his wrong. Perhaps if he had done that, he might have been spared. But he persisted in his course until the fatal lot fell to him, and his doom was sealed, and not his only but his whole family shared his fate. Why did his family suffer? It is possible that they knew of his sin, and were condemned for not revealing it. If so, what a trying position! They must betray a husband and Father whom they loved, or perish with him.

But what was Achan's sin? He broke the commands of God. First by coveting, "Thou shalt not covet." Second by taking that which he coveted and concealing it. "When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver and a wedge of gold, then I coveted them and took them; and behold, they are hid in the earth in the midst of my tent." Foolish Achan! though he had taken them, and exulted secretly in *fancied* possession, yet he could not enjoy them. The garment was beautiful and rich, but he dared not wear it. He felt rich in having among his stuff so much silver and gold, but he dared not use it. What good did it to him? He had to hide it in the earth. He could visit it "in the twilight," or in the dark, "and say no eye shall see me;" he could handle over his treasures and lug them to his bosom; but his pleasure was spoiled with constant fear of detection. And though no human eye beheld his guilt, the eye of God was upon him, and he would surely make it

plain. There is no hidden sin, no secret crime, but God will reveal it in his own time and way. We suppose that the companions and friends of Achan had confidence in him. He appeared to be a good soldier and true Israelite, and they had fellowship with him as in duty bound. But when his guilt became known to all the people, were they required to extend to him the hand of fellowship? Nay, verily. They drove him forth without the camp, and Joshua said, "Why hast thou troubled Israel? The Lord shall trouble thee this day." And all Israel stoned him with stones.

Here was an end of Achan's tampering secretly with that which was forbidden. Supposing Joshua and the elders had discovered his guilt, and had said among themselves, Achan has done wrong, but he is a fair soldier, and then he's rich; now if we overlook this, and let him remain in the army, he will pay well to the treasury, and be a help to us—would Israel have prospered? No. "For thus saith the Lord God, there is an accursed thing in the midst of thee, O Israel; thou canst not stand before thine enemies until ye take away the accursed thing from among you." And when that was done Israel could go up and conquer Ai.

Dear reader, how many Achan's are there, think you, in modern Israel? I fear there are many. Why is there so much confusion in the ranks? Why do the people of God get so few victories, and why does Satan so often triumph? We sometimes see societies of Christians flourish for a time. The Spirit of God is with them, and the enemies of the cross tremble and fall before them, and victory turns on Zion's side. After a time there comes a change. Confusion enters the ranks, and defeat follows them everywhere. The enemy triumphs and exclaims in derision, "Where is your God?" The faithful mourn and weep, and cry, Ah! Lord, Lord God, why hast thou forsaken thy people, and suffered our enemies to triumph? At last it is discovered that there are Achan's in the camp—false hearted traitors, who value their own gratification more than the cause of God; who have taken of some forbidden thing, and dissembled also, and have concealed it "among the stuff."

What shall be done? Shall they be stoned? No; we are not under the law but under the gospel. Christ did not condemn the woman taken in sin to be stoned as the law demanded, but he reckoned her a *sinner*, and told her to sin no more. But shall the Achan's still remain in the camp, and still bring defeat to the whole army? No. If they will not repent, and change their course and cleanse themselves, they must be put out of the camp, but leave the stoning until the day of judgment. God is his own avenger,

and the day is soon coming when he will fully avenge his own elect.

Where are the Achans who are now troubling Israel? O may a spirit of inquiry and heart-searching go through the whole army who claim to be the Israel of God to-day. Lord, is it I? Am I one of those who are bringing confusion into the ranks, causing defeat, and giving occasion for our enemies to rejoice over us? If so, may God help me to see it and repent, or leave the camp.

Reader, are you coveting the silver and gold, the Babylonish garments, or anything else the Lord has not given you? Do you indulge secretly in pleasures which are forbidden? If so, as a friend I pray you, as you love the cause of God, as you value your own happiness here and hereafter, forbear, I beseech you to forbear. Remember you are not only ruining yourself, but you are bringing trouble and disgrace to the whole army. If you have no regard for yourself and your own salvation, do have some regard for the cause of God. Dig up your hidden treasures, and give them up to God before the messengers are sent to dig them up for you. Throw away your idols—renounce all forbidden pleasures, or leave the camp. Do not think they will remain concealed; the time for casting lots is at hand. God who seeth in secret will soon bring every hidden thing to light.

We must cleanse ourselves if we would overcome our foes, and possess the promised land. We may flatter ourselves that if our course is not known the cause of God will not suffer. Achan's sin was hidden, but the consequences were disastrous. The army fled before their enemies; he was destroyed, and his whole family suffered with him. Who among us is troubling Israel? Are we guilty or not guilty? Before the bar of our own consciences we stand acquitted or condemned. Before the bar of God we must soon appear. All the tribes of earth will soon be gathered before the Judge, as the tribes of Israel were on that memorable day, and pass the solemn test.

God help us all, who profess to be looking for Jesus, to search our hearts and forsake every evil way. May our sins go before us to judgment, lest, coming after, they overtake us right there, and prove a weight that shall sink us to eternal night.—O. W. S. in *World's Crisis*.

SELF-DENIAL.

"I keep under my body and bring it into subjection; lest that by any means when I have preached to others I myself should be a cast-away."
—1 Cor. 9:27.

The body should be kept in the place of a servant, and never allowed to assume or maintain the authority of a master. For a little season the soul must remain in this earthly house, and in order to

make the body a convenient and useful habitation for the spirit, its exercise, food and clothing must be adapted to promote this end. To be subject to the flesh, and compelled to feed and clothe the body in a particular and costly manner is opposed to self-denial, and contrary to the example and Spirit of Christ; and the soul that is willing to be employed in gratifying the lusts of the flesh, the desire of the eye, or pride of life, is far from enjoying the liberty wherewith Christ makes his servants free. It is not the design or intention of the Maker of our bodies and Father of our spirits, that his creatures should make provision for the flesh to fulfill the lusts thereof. Their employment and pleasure should consist in things more excellent than these, and these inferior things should be counted as dross, and have no power to control the affection or the will.

If the body be not kept under, its claims are unreasonable and severe, and yet many yield themselves servants to obey its imperative requisitions, because they love subjection more than they love victory. We often destroy our own comfort, expose health, and violate a good conscience, because we are unwilling to assert our freedom and maintain the warfare against the lusts of the flesh and course of this world. Our tables are spread with luxuries not healthful or necessary, because we love these things more than we love self-denial and the spirit of a sound mind. Our clothing is fitted up with much unnecessary care and expense, simply because the desire of the eye, or "the fashion" requires it to be so. The customs of the world, and the love of what is earthly and sensual, hold in bondage an immense multitude of willing captives who desire no other or better portion than they expect to enjoy in these things. And hence the command to mortify the deeds of the body with its affections and lusts, has become almost obsolete. We live and move under the dominion of the "elements of the world," and bondage is not only so easy and natural, but so general that few indeed can be found who walk in the clear light of Christian liberty and daily self-denial. An Apostle of other days could say; and his labors, his fastings; and voluntary poverty prove the assertion true, "I keep under my body and bring it into subjection." But in these days how few the number of zealous, self-denying laborers, who do not and will not make provisions for the flesh to fulfill the lusts thereof.

In preparing our daily food, we may choose that which is most healthful and abundant, and in providing clothing for the body we may select that which is most comfortable and convenient, and whatsoever is more than this cometh of evil. We are indeed reduced very low and unable to contend successfully against the prince of this world, when

we are troubled about many things, and careful to inquire what we shall eat and what we shall drink, and how we shall be clothed. The pleasures of sense and the changing fashions of a changing world, are the present portion of them who know not our Lord Jesus Christ and obey not his gospel. But how can those who have come out from among them and are separate, who have crucified the flesh with its affections and lusts; how can these reckon themselves as having any interest or pleasure in these things? In Christ, they overcome the world, and in Christ they cannot desire and enjoy earthly things so much as they desire and enjoy the victory over them.

What shall we do, when those called Christians consent to be conformed to the world, and acknowledge themselves compelled to be in fellowship with the lovers of pleasure, in order to retain their friendship and have influence among them? Are not our prospects gloomy indeed when the professed disciples of Christ dare not assert and maintain their freedom, and keep these things under their feet? What can be done when the servants of the great King are unwilling to be a separate and peculiar people, but consent to acknowledge by their conduct they have an interest and pleasure in those things that belong to the subjects of the prince of darkness? In these days the lusts of the flesh and the pride of life have led captive the visible Church, and the spirit and presence of her divine Master have vanished almost out of her sight in her connection and fellowship with the spirit of the world.—*Mirror of the Soul*.

For the Herald of Truth.

ON THE VERGE OF RUIN.

Some people seek glory in acts of daring and fool-hardiness. They take their lives into their hands, not for the purpose of showing that they put no value in physical life, much less to render any good service to the world, but as it were in defiance of any power to take it from them; or to give notice to all that they claim their lives as their own exclusive property, and that they acknowledge no Higher Power. And others delight in seeing such boldness and daring from no better cause. To walk morally as near the verge of ruin as possible seems to be the aim of a very numerous class. Here the motive is not vain-glory, or deliberate defiance to the Higher Power. It is the prompting of depraved human nature; the love of that which works moral ruin.

Living near the verge of ruin, or death, is to have but little life. This is true physically, morally and religiously. The person who foolishly risks physical life may be healthy and strong, but he values not these things because he does not live up to their blessing. Whoever has no

higher motive to live a moral life than to avoid disease, loss of reputation, or punishment by law, dwells on the verge of moral ruin. Strong moral life lifts men out of this low degradation, and sets them on the high and solid ground of true humanity when *asse* is the only prompter of the propensities.

But there is also danger of religiously lingering upon the verge of ruin. A disposition to limit our labors and love for others to duty has not in it any of the ardor by which God is loved with all the heart, mind and soul, and the neighbor as one's self. There is no life in that religion which is prompted rather by the fear of hell than the love of heaven; and which looks upon religious duties as requiring sacrifices of good things, because it is not strong enough to destroy the love of the things which God forbids, and which are evil.

Physically, morally and religiously let no one linger on the verge of ruin. Go far in-land. Mount high, to the safest spot that can be attained. That morality, or religion which does not arise from the love of a pure life, and of God and man, is not safe. And to love God is to love the life which his Word and Laws require; and to love man implies the love of helping and comforting.

God does not drag nor push any one away from this verge of ruin. Nor do our feelings float us in upon the Solid Rock. But power is given to all, which, if applied with "all our might," will raise every one to a place of safety. And this power must be used in subduing within ourselves all evil loves, and compelling us to do the works of love to God and man. But when this heavenly love is once obtained, it will constrain us to do its blessed work, when further compulsion will be no more required. It is the Lord's good pleasure to give this love, but it cannot abide where the love of self and the world reign; hence these have first to be driven out. J. R. HOFFER.

THE HEALING OF THE LEPER.

Mark 1:40-45.

How instructive is the account given by Mark, of the healing of the leper by our blessed Savior,—probably the sixth miracle performed by Him while He inhabited the "prepared body." "There came a leper beseeching him, and kneeling down to him, and saying unto him, 'If thou wilt, thou canst make me clean.'" With what earnestness of supplication he approached him! and what marvel? We know this to have been a most loathsome disease, and that those afflicted by it became wanderers and outcasts, shunned by all men.

Great was the burden of the poor sufferer; and do not we feel astonished, that he could have a hope raised in his heart,

that he might be healed? Yet, there is no doubt there. Very full and comprehensive was his application for help, ascribing to Jesus power to heal, manifesting his own faith therein, and indirectly implying a sense of the majesty of Him from whom he asked this great favor. And how precious is the record of the Divine "compassion" with which the gracious Lord regarded him as he lay prostrate at his feet. Oh! how touching is the thought of this! how often He follows after his erring children with this loving compassion, and still they will not hear. He who was so holy that while suffering untold temptations, He sinned not, was not afraid to touch the leper. So, bearing our sins in His own body on the tree, they could not cling to Him!

How comforting to the poor outcast was the gracious language of cleansing, "I will; be thou clean." Shall any doubt the Lord's willingness to make us whole, and pure, and all He would have us to be? Verily there is no lack on His part. Then, too, how wondrous the *immediate* cleansing. No delay, no act of obedience required first, no test of his faith ere it was granted; but, "as soon as He had spoken, the leprosy departed from him." Afterward the Lord saw proper to lay upon him His command, and that *not* such as would be in accordance with the healed man's wish. He "straitly charged" him (not merely a request, we sometimes feel would be sufficient for us): "See thou say nothing to any man, but go thy way, show thyself to the priest, and offer for thy cleansing such things as Moses commanded." Does it not appear very clear, what the Great Physician required of him? and would not we have been glad to follow every little particular? Ah! let us not deceive ourselves! Observe, it was no *new course* marked out, but to make the *usual* offering; to comply with the Law. One would suppose the gratitude of the healed leper would be so great that he would not have hesitated a moment in rendering prompt obedience; but how was it? Instead of doing as he was bidden, he, too evidently, let in the reasoner, and parleyed over the matter, which led him into a course directly opposite to that enjoined. Oh how sad! and although he may have been very eloquent in telling what great things the Lord, in His divine compassion, had done for him, we cannot rejoice in this, because it was contrary to His will; and the effect was, "He could no more openly enter into the city." If the Lord was thus kept out of the city, what was the poor "blazing abroad" of the healed leper worth in comparison with the preaching which the people should have heard from the dear Master himself, who had previously said (verse 38), "Let us go into the next towns, that I may preach there also; for there-

fore came I forth." In mistaken zeal, and, doubtless, in some kind of grateful feeling, he thought he was doing Him good service; whereas, if he had simply obeyed that strait charge, the Lord Jesus Christ would not have had to "stay without in desert places."

There is a degree both of self-love and self-will shown in the course he pursued, and although the Lord's work was not stopped, for "they gathered to Him" still, yet one must feel sorrowful, because by the disobedience of one, in one particular, the Lord was not able to bless the city as was intended. Oh! how important is unreasoning, unquestioning obedience to *all* the divine will, if we would have, not only His peace to be given us, but if we would know a growth in grace, and in the knowledge of the Lord. True it is, "obedience is better than sacrifice, and to hearken to the voice of the Lord than the fat of rams."—*Friend's Review*.

THE FATAL LACK.

"One thing thou lackest." Mark 10:21.

One thing thou lackest! *One thing!* Only one? What is that among many? Perhaps it is one among fifty, all of equal importance, but neither essential, and so may be dropped out of account.

But sometimes the lack of just one thing, is virtually the lack of all. A ship on the ocean might lose a sail, or even a mast, and still keep on its way. But what if it should lose its rudder? One might chip off great blocks from a large granite arch, and the pile might still stand firm; but what if it should lose its keystone? So a man may lack many things. He may have a scant wardrobe. He may lack many a comfort. He may be exposed to hardships, but what if he lacks religious faith? What if he lacks the warrant to say, God and heaven are mine! Is it not like the loss of the rudder? Is it not like the loss of the keystone?

The one thing which meets man's great want, which alone fits him to live and prepares him to die, without which he is orphaned from hope, and with which no calamity can more than temporarily depress him, the one thing which leads him to live with a right purpose, which consecrates all his aims, which gives him a constant refuge, which glids with light the darkest cloud, which brings relief to fear and foreboding, which brings down with it—down to the darkened, stormy spirit—the light and peace of God, which makes the weary journey of life a pilgrimage to heaven, and which alone teaches the triumphant song, "O death! where is thy sting? O grave! where is thy victory?"—the one thing which does all this, is *religious faith*, the faith by which being justified, we have peace with God through our Lord Jesus Christ.

It is but one thing, but how many needs does it subserve! The light of the sun is but one thing, yet what would the world be without it, but a drear, frozen desert? It thaws the ice. It softens the clod. It kindles life in the sleeping seed. It calls up the grass blade. It opens the bud. It ripens the harvest, and cheers all nature, and all the scenes of human life with its genial beams. What that is to this visible world, that the light of the glory of God in the face of Jesus is to the redeemed soul. Will you put out that light; or will you shut yourself from it? Yet without that faith which a lost and ruined sinner is called to exercise in the Lord Jesus Christ as his Savior, he shuts out by the clouds of his guilt those beams of love and grace which alone will thaw his cold and frozen heart, and turn it into the Eden of peace and holiness.

So the air you breathe is but *one thing*. Yet what would life be without it? You would only gasp and die! Every thing would sink to the motionless repose of the grave. In one instant the earth would be wrapped in the pall of death. Yet what is the soul without the atmosphere of faith and prayer? Let him lack that alone, and of what avail is all else? A man rich, and wise, and learned, and honored, and rebel, and sceptered if you please that cannot pray!—who denies himself the atmosphere of spiritual life,—whose instinctive longings make him gasp for the unseen blessedness, but who gasps only to die!

The lack of one thing then may be a fatal lack! It may be as that of a tree without roots, a desert without water, a house without foundations, a state without laws, a world without a God!

Religious faith, though but one thing, implies much. It implies knowledge of God, the sense of guilt, repentance, faith in Christ as the only Savior, a new heart, pardon, peace, and the hope of eternal life. It may be compared to a crown with all the jewels in it. The lack of one thing is, for the most part, the lack of all. What is it then to lose the crown itself?

Without religion, or religious faith, you have no proper sense of your condition and guilt in the sight of God: If you had, you would not continue in it. But what means this lack?

A man mused to the cold of the Polar regions sinks down under it, becomes almost or quite insensible. He feels an irresistible inclination to sleep. You know his danger and what do you do? You try to rouse him. You tell him to sleep to die. He needs to know his danger, or he is lost. Is it not so with the sinner? He is disinclined to bestir himself, to awake, to repent. He would be let alone, and sink to lethargy. What is the result?

So without religion, there is no repentance. And what is a sinner without repentance? You visit a prisoner in his

cell. He is guilty and depraved. You seek to soften his hard heart. You array before him the features of his crime. But you make no impression.

But are not you a sinner against the Majesty on high? And has your heart never been melted in shame and sorrow under it? Have you never thought of that wonderful, infinite goodness of your heavenly Father against whom you have sinned? Have you refused to look on that infinite loveliness and gentleness that have been arrayed before you from early years? Has nothing, not even the love of Jesus been enough to win your heart? Must we not say, in vain is all else, energy, worldly blessings, while that heart, hard as the granite, is impervious to the love of God?

Again, faith in Christ as the only Savior is a necessity, the one thing needful. A man, we will suppose, has fallen into a deep pit. He cannot climb up its steep sides; he cannot contrive by any art of his own to escape. But from above a rope-ladder is let down to him evidently by some friendly hand. He sees no one, but he hears a voice calling to him, and telling him to lay hold of it, and climb up by it. What shall he do? What must he do? You tell him it is his only hope.

But sin has plunged every one of us into the pits of guilt and hopeless condemnation, from which there is no escape by any art or device of our own. We have fallen to the depths of guilt, of ingratitude and disobedience, from which we can be delivered only by help from above. How we are constrained to look up and see if any one appears to help us! And while we watch, behold a ladder is let down to us, a ladder shaped as if from the cross, and a voice is heard bidding us cling to it, and climb by it. Is it rejected? What a lack there is of this disobedient faith! We are left without atonement, without help or relief, and sink only to despair.

What is the lack of religious faith then but the lack of what is vital, of what you need most, the sense of your condition as a sinner, a penitent spirit; the faith that can say Christ is mine; peace with God your Maker; the sense of pardoning love, and the hope of immortal blessedness? These constitute the life of the soul, and how does Scripture describe your condition except as that of one dead in trespasses and sins? One thing is lacking. Only one—but that is life. Is it true of you that you have not the life of God in you? Can you be content with such a lack; you who labor to supply the ten thousand wants of your perishing body; you that spare no pains to secure a single comfort; you to whom the Lord of Life comes with the offer to supply your greatest need? Oh that you might heed now His words, the words of Him who once by the bier of the dead, said, "*Arise!*"—

Life Lessons.

QUESTIONS.

One of our readers sends us the following questions to answer.

1. Is it wrong to have lightning rods and why?
2. Is it wrong to have our property insured?
3. Is it right to take a deed for real estate?
4. If a person dies, is it the will of God?
5. Is it the will of God if we do any thing? This is, we suppose, Are our actions directed by the will of God, or in other words, are we, in all we do, under the control of the will of God?
6. Is it right to use artificial teeth and spectacles?

The first two of these questions have such an intimate relation with one another that they may be answered together; what is true of one is true of the other.

It has always been held inconsistent with the Mennonite confession of faith to have lightning rods and insure property, because by it we do not manifest that dependence, that confidence and trust in the promises and the power of God which we ought. God has promised to take care of his people, and has never yet failed in his promises where persons have relied on them. The Scripture teaches us that we ought to put our implicit confidence and trust in God, and should avoid everything that has a tendency to draw us away from God, or weaken our dependence in him, or strengthen our own selfish motives. By taking lightning rods to secure us against the electric currents and in securing our property, we take for our protection the arm of flesh; we place our confidence which belongs to God, in man, and this has a tendency to separate us in a greater or a less degree from God. If we all had faith as Abraham had, as Daniel, Shadrach, Meshach and Abed-nego, or as George Mueller of Bristol, England, who is now on a visit to the United States, then we should have no need of these things. It shows a lack of faith.

And again we are not to be conformed to this world, and how much better could we let our light shine and show to the world, that though we are in the world, yet not of the world. What a trust, a faith and confidence would we manifest, which the world does not, if we could all live above these things. The above are very briefly the reasons the Mennonite church gives for objecting to these things. All things are in the hands of God, and if we are willing to let him do with it as he pleases, it will be well. But we well know that all cannot understand all these things, all cannot receive these doctrines, but he who can receive them, let him do so. Much more might be

said, but with this we leave the subject for the present.

The 3rd question we would answer affirmatively. Governments give us the privilege to own land, and Paul tells us that Governments are instituted to protect the good and punish the evil-doers; the Savior teaches us to render unto Cesar the things that belong to Cesar, and unto God the things that are God's, and while we live in the world we must needs, to a certain extent, use the things in the world for the sustenance and support of our lives, and as long as the world gives us the right to own property, and we must necessarily in some way or other have possession of, at least, some of the things of this world, it is not out of place nor opposed to the word of God, if the Government, as long as she does it voluntarily on her part, affords us the peaceable possession of the things to which we have, according to the manner of the world, a just right, nor is it wrong for us to accept it.

To maintain a government and preserve order among all classes of society, a government, for its own sake, for the prosperity and comfort of the world, must necessarily devise a plan of protection for its citizens; otherwise disorder and confusion would ensue. And the only way the government can protect her citizens is, to have them conform to her laws. So if Christians conform themselves with the laws (and they have the right so to do according to the word of God, and are commanded to so conform themselves, so far as they are not requested to do anything that is opposed to the word of God), they in common with all other citizens can enjoy that protection which government as the minister of God gives, to all her citizens. The Government can only vouchsafe to us the peaceable possession of land, when we in accordance with her laws obtain possession thereof. We can only say that a certain tract of land belongs to us, when we have in a legal way obtained a deed for it. In the transfer of property either by sale or in the settling up of estates, if we had no deeds, we would continually come in conflict with the law, and continual disorder and confusion would ensue. When Ananias brought only a part of the price of the land sold, the apostle said to him, "Was it not thine own?" It was yours; you could have kept it. There was no demand made that you should sell it. This gives us, by apostolic law, a right to own land, and as we cannot own it without a deed, it is right that we should take a deed.

In reply to the fourth and fifth questions the Scripture teaches us that the "steps of a good man are ordered by the Lord;" and again, that even the very hairs on the heads of those who serve the Lord, are all numbered, and that the Lord will be with those who serve him, "always

even unto the end." Again it is said that "all things work together for good to them that love God." From these passages we must conclude that nothing can befall the people of God, at least without the divine will, and all things that do befall a good man are designed for his good. We may not always understand our afflictions, our misfortunes, our disappointments, but in the dispensation of his providence they always have a wise design, and are intended for our good. When, however, a good man does that which is wrong, it is not God's will that he should do wrong, but God permits him to do so; and oftentimes a man is led to see his error a great deal quicker when he has done the wrong than in any other way, and so led to repentance. It is sometimes better that a lukewarm professor make a great fall, than for him to be led step by step into the service of sin. When Satan can lead him away from God gradually, so that he is not startled by the terror of a great sin, he is far better able to accomplish his design, than when a man makes a great misstep and sees it, and turns and repents. So God, in all these things, has a design.

God has created man and placed him in the world as a free agent, and, as a free agent man can do a great deal that God does not want him to do. God did not want Adam and Eve to break the command he gave them in the garden, but they did it, and God permitted them to do so. But they must assume the consequences. And so it is not God's will that any one should do evil, and commit sin, but men do it and God permits them to do it, but in the end they must bear the consequences and suffer the penalty of their transgressions. The man that lives according to God's law, will die when his earthly work is done and God takes him home, and then it is God's will that he should die, as in the case of Moses and Hezekiah and others; but the Bible declares that the wicked shall not live out half his days. He may destroy his own life or he may so disobey nature's laws as to destroy prematurely his own life, and die before his time; but it was not God's will that this should be, but the day of miracles is past, and God will not interpose a miracle to save the ungodly man from suffering the penalty of the laws of nature which he would not regard. If men would live in exact accordance with the laws of God, then all that they would do, would be the will of God, but God is good, and it never was and never can be his will that any man should do evil and commit sin.

The last two questions Nos. five and six again are very similar in their nature. Artificial teeth were brought into general use among the common people not more than about thirty years ago, and at that time the manufacture of these things was yet in an imperfect state, and conse-

quently they were of little practical use so far as utility was concerned. They were then mostly used to improve the appearance. Fashionable young men and women who had the misfortune to have decayed teeth, or who had lost their teeth would add to the rest of the paraphernalia of fashion a set of artificial, or as they were then called in common language, "false teeth." On this account a great deal of prejudice was produced against them, and many good people looked upon them as unbecoming the Christian profession. Since their first introduction they have been greatly improved and they are now no longer used as a fashionable appendage to improve the appearance. They are used because they are useful and necessary to preserve health, by enabling a person the better to masticate his food, and also aid persons in speaking. When persons have them for this purpose, it is right that they should have them. If they are used only for show, or fashion, they are, like anything else used for the same purpose, inconsistent with the profession of Christianity.

[Note.—A few years ago we heard of a young woman whose teeth were not as pretty as she wanted them, and went to a dentist, and had a whole set of strong, healthy, natural teeth extracted with a view to have a set of artificial ones put in the place of them. The extraction of so many was too great a shock for her system and she died from the effects thereof. What folly, we may well say wickedness, to which the power of pride and fashion may lead persons.]

The same may be said of spectacles. If they are worn for use, because they are needed, it is right that they should be used. If worn only for fashion, when persons have good eyes and can see just as well without them, then it is not only folly, but wrong to wear them.

THE LOVE OF GOD.—The following lines have frequently been in print, but at the request of a subscriber we publish them:—

"Could we with ink the ocean fill;
Were the whole earth of parchment made,
And every single stick a quill,
And every man a scribe by trade;
To write the love of God above
Would drain the ocean dry.
Nor could the scroll contain the whole
Though stretched from sky to sky."

WE OUGHT never to believe evil of any one till we are certain of it. We ought not to say anything that is rude and displeasing, even in jest.

Thou shalt rise up before the hoary head, and honor the face of the old man. Leviticus 19: 32.

My son, hear the instruction of thy father, and forsake not the law of thy mother.

There is no peace, saith the Lord, unto the wicked. Isaiah 48: 32.

Herald of Truth.

Elkhart, Ind., Nov., 1877.

To OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

TWO of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the writer shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

Communion Services were held in Whiteside County, Illinois, on Sunday, October 7th.

Bro. Henry Nier, of Morrison, Whiteside Co., Ill., left home on the 8th of October, on a visit to Ohio and the Eastern part of Pennsylvania. We hope he may have a pleasant trip.

Bro. Joseph Bizler of Columbiana Co., Ohio, attended the Conferences this year, both in Montgomery and Lancaster Counties, Penna. Bro. Benj. Herr accompanied him to Montgomery Co. On their return to Lancaster, they were detained in the cars all night on account of the washing away of a culvert, by the heavy rain which fell on the day of the Conference in Montgomery, Oct. 4th; they however reached Lancaster in time to get to the Conference, though a little late.

Second hand Books.—We have on hand about a dozen copies of the Harmonia Sacra Singing-book, which we will sell at a very low rate. The books have been used some but are all in good order.

Addresses.—We desire to have a complete list of all the Mennonite Ministers in the United States and Canada and their Post Office Address. We would ask as a special favor that some brother or other person in each neighborhood would do us the favor and send us the names and address of the ministers of his church. We want this list for our own private use and may be to make a printed list for the use of the ministry and others, similar to the one we published a few years ago.

Books Wanted.—We should like to purchase copies of the following books:—

- 1 copy of Menno Simon's Complete Works, published in 1646.
- 1 " Spiegel der Taufe, printed in 1744.
- 1 " Ernsthafte Christenpflicht, printed 1745.
- 1 " Gemuthsgepraech, printed in 1769.
- 1 " English Confession of Faith, printed in 1727.

Any person having any of the above books will please inform us and give price.

J. F. FUNK.

Our Family Almanac for 1878.—We desire to call special attention to our Family Almanac for 1878. The almanac contains a beautiful illustration of Ruth gleaning in the fields of Boaz, with an original account of the events connected with it; Old Bibles and early printing; two illustrations of Russian Mennonite Settlements in Nebraska, with a brief account of the same; The Will of Bish. Henry Funk, written June 13th 1769, and many other excellent and instructive articles. The astronomical calculations are made by Lawrence J. Bach of Lebanon Co., Pa., and as far as we know this almanac is gotten up in a neater and better style than any other almanac of this kind now published.

Price per single copy, by mail.....\$.10
12 copies " "60
21 " " " 1.00
100 " " by express..... 4.00

When sent by mail there will be no charge for sending. When sent by express the purchaser pays the express charges. All orders by mail should be accompanied with the cash. We trust the brethren and others interested in the sale of valuable almanacs will send in their orders early. We have already sent out quite a number and it is meeting with favor wherever it has been introduced.

MENTONITE PUBLISHING CO.,
Elkhart, Ind.

From Franklin Co., Pa.—Communion services were appointed on the 18th of October, and on the 17th, fifteen persons were to be baptized. Most of these converts are young people, who have thus early given heed to the convictions of the Spirit and with Mary, chosen that good part which shall never be taken from them. May the Lord direct yet many more thus to give themselves to the service of the Lord, while the evil days come not, nor the years draw nigh in which they will be led to say, I have no pleasure in them.

Conference in Montgomery Co., Pa., was well attended, nearly all the ministers and deacons in the district were present. It was decided that a minister should be chosen to fill the place of Bro. John Latshaw, in Chester Co., Pa. Latshaw being no longer able to fill his place on account of the infirmities of old age and disease. Also a deacon is to be chosen in the place of Bro. Gabel of Berks Co. Bro. Mack, of Berks Co., was unable to attend the Conference on account of sickness, and Bishop A. Wismer, of Skippack, is also quite feeble, and no longer able to leave his room.

Conference in Indiana.—Conference in Elkhart Co., Ind., met on Thursday, Oct. 11th. Twenty-two ministers and deacons were present. The conference was conducted in the usual manner, and the usual subjects were presented for consideration. Among the special subjects presented. It was urged that ministers should have a special regard for the counsel and advice of the Church, and in all their proceedings in Church government and

other matters, counsel of the Church should be taken. In the payment of debts, members should be prompt and punctual. All should try to pay all just dues. Where brethren fail and their affairs are settled by law, and there are not means sufficient to pay the debts, it was considered a duty, in case the unfortunate brother should ever afterwards be able to do so, to pay up the balance. In case property is sold under mortgage and is bought by the mortgagee, if the property is really of sufficient value to satisfy the mortgage, but is sold below its value, the brother might with a good conscience consider himself free from further demands or obligations. If, on the other hand, however, a brother should buy at forced sale, below its real value to fulfill the requirements of the Gospel, and do as he would be done by, he ought to pay the balance of a reasonable valuation to the party to whom it properly belongs. Brethren should provide all things honestly towards all men. Ministers should always speak the same things according to 1 Cor. 1:10. That is, they should always preach the same doctrine. Whether they preach at home or abroad, and whether in private conversation or in their public ministrations they should always seek to teach one and the same doctrine. Likewise should all the ministers of the same Church seek to be exponents of the same doctrine, and the same faith. This point is by some much neglected.

In districts where there is no bishop, the ministers in charge of the church, should give their attention to keep the membership under a proper course of discipline, and see that the members walk in accordance with the requirements of the Gospel and the rules of the Church; and when the communion services are appointed, and a bishop called to serve the church, everything should, first, be properly arranged, so that when the bishop comes everything may be found in proper order.

On Saturday, after conference, services were held at Yellow Creek, and at Holdeman's; and on Sunday, communion services were held at both places, which were largely attended, and many partook of the sacred emblems. During these meetings, four persons were received in the Church by baptism, and altogether we felt much encouraged, by the teachings, admonitions and instructions given, and the harmony and good feelings which prevailed throughout, and though our Church has now these many years, been passing through a series of trials which were like a refiner's fire, in sifting her from the dross and dregs with which she was encumbered, yet we trust there may be for her a brighter day, and that the trials which she has been called to endure, may still more deeply humble her, and make her all the more conscious of her weakness and dependence on God, and thus finally prepare her that she may be made fit to stand among those who have come out of great tribulation and made their robes white in the blood of the Lamb.

Heavy Rains.—The Eastern part of Pennsylvania was visited by a severe rain storm on Thursday, Oct. 4th. In Bucks Co., the water in the Neshaminy rose ten feet above low water mark, which was eighteen inches higher than the great flood of July 31st of the present year. "The flood of October, 1877, has not been equalled in height, along the upper waters of the Neshaminy since that of the great freshet of July 20th, 1850, twenty-seven years ago, which was a few inches higher than the present. The flood of 1880 was only exceeded by the 'Mina flood' of 1837, so termed from its occurrence near the time of the execution of that criminal, and which was two or three feet higher than any within the 'memory of man.' Whole fields of corn, farming utensils, fences, bridges, &c., were swept away. Much damage was done, and property destroyed by cellars filling. Railroad bridges and culverts were washed away, and a number of accidents occurred in which many lives were lost, and many persons injured. On the Pickering Valley Railroad, two and a half miles west of Phoenixville, a portion of the track was undermined, and the train, taking home a large number of persons from the "Pennypacker Reunion" went through. Eleven persons were killed and about fifty wounded. Many other accidents of less magnitude are on record.

Wanted.—We are in need of original articles for the columns of the Herald. Those who have time and inclination to write, will please not forget us. Now that the hard work is over and the long evenings are come again, let us improve both our time and talents to the edification of our fellow-beings and the glory of God.

Ministerial List.—The names and addresses of the ministers are coming in slowly. Let some one in each Church take the matter in hand at once and send them in. We want to make up the list as soon as possible.

A Correspondent of the "Rockingham Register" (Va.) in giving an account of a picnic given by a certain Juvenile School in the vicinity of Mount Clinton, in last June, in speaking of the out-door games indulged in by the children, makes the sage-like and remarkable expression that he believes that the little children of Judea played the same in the times when our Savior was on earth. What a remarkable faith this correspondent must possess! Think of the little children of Judea in the days of the Savior playing "Croquet," or "Base-ball," or some other of our modern plays in which children and young people now-a-days engage. And what if they did? Would this fact make picnics, school celebrations, wooden tin weddings &c., any more in accordance with God's word? Would it bring the love of Christ any nearer to us? It is a matter of very small importance what the children there played. The teachings of Christ are of more importance, and we will do a great deal better if we try to learn what Jesus taught us and how

to obey him, than by concerning ourselves about what the children then played. Our belief about matters of which we know nothing is a matter of very small importance.

Prospectus for 1878.—The old year is drawing to a close, and with it, a large number of the subscriptions to the Herald will expire, but we do not wish to lose a single one of our present subscribers, and hope therefore that not only our old patrons will renew, but that many new names also will be added to the list.

We offer as a compensation, to those who are willing to exert themselves in getting new subscribers, the following rewards.

For one new subscriber and one dollar, the person sending the subscription, may select one of the following books, which will be sent to him free of charge: a new Testament, bound in cloth; a Family Almanac for 1878; Pride and Humility, Christianity and War, Angenehme Stunden in Zion, Eine Begebenheit, Menschenfueh und Gottes Segen, Ehe der Christen, Repentance Explained, or any other that does not exceed 10 cents in value.

For two new subscribers and two dollars, we will give one of the following books: Eby's Ger. Spelling Book, Haberman's Prayer Book, Eng. or Ger., Household Treasure, any one of our books on the subject of Masonry, or any book not exceeding 25 cents in value.

For three new subscribers and three dollars, we will give an English or German Hymn Book, a Pilgrim's Progress, Dymond on War, Des Herrn Fachruengen im Lebensgange von Geo. Mueller, or any book on our list not exceeding in value 50 cents.

For four new subscribers and four dollars, we will give one copy of the Herald for one year, free to the person getting up the club, or to any other person whom he shall name, a Mennonite Confession of Faith, or any other book, the value of which does not exceed 75 cents.

For five new subscribers we will send any book from our list not exceeding in value \$1. For six new subscribers we will give a copy of Menno Simon's Foundation, Eng. or Ger., a copy of Detrich Phillip, Cruden's Concordance, Spurgeon's Sermons, or any book not exceeding in value \$1.50.

For ten new subscribers we will give one copy of Menno Simon's Complete Works in English, Scripture Biography for the Young, in two vols., 2,920 pages, or Arndt's Wahres Christenthum in German.

For fifteen new subscribers we will give a copy of the Martyr Spiegel, (Ger. Martyr Book), a good Family Bible, either English or German, Buechner's Concordance, or an Adler's English and German Dictionary.

In order for a person to obtain either of the above rewards, the order must be accompanied with the cash, and the sender must state distinctly which book on the list he wants. The English and German papers cannot be put in at \$1.50 under this arrangement, but each paper will be charged full price.

Ministers of the Gospel will receive one

copy of the paper for 50 cents; and the English and German together to one address for \$1.00.

Ministers especially, and all others are requested to write for the Herald as often as they can.

In sending for books or papers please write the NAME and ADDRESS plainly, so that no mistakes may occur, and state distinctly whether the English or German paper is wanted.

If any mistakes do occur, please inform us immediately.

We trust every one will try and send us at least one new subscriber.

MENTONITE PUBLISHING CO.,
John F. Funk & Bro.,
ELKHART, IND.

For the Herald of Truth,
FROM KANSAS.

I feel it a duty to lay before the readers of this, the condition of the poor widows in the Canton Church, McPherson Co., Kansas. Circumstances made it necessary for me to visit the church last week, and during my visit I met an aged widow of about 70 years, and as is my custom when I meet any of these old people, I make inquiry of their condition; and in this case, I learned that the old woman had not any bread in the house for three weeks. She said she had neither shoes nor stockings nor clothing for winter.

During our short conversation, she burst into tears, not so much because of her destitute condition, as the manner in which the aged destitute are treated by those who ought to assist them. I also learned that another widow nearly seventy years of age had gone to work at broom-corn, where they had no beds on which to sleep; some sleep about the hay or straw stacks, on the seed, or under the shed, wherever it is most convenient. There are more similar cases to be found. These, I think, are sufficient for the present to convince all who read this, and who have been so bountifully blessed this year, to consider for what these blessings have been bestowed upon us. We can all readily perceive that it is our duty to give a goodly portion to the poor and needy. God gives us health and strength, and Paul tells us that we shall labor with our hands, so that we may have something wherewith to assist the needy.

To my knowledge, I have never seen any persons in such a needy condition as are some of these poor widows, and yet they do not complain as long as they see any way to live. I could mention more cases of persons who came to us to make known their needs, and walked the whole distance, fifteen miles, and back, who were over seventy years old and quite feeble. I cannot state the exact number of widows, but the number that need assistance is about twenty. I have just re-

ferred to such as are too old to support themselves. The woman who has an insane husband, and a family of old people are all that need support.

Now if all feel an interest in their behalf, enough can soon be raised to supply the present wants. But as considerable time will elapse before this will come before the readers, I shall be obliged to furnish them with flour until some assistance can be forwarded. They are content with coarse or graham flour; and as for clothing, it will be easier to collect them in the east and send them, than to purchase them here.

As briefly as possible, I have presented to you the condition of these people. Those who have been able to work, have made rapid progress, and the result of their labor makes as good a showing and as well cultivated land as any in the country. If they would cultivate their hearts as well as they do their lands, there would be no necessity to ask assistance for the poor. Neither is it right to lay too much upon them. They have hired a school teacher, and as I understand, pay him two hundred dollars a year, and this is as much as they are able to bear at present. D. S. HOLDEMAN.

A BRIEF ACCOUNT OF THE GOVERNMENT OF THE REINLAND MENNONITE SETTLEMENT IN DUFFERIN, OR WEST LYNNE, MANITOBA.

[There have been various Newspaper articles going the rounds, representing the manner in which the Russian Mennonite churches are governed, some of which are entirely false. For the purpose of correcting some of these misstatements Bro. P. Wienns, of Reinland has written the following article, giving a correct statement of the facts as they are.]

Editor.

This settlement consists of twenty-five villages, with about five hundred inhabitants, and is governed in the following manner:

In matters concerning the church, there is one bishop for the whole settlement, and seven ministers, which are elected for life, and preach the word of God in their public meetings. In the management of the affairs of the church, the bishop occupies the highest position, and is looked to first in deciding and settling any difficulties that may arise in the church. The bishop and preachers, where such are needed, are chosen by lot by the church during life.

For the management of their temporal affairs, to see after roads, bridges, &c., the colony has a district office in Reinland. To fill this office the whole colony elects a general superintendent. Each vil-

lage, a director and two assistants. A secretary for the district office is hired for a year. The general superintendent or director, and the village directors, or village superintendents, as they are sometimes called, and their assistants are elected for two years. The general superintendent and the village superintendents are each paid a small salary.

The general superintendent gives all general orders, or when anything is to be done, the order from him is made known through the secretary of the district to the superintendents of the villages, who in turn make it known to the village. When matters of importance are to be attended to the general superintendent, through the secretary calls all the village superintendents to a general conference, in which all the village superintendents in the district must appear in Reinland, and sometimes also the bishop of the church takes part in their councils. The general superintendent, when considered necessary, makes known the proceedings of the council, through the secretary to the village superintendents, who make it known in the villages. Ofttimes also, when the proceedings are short, and they can remember them without difficulty, the proceedings are delivered verbally to the village superintendents. As long as everything goes on in peace and all are obedient, the general superintendent and the village superintendents have only to give the needful instructions; but if any become disobedient, and refuse to obey the instructions of the general and village superintendents, they are, after they have been exhorted several times, given over to the bishop of the church. He again exhorts them to obedience. If they hear him all is again well. If, however, they refuse to hear him, the bishop and the general superintendent together visit them several times, in order, if possible, to adjust the difficulties; sometimes also some of the ministers go with them to assist in settling the difficulties. If they hear these, all is well again; but if they refuse to hear them, they are called into the church before the whole congregation, where a counsel is held with them before the whole congregation, where the bishop is the director of the meeting. The bishop presents the matter to the congregation and makes the necessary inquiries of them, and if the whole congregation agrees, when these disobedient persons are not willing to hear, after the matter has been again, seriously and solemnly presented to them, then these disobedient persons are excommunicated from the church, so that they can no longer be members of the church until they become obedient, acknowledge that they have done wrong, and ask for forgiveness. When an excommunicated member comes again in this manner, penitent and sorry, he is presented before the congregation, and when he there makes his confession,

he is again, according to the word of God, received into the church.

The entire colony has an office for the care of orphans, to fill which two persons are elected for three years. These have in charge all money of the orphans, widows, and other weakly persons, which they loan out at five per cent., on good security, and are required to keep a correct account of all their transactions.

The colony also has a fire office, to which a fire overseer is chosen. In this office every family is secured and a record is kept of the amount of property that each family has secured. When a fire occurs, the fire overseer makes an estimate of the percentage of the loss. He then reports to the village superintendents who collect the money and hand it over to the fire overseer who pays it to the person that sustained the loss.

Each village also has a school teacher who is employed by the village for a year, for such salary as they can agree upon. The bishop and ministers receive no pay.

The above is briefly an account of the manner in which our colony is conducted.

I will further give a brief account of the products of our colony. We harvested 35,746 bushels of wheat, 8,969 bushels of barley, 2,782 of oats, 264 bu. of millet, 63 bu. of flax seed, 16,244 bu. of potatoes. This is about what our harvest amounted to this year. Possibly some more, some less as it is not all threshed. We would probably have harvested more if we had had more seed. We are also still in need of cattle and horses to cultivate our lands properly. Some have no cattle yet with which to plow, and no cows to milk.

The heavy rains did some damage in some of the villages, but, thanks be to God for the blessings of the harvest which we gathered, for we have enough for bread for a year, and possibly also for clothing, of which there is still need in some places. But to pay debts we are not yet able, and hence, feel a heavy burden resting upon us. But our heavenly Father, who thus far has helped us and provided for us, will also, we hope, in the future provide for us. Glory be to His name for His inexhaustible love, grace, mercy and faithfulness through Jesus Christ our Lord. Amen.

Oct. 12. 1876.

PETER WIENNS.

NOTE.—We need about 33,500 bushels of wheat to provide the colony with bread for one year, beside the other grain and potatoes.

DECEPTION.

"Let no man deceive you by any means." 2 Thess. 2: 3.

Deception, is to appear what you are not. It is artifice practiced; it is a misapplication of the established signs used

to communicate thought. Every experienced person well knows the power of deception; and not only knows its power, but knows its terrible, hateful, and ruinous tendency. Satan and self combine in the operation. Satan suggests—self submits; then the work is commenced. Plans are devised—schemes are laid, and combinations are entered into.

The suggestion is modest, the proposition is promising, and the reward hopeful. Hours are spent in search for something to give assurance and certainty of success. Forgetful of moral responsibility; forgetful of promises made; forgetful of obligations assumed; and forgetful of consequences that may follow, individuals are led on "with all deceitfulness of unrighteousness." You may ask, Why? "Because they received not the love of the truth, that they might be saved." 2 Thess. 2: 10.

Christ very clearly gives the reason: "Ye will not come to me, that ye might have life." Jn. 6: 40. As soon as persons listen to these suggestions of Satan, unfortunately they cease their private prayers; they cease their regular attendance at the means of grace; they cease to rebuke sin; they cease associating with the good; and even cease to read their Bible. Of such the apostle said, "Ye did run well; who did hinder you, that ye should not obey the truth?" Gal. 5: 7. Christ thus addresses such, "What I say unto you, I say unto all, Watch." Mark 13: 37. To avoid every species of deception, we must "Let love be without dissimulation; abhor that which is evil; cleave to that which is good." Rom. 12: 9. Renouncing "the hidden things of dishonesty, not walking in enmity, nor handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. If our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not. 2 Cor. 4: 2-4. The fear of God is passing from them. The desire to live thoughtless, careless, and prayerless increases upon them. The devices of the devil are numerous, complicated, and overwhelming.

Hence there is less power to resist evil influences, and more to be resisted every time we give place to any of these delusions. There are persons who are employed to deceive. Their business is to deceive the private person, or the public congregation. It runs into families, among friends, and in communities; yea, into every department of life. "The mystery of iniquity doth already work." 2 Thes. 2: 7. "Even him, whose coming is after the working of Satan with all power, and signs, and lying wonders." 2 Thes. 2: 9. Deception strikes at the root of all good. It misapplies all means intended for good; it misrepresents facts

in the relation of falsehood; it makes "a man think himself to be something, when he is nothing, he deceiveth himself." Gal. 6: 3.

Many deceive themselves while trying to deceive others. "His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate." Ps. 7: 16.

We are told that Lysander taught that children might be deceived with trifles, rattles, and gewgaws; but the old were to be gulled with oaths and fair promises.

In all kindness, may we not ask, if deception is not almost a trade? Men have become so fully habituated to deception in their dealings; lax in their promises, and false in their representations, that they can wind out of the most cautious contract; break faith in the fairest form; violate promises most sacredly made; or dissolve bonds as easily as if there were no moral responsibility resting anywhere.

"Let no man deceive you by any means." Surely we ought to profit by such injunctions.

"Now we beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand." 1 Thes. 2: 1, 2.

"Be ye also ready."

For the Herald of Truth.

DEATH.

We carry within our bodies the seeds of death, and it is natural for the flesh, to shrink from and even to evade the monster; yet there is not a place on the earth where we can escape his clutches, or where his influence is not felt.

His kingdom stretches across land and sea to the uttermost parts of the earth. He is the great conqueror and subduer of the world. In past ages nations, empires, kingdoms and people of every tribe have succumbed to his invincible power. Patriarchs, kings, prophets, apostles, martyrs, all have surrendered their bodies to "the dust from whence they came."

He stalks abroad through the world and seems chasing the nations of the present age to final dissolution as fast as time rolls onward. He makes all grades of people his victims. He overtakes the hoary headed fathers, who seem to linger in the rear in the journey of life, and makes them his easiest prey. He penetrates into the front ranks of the great procession of human beings, and snatches from the mother's arms the smiling infant, and finds his way into bosoms of the happiest families, and from the king's throne to the humblest hamlet in his dominions his influence is everywhere keenly felt.

To the worldly-minded he is an object

of terror. They cannot look him in the face without a shudder. The awful solemnity of approaching death fills them with the greatest anguish; death to them becomes two-fold in the total banishment from the presence of their Maker. Through life they sowed corruption; and in death they reap the fullest extent of corruption.

To the Christian and man of God, death has no terrors, having the cause of christianity at heart, they hail him as a welcome messenger. Their song through life is, "I would not live always," and they gladly go with death to the better world beyond, where corruption is unknown, and where the saying is brought to pass, "Death is swallowed up in victory." L. J. HEATWOLE.

"GRIEVE NOT THE HOLY SPIRIT."

Ephesians 4: 30.

All that the believer has must come from Christ, but it comes solely through the channel of the Spirit of grace. Moreover, as all blessings thus flow to you through the Holy Spirit, so also no good thing can come out of you in holy thought, devout worship or gracious act, apart from the sanctifying operation of the same Spirit. Even if the good seed is in you, yet it lies dormant except He worketh in you to will and to do of His own good pleasure. Do you desire to speak for Jesus—how can you except the Holy Ghost touch your tongue? Do you desire to pray? Alas! what dull work it is unless the Spirit maketh intercession for you! Do you desire to subdue sin? Would you be holy? Would you imitate your Master? Do you desire to rise to superlative heights of spirituality? Are you wanting to be made like the angels of God, full of zeal and ardor for the Master's cause? You cannot without the Spirit—"Without me ye can do nothing."

O branch of the vine, thou canst have no fruit without the sap! O child of God, thou hast no life within thee apart from the life which God gives thee through His Spirit! Then let us not grieve Him, or provoke Him to anger by our sin. Let us not quench Him in one of his faintest motions in our soul; let us foster every suggestion, and be ready to obey every prompting. If the Holy Spirit be indeed so mighty, let us attempt nothing without Him; let us begin no project, and carry on no enterprise, and conclude no transaction, without imploring His blessing. Let us do Him the due homage of feeling our entire weakness apart from him, and then depending alone upon Him, having this for our prayer, "Open thou my heart and my whole being to Thine incoming, and uphold me with Thy free Spirit when I shall have received that Spirit in my inward parts."

Children's Department.

"Come to Jesus, little one,
Come to Jesus now;
Humbly at his gracious throne
In submission bow.
Seek his face without delay,
Give Him now your heart;
Tarry not, but while you may,
Choose the better part."

GREETING TO THE CHILDREN.

Dear children, I have again taken my seat at the desk to greet you with a few friendly words. To greet, means the same as to say, "How do you do?" or "Good Mornings," or "God bless you." During the busy summer season, when my hands were busy from day to day, I left the work of writing for the *Children's Department* for those who had more time than I, and I am glad that your part of the Herald has always been filled with good reading for your young minds; but now, as the long nights of winter have begun, I am ready to do my part in helping you along through this world of wickedness and trouble; to speak words of encouragement and cheer while you are trying to make your way through troubles and disappointments.

How much it helps us when we are out in the field at our work under the hot sun, tired, hungry and thirsty, if some one brings us something to eat, fresh water to drink, and words of encouragement to cheer us. We go to our work again with fresh vigor, and the work goes much easier.

Just so we need friends to cheer us while working to overcome sin and wickedness; and we need the bread and water of life, God's Holy Spirit, to strengthen our souls, and to cheer us on our way towards heaven; and we mean to try to encourage, cheer and instruct you, our young friends, and teach you out of God's holy word, that you may know how to overcome and master all the temptations and wickedness of this world, that you may at last have a home in heaven. We mean to be your friend, as we have been in years gone by; we mean to pray for you that God may bless you and give you strength to do the work which he wants you to do.

While in this way we are working for you and trying to help you along, we would like to have or receive some tokens of your friendship, that we may know that our work and words of instruction and encouragement are pleasing and acceptable to you; that we may know that we are helping you and doing you good; it would cheer us and encourage us very much.

Let us be friends together, and work for each other, and in this way work for Jesus, that we may at last live together in

that home which he has gone to prepare for us. A little letter from each of you would cheer us very much. May God bless you all. Your friend.

BROTHER HENRY.

BIBLE STORIES.

ADAM AND EVE.

God made the world. It was not at first the beautiful place that it is now. It was all dark and shapeless, nor were there any living creatures in it. God made trees and grass, beasts, birds and fishes afterwards; together with the sun, and moon and stars, to give light. Then He made a man and a woman, who were called Adam and Eve, and placed them in the garden of Eden, where they were to live.

God gave everything in this garden to Adam and Eve, except one tree, the fruit of which, He told them they must not eat. If they did, He would punish them by causing them to die.

But they were disobedient, and ate the fruit which God had forbidden. They were very unhappy as soon as they had done this; for they knew they had done wrong. And when they heard the voice of the Lord God walking in the garden, they were so frightened that they tried to hide themselves from Him. But it was of no use; no one can hide from God. He called them out, and drove them from the garden into the world outside, to suffer and die.

Then when they were gone, angels, with a flaming sword, were placed there, to guard the Tree of Life.

Many years after the death of Adam and Eve, all the people in the world had become so wicked that God determined to destroy them all by a great flood.

But among these wicked people there was one good man, called Noah; and God would not destroy him with the wicked ones. So He told Noah to build a great ship, called an Ark, that would hold him and his family, with numbers of beasts, and birds, and other living creatures. In this ark they might float along safely when the water covered the earth, and come out alive when it dried up again. So when they were shut in the ark God drowned the whole world, as He said He would.

When they had been shut in some months, Noah sent out a raven and a dove, in order to know whether the earth was again dry. The raven did not return to him, but the dove came back, because everything was covered with water after the flood. Then again he sent the dove out, and when it came back with an olive leaf in its beak, he knew the water was almost gone. Afterwards (when God told him), he came out of the ark on dry ground.

FADING AND DROPPING.

The season of the year which we call autumn is here again. The frost has nipped the beautiful flowers, and their bright colors are gone. Those lovely flowers which we so much admired a month ago are faded and are crumbling and falling to the ground to moulder into dust. The leaves of the trees have turned yellow and pale, and are also dropping to the ground.

How changed everything now looks! A few weeks ago all around us looked bright and cheerful. The merry birds were singing their songs among the branches of the trees, as if praising God for so beautifully adorning the earth upon which we live. Now many of them have flown away to seek them homes in the sunny south where the trees are still green, and the flowers are in full bloom, and filling the air with their sweet fragrance.

All these things, dear children, teach us a very important and useful lesson. The beauty of the trees, flowers and grass, before the frost touched them, teaches us that there is a great God, and shows us his wonderful love, wisdom and power, and tells us that we ought to love, praise and adore him for his goodness, wisdom, love and mercy.

The fading and dropping of the leaves and flowers, teach us the solemn lesson that we too (that is our bodies) must die and crumble into dust; and the flying away of the birds to the sunny climes of the south, brought this thought into my mind, that there is a bright, beautiful country up in heaven, where the cold, icy frost cannot nip the beautiful flowers, and where there is one continual summer; and the glory of God and the Lamb (Jesus) are the light of it, so that there is no need of the sun, and there is never any night there. To this bright and glorious country our souls, when the cold, icy hand of death has nipped our bodies, may fly, and forever enjoy the sweet blessings prepared there for all those that love God.

My dear young friends, will we not all try to love God for his great love and goodness to us, for sending Jesus down from heaven to save us and show us the way to heaven and happiness, and for preparing such a beautiful home up there for us? Yes, let us give him our hearts, that he may make them pure and clean, that we may be fit to live in that blessed place when we die and leave this sinful world.

BROTHER HENRY.

A PUZZLE.

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Miscellany.

"The silent changes of the year,
Have brought us Autumn fruits again,
The yellow harvests of the plain,
Prepare us for the winter drear.

With grateful, humble hearts we bow
Before the Source of every good,
And thank Him for our homes, our food,
And all that from His bounty flow."

OPPOSITION TO THE SCRIPTURES.

Although the Government of Spain, in reply to his protests, assured the British Ambassador that ample liberty should be allowed for the sale of the Scriptures, persons engaged in that work have recently encountered great opposition. At a fair in Orense, in Galicia, where good sales were made, the priest incited a mob to attack the sellers, the books sold were torn up and thrown in their faces; and finally they were arrested and taken before the chief magistrate of the place, who informed them that the sale of their books were prohibited, and that they had incurred the penalty of ten days imprisonment. He waived the penalty, but threatened to inflict it if they should sell any more books, and two days afterwards, he ordered them to depart from the city immediately.

BE CONTENT.

You say you are overlooked, not appreciated, neglected, forgotten. Others supplant you, or go before you, and your merits are not known. But wait. God knows who you are, and what you are, and how you are, and where you are, and He has power to put you wherever He wishes you to be. Can you trust Him to manage your affairs for His glory and for your good?

Many a man goes to ruin by the very path in which he chose to walk. A man seeks and gains wealth; he falls into snares, and into many foolish and hurtful lusts, which drown men in destruction and perdition. A man who might have been an honest farmer to his dying day, when he comes to be a bank cashier perhaps forgets his principles and his God, becomes a thief, a defaulter, an inmate of the penitentiary, or a vagabond on the earth. A man wearies of hard work, and finds repose in hours of ease and luxury, till overcome by the lusts of the flesh, he plunges into the gulf of sin and folly, and lands at last in poverty, misery, and the potter's field. The young man who sighs for freedom from the restraints of home, and who forsakes his friends that he may please himself, often finds himself in poverty and want, in wretchedness and vagabondage, in diseases that blast the life and rot the very bones, in iron fetters, and in prison walls, how sadly he

has erred in breaking away from the position of safety in which God has placed him, to seek the liberty that leads to sin and ends in death. Be content. If God gives you much, be thankful; if little, be thankful also. He knows what you are fit for, and what you are unfit for, far better than you or any one else. He chooses your changes for you, and appoints your place and your work. Trust Him, for in wisdom and in love He marks your path, and portions out your lot. There are things worse than poverty, worse than obscurity. There is fame that turns to infamy, and wealth that sinks the soul in hell. God's blessing can sweeten every lot, and that blessing is ever ready, ever waiting for those who seek the Savior's face, and yield their hearts to God's control.

"Leave God to order all thy ways,
And trust in Him whate'er betide,
Thou'lt find Him in the evil days,
Thine all-sufficient strength and guide,
Who builds on God's unbounded love,
Builds on a Rock which naught can move."

—The Christian.

ADVICE TO THE YOUNG.

Young man and young woman, improve every moment to some valuable purpose. Cultivate an intimate acquaintance with the Scriptures. Reverence the name, laws, and worship of God. Devote your time on the Sabbath to the duties and business of religion. Live in the constant practice of the duty of prayer. Cherish a sense of your accountability to God, and of your need of the renovating influences of his Divine Spirit. Forget not the debt of gratitude you owe to your parents.

Treat them with kindness and respect. Listen diligently to their counsels and admonitions. Accustom yourselves to look forward to the hour of death and to contemplate the scenes that will follow. Early consecrate your time and talents to the service of God and your fellow-men.

You are now the hope of your parents; from you they expect much; make them happy by living a life of religion and sobriety, and preparing to fill their places with dignity when they shall be sleeping in the dust. Remember that the eyes of God are upon you, and that you are not beings of a day, but destined and acting for a state of immortality.—*Sci.*

—Is the recent massacre of Christians at Eski Saghra by the Bashi-Bazouks, and destruction of their property, over thirty churches and 500 schools and colleges were burned. The district is one of the richest in that part of Turkey, and contained a large proportion of Christian inhabitants.

—It is said that Christianity is making more rapid progress in Japan than among any other heathen people.

THE SPIRITUAL RAILWAY.

The line of heaven by Christ is made,
With heavenly truth the rails are laid,
From earth to heaven the line extends,
To life eternal where it ends.

Chorus.—We're going home.
We're going home.
We're going home to die no more.
To die no more.
To die no more.
We're going home to die no more.

Repentance is the station then,
Where passengers are taken in,
No fee for them is there to pay,
For Jesus is himself the way.

The Bible then is engineer,
It points the way to heaven so clear,
Through tunnels dark and dreary here,
It does the way to glory steer.

God's love's the fire, his truth the steam,
Which drives the engine and the train;
All you who would to glory ride,
Must come to Christ, in him abide.

In first and second and third class—
Repentance, faith and holiness—
You must the way to glory gain,
Or you with Christ can never reign.

Come then, poor sinner, now's the time,
At any place along the line—
If you repent and turn from sin,
The train will stop and take you in.

The depot's built on solid ground,
No earthly power can tear it down,
When the whistle blows we understand,
The train is coming right at hand.

No switch is there for us to tend,
There's but one track from end to end;
When the alarm bell rings to tell,
Look out and all things will be well.

No curves on this celestial way—
'T is safe to run by night or day.
Are you in haste bright heaven to gain,
Be sure and take the express train.
When we get to our final home,
The track is left and more can come.
And that is sound and won't decay,
And will be to the judgment day.

—We should thank God that, at last Christian civilization has done away with torture. It still exists in many parts of the world—in China, in Turkey; but where Christianity rules—as in Europe and America, and in India—it has been utterly abolished, although practiced in Europe up to two centuries ago. We live in the happiest, the best age the world has ever known. It is such because of faithful work for the true and good done by our fathers. It is our duty so to live that other evils shall be done away. We have seen one terrible evil of slavery done away in this country. What can we do to overthrow drunkenness and to spread morality and education everywhere?

—During July, large portions of the Argentine Republic, S. A., were devastated by rains and floods. In the southern part of Buenos Ayres, a large part of the country was under water. The loss in cattle and sheep was very great, that of the latter alone being estimated at 2,000,000 head. The national and provincial governments have rendered assistance.

JOURNEY HYMN.

Come, brethren, come we'll hasten on,
To new Jerusalem;
Observe ye not the golden gate,
That yonder brightly gleams?

Straightway your eyes direct thereto,
And trust in Jesus' word;
Let's watch and pray, what e'er we do,
Then will we journey calm.

This world's a dreary wilderness,
Where we must venture through:
There is the heavenly manna sweet
Refrain from murmuring.

Soon we will land on Jordan's shore,
Which by the city flows;
With steadfast faith, we will cross o'er—
The waters will recoil.

The song of Moses we will sound
As on the verge we stand;
And as the Lamb's triumphant song,
In sweetest joyous sound.

There heaven's golden city lies,
Where all will leap and fly;
There streets are all of purest gold,
And Christ himself the light.

O, beautiful city, golden sun,
That there before us lies;
If I but had a glimpse thereof,
My heart and all would fly.

Oh! that I now were there, to stand
Amidst that happy throng;
Who praise their God and Christ the Lamb,
For e'er around the throne.

There has all sorrow pain and toil
Forever left that band;
They all are clothed in pure white robes,
And palms within their hands.

There they will sing forever more,
The sweetest melodies;
Such songs, as ne'er were sung before,
In all our lives lived here.

Translated by J. B. H.

For the Herald of Truth.

GLORY IN TRIBULATION.

Brethren, we are commanded to count it all joy when we fall into divers temptations, and to know that the trying of our faith worketh patience, and to let patience have her perfect work, so that we may be perfect, and entire wanting nothing; for Paul wrote from believers to believers, and says, "We glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given us." But if any of us lack wisdom we are to ask of God, who giveth to all men liberally, and upbraideth not, and he will give us, but we must ask in faith, nothing wavering. Paul says, "For he that wavereth is like a wave of the sea, driven with the wind and tossed," and that man shall not think that he will receive anything of the Lord; but, let every one of us (or every one) be fully persuaded that the Lord will give him all that is necessary if asked in faith; and when we ask or pray for anything, let us remember the prayer of

our Lord and Redeemer in the garden of Gethsemane; when He closed He said to the Father, "Nevertheless, not what I will, but what thou wilt."

JACOB M. GREIDER.

"HOPEH ALL THINGS."

The other day, a police officer, while off duty, was walking along Beach street, when a person accosted him, inquiring the hour. He answered the inquiry and was moving on, but the other, advancing a pace or two, with some hesitation or embarrassment, said again—

"You don't remember me, Mr.—; I will remember you though you've not on the uniform."

"O this is you, Mary. It must be some time since I saw you?"

"Over two years, sir," returned the young woman in tones quiet, respectful and cheerful. "I wanted to thank you, and it was for that I troubled you about the time of the day."

The officer did not understand her, and his glance said as much, while it took in with approving satisfaction the neatness of her attire, and rested upon a well-filled market-basket which she carried. This scrutiny the young woman bore with a smile of honorable pride.

You'll never have to send me over again," said she.

"How is that?" he asked.

"Because, sir, I took your advice."

The officer was silent. He had met with too many similar cases, to be able easily to recall the particulars of this. The other proceeded to say;

"The day I was discharged from the House of Correction, and came back to the city, I called at the police station to get a bundle of clothes I had left there. The captain told me the officer who sent me over was up at court, and I would have to wait, or come another time. Not having anything else to do, I sat down to wait. In about an hour you came. You gave me my things, and something of more value, a great deal—good advice. You said, I remember, there was hope for me yet, if I would keep away from my old haunts and the vicious acquaintances, and would go to work and lead an honest life.

"Till then I had not thought or cared much about myself, I had neither regret for the past nor purposes for the future. I expected to go on as I had begun,—that is, to go wherever chance and evil associates might lead me. If I thought anything, I thought my lot was one with outcasts, and willingly enough I accepted it.

"When I listened to you talking as a christian gentleman should, and saw you were in earnest, it was like a light brought suddenly into a dark room, or as if I had waked out of sleep. I began looking about me, I considered, and cared, and

hoped even. I left the station house another being from what I had been an hour before. Those three minutes had done more for me than the three months in the House of Correction; though the last was for my good, as things were. It had sobered me, and broken off my wicked courses. "Instead of going again to North street, I started in an opposite direction. I found work and lived respectable. A little while after I had an offer of marriage from a sober, industrious man; and now we are living five miles out of town—William and I—as comfortable a couple as you could wish to see. My husband is good and kind; we both work, and earn an honest living. More than that, please God, we shall soon finish paying for our little place, and have a snug home all our own.

"But I am on my way to the Worcester Depot, and it must be near car-time. Thank you, sir, and good-by.

Charity, says the Apostle, hopeth all things. Charity never faileth.—*Friend of Virtue.*

SPIRITUAL FOOD.

Two friends living in the country met together at the village church, a little way from their dwelling.

"What is the use of going to church so often," said the younger to his companion; "since we always hear nearly the same thing?"

"What is the use," replied the other, "of taking your meals so regularly every day, since they are composed of nearly the same dishes?"

"The cases are very different. I must eat to nourish my body, which would otherwise perish."

"Not so different as you suppose; for what food is to the body, the exercises of worship are to the soul; and spiritual life will languish if we cease to support it by the means which God has graciously given us." "But how happens it," said the younger, "that all men have not the same relish for these exercises as they have for their food?"

"You are mistaken again," replied his friend; "All men, it is true, receive their food with pleasure when they are in health; but when they are sick, food becomes not merely tasteless, but disgusting. It is the same with the soul: that is, in health, while it has peace with God through the redemption that is in Christ Jesus our Lord, then it desires the exercises of religion; it enjoys them, and cannot consent to omit them. It is sick when it is hardened in sin; it has then no appetite for spiritual food; it avoids opportunities for receiving it. The sanctification of the Sabbath is unpleasant. The resemblance goes further still; for, as sickness of the body, if not cured by medicine, ends in death, so also the corruption of the soul—that disease with which all

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men are infected—ends, unless God heals it, in spiritual and external death; that is, in the exclusion of the soul from the presence of God."—*Gospel Visitor.*

IDLE WORDS.

"But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned." An idle word is a word that does nothing, that neither ministers grace nor instruction to them who hear it. "By thy words thou shalt be justified." That is, the whole tenor of thy conversation will be an evidence for or against thee in the great day.

Solemn words, and yet how little thought of by many who profess to be followers of Christ! A great influence is exerted by idle words, especially on the young, whose minds are naturally vain, and yet susceptible of serious impressions. Many who profess religion, will join in vain and idle conversation, and if one were to reprove them they would say there is no harm in it; as if words were of no account! "In the multitude of words there wanteth not sin, but he that refraineth his lips is wise. Put away from thee a forward mouth, and perverse lips put far from thee." "I said I will take heed that I sin not with my tongue. I will keep my mouth with a bridle while the wicked is before me." "If any man among you seem to be religious, and bridlETH not his tongue, but deceiveth his own heart, this man's religion is vain."—*Eminent Christian.*

No ONE WITH an ordinary share of understanding and conscience, and especially if living in a land of Bibles and Sabbaths, can escape the conviction, at least at times, that he has a soul, a moral nature, and consequently is accountable to his Maker; and with the voice of Jesus sounding in his ears: "What shall it profit a man if he gain the whole world, and lose his own soul?" he must under such solemn circumstances, feel that his soul is of infinite worth, and that, as a sinner, he is every moment in danger of going down to everlasting destruction.

Does ANY ONE imagine that when he becomes a Christian his enjoyment is at an end? The very reverse is true. Many can attest that they never had a happy day until they found it in Christ. If we seek with all our might to enjoy the world, we could not possibly be the hundredth part as happy as a disciple of the Lord.

He THAT IS not merciful to another shall not find mercy from God; but if thou wilt be merciful and compassionate, thou shalt be a benefactor to thine own soul.

WHAT IS PRAYER? A sincere, sensible, affectionate pouring out of the soul to God, through Christ, in the strength and assistance of the Spirit, for such things as God has promised.

—CONSTANTINOPLE has three Sabbaths every week. The Moslem on Friday, the Jewish on Saturday, and the Christian on Sunday.

OBITUARY.

Died Oct. 12th, in Newbury Tp., LaGrange Co., Ind., BISH. JOSEPH MILLER, aged 68 years, 10 months and 27 days.

He was a beloved brother, a servant of Christ and bishop in the old Amish church. He was born in 1808, in Somerset Co., Pa., and in 1833 was chosen minister. In 1841 with his family and three other families he came to Elkhart Co. These formed the first settlement of the Amish in the county. Several years later he removed to LaGrange Co. In 1848 he was chosen bishop, which office he faithfully filled until his end, in teaching, establishing new congregations, and ordaining ministers in the vineyard of the Lord. He was the first Amish preacher in this section. He always showed a good example to his flock. The last years he could not get around very well, and experienced much trouble. He frequently said that he knew he must soon lay down this tabernacle of clay, and often desired to be with Christ, which was his better.

Five weeks previous to his death, a thought he was quite unwell, he delivered an edifying and effective sermon; and a few days before his end, he exhorted to steadfastness, and said he would not be long with us in this world. His mind remained good to the end, and he sweetly fell asleep in Jesus. He leaves a wife and five children, about 70 grand-children, and several great grand-children to mourn their loss, but we hope our loss will be his gain. The burial took place the 14th in the presence of many persons, not less than five hundred. On the funeral occasion earnest remarks were made by the brethren, John C. Yoder and John L. Miller, from 1 Cor. 15: 1-26 and 51-58. Peace to his ashes.

Married.

Sept. 13th, in Logan Co., Ohio, by John P. KING, SAMUEL SPIGAL and ELIZABETH KING, both of Logan Co., Ohio.

Sept. 16th, by Jacob LOUX, JOHN M. PRITCHER, of Hatfield Station, Montgomery Co., and SARAH D. HENSHBERGER, of Hilltown, Bucks Co., Pa.

Sept. 17th, in Logan Co., Ohio, by JOHN P. KING, SAMUEL SPIGAL and ELIZABETH KING, both of Logan Co., Ohio.

Sept. 17th, in Logan Co., Ohio, by JOHN P. KING, SAMUEL SPIGAL and ELIZABETH KING, both of Logan Co., Ohio.

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Sept. 17th, in Logan Co., Ohio, by JOHN P. KING, SAMUEL SPIGAL and ELIZABETH KING, both of Logan Co., Ohio.

of Henry and Elizabeth HUBER, aged 1 year, 4 months and 5 days. Buried the 24th. Services by C. B. and Geo. Hreneman.

Oct. 3rd, in — Co., Ill., of consumption, JACOBUS GREBER, aged 27 years, 2 months and 14 days. The 4th her body was deposited in mother earth, in the presence of many relatives and friends. The funeral services were conducted by John Stelly, Joseph Stuckey and John P. Schmidt.

Sept. 24th, in Lower Salford, Montgomery Co., Pa., of nerve fever, HANNAH ALDERFER, aged 68 years, 7 months and 22 days. She lived in peaceful and happy matrimony and had 7 daughters and 3 sons go before her into eternity. A deeply afflicted husband and 9 children are left to mourn her departure. Henry LOUX and Joseph Clemmer spoke words of edification to the large assemblage present. Peace to her ashes.

Sept. 16th, in Lancaster Co., Pa., Sister ANNA L., wife of AMOS LEMAN and daughter of Peter E. and Anna Hershey, aged 25 years and 16 days. She was buried on the 18th at Hershey's burying-ground, followed by a large concourse of relatives and friends to her last resting place. Services were held by David Buckwalter in German and Isaac Eby in English, from 1 Thess. 4: 13, 14. She was a sister in the Mennonite Church, and we hope that this severe affliction to the bereft family may be her eternal gain.

She's gone, a weeping husband mourns,
And all around in tears I see:
She's gone; the sorrowing parents grieve
As they hear the sad adieu.

I am going to my heavenly Friend,
My Jesus and my all;
He calls me to his blessed arms,
And I'll obey the call.

On the 26th of September, near Elkhart, in Elkhart Co., Ind., of cholera morbus, JONAS A. STEFFLER, aged 63 years, 11 months and 22 days. Buried on the 28th. Services by John F. Funk from 2 Cor. 5: 1. He leaves a widow and 6 children to mourn their loss. On the 28th of September, in Cass Co., Mich., infant child of Jacob and Mary BISHOP, aged 3 weeks. Services by J. F. Funk from Matt. 18: 3. Buried at Adamsville.

In LaGrange Co., Ind., on the 2nd of October, ADA, daughter of Adam P. and Eliza MICCUM, aged 6 years, 6 months and — days. Services by J. J. Weaver.

In LaGrange Co., Ind., on the 5th of Oct — infant of Jacob and — MILLS, aged 3 months and 7 days. Services by J. J. Weaver.

Aug. 19th, in Cambria Co., Pa., SALOMA SHAFFER, aged 5 years and 2 months.

Aug. 30th, at the same place, MARIA SHAFFER, aged 16 years, 1 month and 20 days.

Sept. 3rd, same place, SARAH AMANDA SHAFFER, aged 11 years, 6 months and 6 days.

Sept. 29th, same place, JANE SHAFFER, aged 14 years, 6 months and 4 days.

The last four were daughters of Bro. Hiram Shafer, and all died of diphtheria. Bro. Shafer can well say with patient Job, "The days of affliction have taken hold upon me;" and with David, "I am desolate and afflicted; the troubles of my heart are enlarged." Services by Samuel Bloch.

Aug. 14th, in Fulton Co., Ohio, of a lingering disease, JOSEPH SARR, aged 68 years, 11 months and 14 days. Buried the 16th. He was a brother in the Amish Mennonite church. Words of comfort were delivered by C. P. Stuckey and C. Frymberger.

Sept. 6th, in Fulton Co., Ohio, Bishop PETER NAZIGER, aged 67 years, 11 months and 10 days. About five years ago he received a stroke of palsy, reducing his speech so as scarcely to be understood. From thence on he weakened in mind and body, making it necessary to be handled like a child. He suffered much. Buried the 8th. Services by J. Wyse and M. King.

Sept. 29th, in Fulton Co., Ohio, very sud-

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TIME TABLE.

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Railroad.**

Passenger trains after Sunday, June 10th, 1877,
leave Elkhart as follows:

GOING WEST.	
No. 3, Night Express.....	2.15 A. M.
No. 5, Pacific Express.....	4.40 " "
No. 71, Way Freight.....	6.50 " "
No. 9, Accommodation.....	7.30 " "
No. 43, Way Freight.....	2.30 P. M.
No. 1, Special Chicago Express.....	4.10 " "
GOING EAST—MAIN LINE.	
No. 8, Night Express.....	3.05 A. M.
No. 52, Way Freight.....	12.15 " "
Grand Rapids Express.....	5.00 " "
No. 2, Mail.....	12.01 P. M.
Grand Rapids Express.....	2.45 " "
No. 50, Way Freight.....	7.00 " "
GOING EAST—AIR LINE.	
No. 74, Way Freight.....	5.00 A. M.
No. 4, Special New York Express.....	1.10 P. M.
Grand Rapids & Indianapolis Express.....	1.45 " "
No. 6, Atlantic Express.....	9.50 " "
No. 60, Way Freight.....	6.00 " "

TRAINS ARRIVE—MAIN LINE.	
Grand Rapids Express.....	1.35 P. M.
No. 7, Special Michigan Express.....	9.25 " "
TRAINS ARRIVE—AIR LINE.	
Indianapolis Express.....	2.35 " "
No. 11, Toledo Accommodation.....	10.00 " "

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At Adrian for Monroe, Detroit and Jackson.
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A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 14—No. 12.

ELKHART, IND., DECEMBER, 1877.

Whole No. 168.

WORSHIP THE NEW-BORN SAVIOR.

"Angels from the realms of glory,
Wing your flight o'er all the earth;
Ye who sing creation's story,
Now proclaim Messiah's birth:
Come and worship—
Worship Christ, the new-born King.
Shepherds in the field abiding,
Watching o'er your flocks by night,
God with man is now residing;
Yonder shines the infant light:
Come and worship—
Worship Christ, the new-born King.
Sages leave your contemplations,—
Brighter visions beam afar;
Seek the great Desire of nations;
Ye have seen his natal star:
Come and worship—
Worship Christ, the new-born King.
Saints, before the altar bending,
Watching long in hope and fear,
Suddenly the Lord descending,
In his temple shall appear:
Come and worship—
Worship Christ, the new-born King.
Sinners, wrung with true repentance,
Doom'd for guilt to endless pains,
Justice now revokes the sentence,—
Mercy calls you—break your chains:
Come and worship—
Worship Christ, the new-born King."

For the Herald of Truth.

MIRACLES.

"Except ye see signs and wonders,
ye will not believe," Jn. 4: 48.

A miracle is something that is accom-
plished out of the ordinary course of
nature, or in a supernatural manner. The
whole world is governed by natural or
physical laws. We see no miracle when
we see the changes of nature. The changes
from Spring to Summer, or from summer
to autumn, from autumn to winter are no
miracles; God has placed these things
under natural laws. Rain and hail, thun-
der and lightning, earthquake and storms
are not miracles, but when God brought
a flood upon the earth that destroyed
every living thing upon it, and saved
Noah and his family and the animals,
beasts, birds, &c., that were with him in
the ark, it was a miracle. When a person
dies a natural death, or even when he
loses his life by accident, it is no miracle,
but when God took Enoch to heaven
without dying it was a miracle. When

we see rain or snow fall from the clouds,
as remarked above, it is no miracle, but
when it rained fire and brimstone from
heaven upon the cities of Sodom and Go-
morrah, it was a miracle. It is no miracle
when we plow the ground, sow our grain
and it grows up and produces wheat and
corn, and we convert them into flour and
bake the flour into bread and live there-
by, but when God sent the manna from
heaven to support the lives of the chil-
dren of Israel in the wilderness where no
natural bread was to be obtained, it was a
miracle.

It is claimed by some persons, and
even by some very devoted Christians
that miracles might still be performed by
pious Christians if they exercised the
same degree of faith that they did when
miracles were performed, in the days of
the prophets, of Christ and the apostles.
There are even such hypocritical deceiv-
ers who go about in the garb of religion
pretending to possess the power to per-
form miracles in the curing of diseases,
&c., but upon even the most superficial
examination of their lives, motives and
purposes, it is easy to see that they are
mere pretenders, and that they possess
not even the remotest characteristic of
that power which God bestowed upon
those holy men who were blessed with
this gift in former ages. It is very easy to
see that their only object is to gain popu-
larity and fleece the people of hard-earned
means, with which to enrich themselves,
while of true virtue, christian love and
piety, or the divine gift of miracles, they
possess no more than the sorcerers of
Egypt did in the days of Moses and
Pharaoh, yet there are hundreds of well-
meaning people who believe their false
claims, and millions of dollars are, every
year, worse than thrown away, upon such
unscrupulous pretenders, which might
otherwise be applied to a much more use-
ful and better purpose. People should
remember that miracles can be performed
only by divine power, and, hence, only by
men who possess that power, and that
power can only be obtained as the gift of
God, and the gift of God is only bestowed,
according to the word of God, upon men
who love and obey him, upon holy, pious
and good men.

The same remarks may be applied to
the claim that the spirit of prophecy still
exists and is exercised at the present day
by men, and there are a large number of
good-hearted souls who make this claim
and believe that there are still men who
possess the gift of prophecy; but we
would have the reader bear in mind as we
proceed in these remarks, that for the
same reasons that the power of miracles
is no longer bestowed upon men, the gift
of prophecy is also withheld, and those
who claim to possess the gift of prophecy
at this day, are no less, either deceived in
themselves, and do not possess a knowl-
edge of the word of God as they should
possess it, or else they are deceivers of
others just as much as those who claim to
possess the power of miracles, and by
their want of a proper understanding of
the Scriptures and their vain pretensions,
they mislead many precious souls. There-
fore, brethren, watch and pray, that ye
enter not into temptation.

This is especially an age of moral
trickery, and because human nature is so
readily caught in the trap that has a little
bait of the wonderful, of miracles, or of
prophecy, or of some other like thing,
many are greatly misled and become the
dupes of selfish and unprincipled men
who have no fear of God for themselves
and no regard for others.

That the day of miracles is gone by
and that men no longer possess that
power, is plain to every sincere, reflecting
mind, who takes pains to search the
Scriptures and to apply them to the pre-
sent condition of things. Those who
believe and maintain the contrary misun-
derstand the Scriptures, and have gather-
ed an erroneous view from the teachings
and doctrines of the Savior, if indeed
they, at all, base their conclusions on the
teachings and doctrines of Jesus.

In the days of the patriarchs and
prophets, the knowledge of God was far
less general than at present, as the means
of teaching and extending a knowledge
of God and his laws were much more
limited. Besides this, idolatry prevailed
to a very great extent, and the corruption
of the human race was just as at the pre-
sent time. The history of the past in the
earlier ages was transmitted from father
to son verbally, and existed only in tra-
dition; likewise the commandments of

God were delivered by Jehovah to his people by the instrumentality of angels, in dreams, in visions, by God speaking to them by word of mouth, as in the case of Adam, Noah, Abraham, Moses and others. The first written law as given to Moses on Mount Sinai, on the two tables of stone. There was then no written Bible, as now. The only means of spreading the knowledge of God, and of his law, was through his servants, the priests, and prophets ordained of God.

The powerful influences of sin, and of idolatry, which so greatly prevailed already in Noah's time, and which even surrounded the chosen people of God, often caused them to fall into the most grievous transgressions, as for instance in the days of Moses when Aaron made the golden calf, and the people worshipped it; so also in the latter days of the reign of Solomon, and of Jeroboam the son of Nebat, Ahab the son of Omri, and many others.

While the means of obtaining a knowledge of the true God were thus limited, and the inclinations of men, and the temptations which surrounded them so powerful in misleading men, God chose to employ miracles to confirm his own people in their faith in God and to convince both them and the idolatrous nations around them of his existence, his superiority over all other gods, his power, and the justness, wisdom and purity of his laws and commandments, and the result shows the wisdom of employing such means.

A most remarkable instance of the display of his power and superiority is given us in the miracles performed by Moses and Aaron, in their efforts to have Pharaoh release the children of Israel from the bondage under which he held them in the Land of Egypt; and again when at the Red Sea, Moses lifted his rod over the surging waves, and at his command they separated, so that Israel could go over on dry ground, while the pursuing hosts of Egypt found a watery grave. Also where the prophet Elijah, centuries afterward, called together all Israel on Mount Carmel with Ahab and the four hundred priests of Baal and the four hundred and fifty prophets of the groves which eat at Jezebel's table, and there so gloriously vindicated the honor and power of the true God, that all Israel cried out, "*The Lord, he is God; the Lord, he is God.*" and the false prophets perished by the sword.

Even so, when the time was fulfilled, and the promised Messiah made his appearance and commenced his earthly mission. He must needs come as the despised Nazarene, poor, identified with the lower classes of society, the carpenter's son, the companion of fishermen, the friend of publicans and sinners; he must needs appear as one who "hath no form nor comeliness," in whom there was no beauty

that they should desire, despised and rejected of men, a man of sorrows and acquainted with grief, "stricken, smitten of God and afflicted, whom men would not esteem" (Isa. 53), and as such he must needs show to all men, that notwithstanding all these things, he possessed divine powers; he descended from heaven and came upon the earth to do his Father's will; he must prove with undeniable and unmistakable evidences that he truly was that Bread which came down from heaven, of which if a man eat he shall live forever, and that *Living Water* of which if a man drink he shall never thirst; he must prove that he was the Door to the Sheepfold, the true Light which lighteth every man that cometh into the world, the Way, the Truth, and the Life; the Resurrection, the Author and Finisher of our faith, the all in all to all men.

The voice of the prophets of the Lord had been silent for several centuries; Jewish traditions, pharisaical forms, vain babblings of men, long robes, broad phylacteries, pompous givings of charity, long prayers at street corners and other public places, fastings and prayers for public display had taken the place of that sincere worship of God which engages the heart and soul and lifts men nearer to God, and makes them more pure, more humble, more consecrated and devoted, and which God has so many times and so earnestly enjoined and commanded. Men had forgotten God, through the vain tradition of elders and the corrupt teachings of the Scribes and Pharisees; the true knowledge of God was in a great measure lost, and there must needs be a great awakening; means must be used to awaken and rouse up the people from their lethargy and careless disregard of the things which were needful to their eternal welfare. Ignorance and superstition, corruption and crime, pleasure, honor, wealth and idle amusements, had so absorbed the attention of the people that a life of purity and piety, was only like a dim light burning in the thick darkness that prevailed over the whole world. An aged Simeon, a pious Anna, Zacharias and Elisabeth, Joseph and Mary and a few others of like character, were seemingly all that remained on the side of the Lord.

Under circumstances like these, the Savior was born; wonderful and strange events accompanied his advent into the world. Thirty years pass quietly away and the quietude of the land is suddenly disturbed by the appearance of a strange man in the wilderness near the Jordan, whose raiment was of camel's hair with a leathern girdle about his loins, eating locusts and wild honey, and preaching to the excited multitudes in his own peculiar way, the doctrine of repentance, and baptizing in the Jordan for the remission of sin. He spake of one coming after him whose shoes he was not worthy to un-

loose; one who was greater than he; one who must *increase*, while he himself as his forerunner, must *decrease*. This strange preacher was John the Baptist, descending in the regular line of the priesthood, he came, as it were, to form the connecting link between the old and the new, for while engaged in this work Jesus himself came and was baptized of him in the Jordan, and as he came up out of the water, the Spirit of God came down in the bodily shape of a dove and lighted upon him, and shortly afterwards Jesus appears reiterating the words of John, "*Repent ye, for the kingdom of heaven is at hand.*" and immediately we see his divine power manifesting itself in the mighty acts which he everywhere performed. The water was turned into wine, at the marriage in Cana; the sick were healed, the lame walked, the blind were made to see, the ears of the deaf were unstopped, the lepers were cleansed, the devils were cast out, and the dead were raised to life again—"What manner of man is this?" It was never so seen in Israel before. If they were astonished at his doctrines and teachings, they were more surprised and astonished at the wonderful works which he performed in their midst; but these things were done to convince the people and give them the full proof that he was the Son of God, the promised Messiah. He himself declares, "Except ye see signs and wonders ye will not believe," and with his mighty miracles he was enabled to convince even the most skeptical, and to effectually stop the vain babblings of the loud-mouthed infidels and enemies of the cross forever. Many of the Jews, of the Samaritans, and of the chief rulers believed on him, and even his enemies, his executioners, were through these things led to confess, "Certainly this was a righteous man," "Truly this was the Son of God."

When the Savior had finished his work on earth and had given command unto his disciples to go and preach the Gospel to every creature, to teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, and teaching them to observe all things whatsoever he commanded them, and thus establishing the Christian church upon earth, against which the gates of hell should not prevail, he knew that they had need of the spirit and gift of miracles, and hence he says, Mark 16: 17, "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

So we see the apostles, in obedience to the divine command, waiting at Jerusalem for the fulfilling of the promise and witnessed the mighty miracle of the outpouring of the Holy Ghost, and the speaking

with other tongues, and the conversion of three thousand souls in a single day. Many other miracles, which we have not time to name were also performed by the apostles, but as soon as we see the church fully established under gospel rule, and the work of the apostles finished and committed in the hands of their faithful followers, that gradually these miracles ceased, and we hear no more of them. Why did they not continue? Why are they not performed now? Some would tell you that men have departed from God; that the church is cold, corrupted; men are weak in the faith, less pious, less pure, and not so near to God; hence possessing less of divine power, and therefore not able to do these things on this account. In my estimation this is a great mistake. For while we admit that there is a great deal of spiritual weakness, a great deal of lukewarmness, a great deal of doubt and unbelief, and wavering in the ways of the Lord, by the followers of Christ, we do not believe that, according to the promise of God, the whole Christian church would be so demoralized that on account of the want of faith this could no longer be done. Christ has promised that the gates of hell shall not prevail against his church, and that he would be with them to the end of the world. Hence to reason from these declarations, his church will exist to the end of time, and he will be with them; that is, his church is somewhere on earth and will remain to the end of time, and must therefore, now, at this present time, exist in its full favor and glory somewhere, and if the gift of miracles is a gift that is to continue in the church through all time, then that gift must be possessed by that church, wherever it may be; and this gift would at once designate the true and living church of God. But we do not find a single church or sect at the present day anywhere upon earth whose ministers or members possess this power. Hence, we must accept one of the alternatives, viz: Either there is no longer a true church in existence, which according to the Scriptures cannot be true, or God does no longer bestow that gift.

The latter is the correct one. God's love and mercy have, in all ages, provided the necessary means to teach, instruct and convince his people. When they were needed he used signs, wonders and miracles, but when the work which He designed to accomplish by miracles was done, then miracles ceased. There is to us no necessity of miracles; we have the Bible, the full history of God's dealing with his people from Adam down. We have the testimony of the patriarchs, and all the holy men of old; we have Moses and the law; we have Jesus Christ and the apostles, with a full history of all the miracles which were performed in testimony of the divine love and favor; we have a great cloud of witnesses; teach-

ings, doctrines, admonitions, warnings and exhortations; we have the testimonies of the martyrs besides; now, I ask, in all reason, have we not enough? What more can we ask for? what more would we desire? If we ask for miracles and prophecies, would we not be tempting God? To the rich man, when he begged that Lazarus might be sent to his five brethren, still in the land of the living, it was said, "They have Moses and the prophets, let them hear them."

But we have a great many persons now, a great many professors of religion, who are all the time looking for something wonderful, something strange, something miraculous. Their religious services consist of a continual fever of excitement; they are never contented; they are very much like the Jews, who would see a sign; who would see a miracle, and when they saw it, they still would not believe, but only became the more dissatisfied and said, "This man casteth out devils through Beelzebub, the prince of devils."

Now the great lesson which we have to learn from the mighty miracles which God performed through his servants in the olden time, and through Jesus Christ and his holy apostles in later ages, are these: 1. That the Lord is God and there is none beside Him. 2. That He is an almighty God, and that all things belong to Him, and that He has a right in all things to do, according to his good pleasure. 3. That He is a God of love and mercy, and for our sakes and for our good He has given us the testimony of miracles, that we may find in these things reason to love, fear and honor Him the more. 4. These testimonies should lead us fully and freely to believe and trust in Him, knowing that He is able and willing to save to the uttermost all that call upon His name. 5. The fact that miracles were once performed and are not now, should not weaken our confidence in His power, neither in His continual presence, nor should it lead us to think that He loves us the less. When He promised the Comforter; when He required us to believe His word and worship Him in spirit and in truth, He must needs withdraw these outward manifestations of His power, otherwise our faith in His word could not be tried as He designed it should be. We are to trust in the promises of His word, and therewith to content ourselves—that word is our sure guide to salvation, and when we look for something outside of His word, as so many at the present time do, we dishonor God, and disrespect His word. His word is truth, and if we walk in accordance with His word, and "abide in the truth, the truth shall make us free."

JOHN F. FUNK.

Do not expect to become happy without being useful.

LAWS AND POLITY OF THE JEWS.

THE THIRD AND FOURTH COMMANDMENTS.

Continued from page 169.

The Third Commandment reads the same in Exodus and Deuteronomy; "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain," Deut. 5: 11; Exod. 20: 9.

This commandment includes all false oaths, and vain and profane swearing, Lev. 19: 12. There are many instances in Scripture of solemn oaths being administered and taken. Thus, to go no farther, in the case of Rahab, Josh. 2: 17; and the Gibeonites, Josh. 9: 15; and the oath between David and Jonathan, 1 Sam. 20: 3-17. We may read on this subject, Deut. 6: 13; Psa. 43: 11; Isa. 14: 23.

Several enactments show that an oath was to be regarded as solemn and binding, Lev. 5: 4; Num. 30: 2; and there was considerable difficulty felt as to being released from an oath as well as to being engaged by one, if it was unlawful, Josh. 9: 20; Ezek. 17: 15. As for the wicked oaths prevalent in later days, they certainly are included under profaning the name of the Lord, but they rather may be considered as blasphemies, and that this command has especial reference to solemn engagements by the deliberate and solemn use of the name of the Lord. In all the applications of the word "profane," to the name of the Lord, it is evident that actions are meant even more than mere words, as Lev. 20: 6; 11: 2.

THE FOURTH COMMANDMENT.

Exod. 20: 8-11.—Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day and hallowed it.

DEUT. 5: 12-15.—Keep the Sabbath-day to sanctify it, as the Lord thy God hath commanded thee. Six days thou shalt labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates: that thy man-servant and thy maid-servant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand, and by a stretched-out arm: therefore the Lord thy God commanded thee to keep the Sabbath-day.

There are also many other passages of Scripture which enjoin the observance of

this institution, which was not first given from Mount Sinai, but had existed from the creation, Gen. 2 : 2, 3. The very word "Remember," proves that it had previously existed, and therefore this command is binding on all men, and not on the Jews only. The following texts more fully point out the duties connected with the observance of the sabbath, Exod. 23 : 12; 31 : 13-17; Lev. 19 : 3, 30; 23 : 3; and 26 : 2; Jer. 17 : 21-25; Ezek. 20 : 12, 24; Isa. 41 : 2, 4, 6; and 43 : 13, 14; Neh. 13 : 15-22; and show that a special blessing was promised to those who regarded it. In many other works a fuller statement has been given, both of the motives for obedience to this command, and of the manner in which it was misapplied by many of that nation; and the subject must not here be overlooked, for it is a point on which the prosperity of individuals, families, and nations closely depends. The example of presumptuous disobedience recorded in Numbers 15 : 35, was a breach of this command.

Christians observe the first day of the week for their Sabbath, in remembrance of the resurrection of their Lord. But if the time be altered, the spirit and manner in which it is to be kept, even as holy unto the Lord, must remain unchanged, Rev. 1 : 10; and where this rule is practiced, a blessing will surely follow. Even outward holiness and seriousness will produce a degree of peace and comfort; but still more blessed are they who are enabled to make the Lord's day "a kind of transfiguration day," as it has been beautifully described, "shedding a mild glow upon every object, and enabling us to view the concerns of time in connection with those of eternity."

It was the well-known remark of one of the greatest men who ever filled the office of an English judge, that according to his observance of the Sabbath, he found his worldly concerns to prosper in the week that followed;* and many others, of every grade in life, have rejoiced with the pious statesman, Wilberforce, that Sunday was their own, which they could spend with their family, when wearied

"With six days' care, and noise, and strife."

"It is," says a writer of the present generation, "the believer's day of rest from worldly care, and of holy activity for God; in it he has to study truth, which he

*"Though my hands and mind have been as full of secular business, both before and since I was a judge, as it may be any man's in England, yet I never wanted time in my six days to ripen and fit myself for the business and employments I had to do, though I borrowed not one minute from the Lord's day to prepare for it by study, or otherwise. But, on the other hand, if I had at any time borrowed from this day any time for my secular employments, I found it did further me less than if I had left it alone, and, therefore, I grew perpetually resolved never in this kind to make a breach upon the Lord's day, which I have strictly observed for above thirty years."—*Sir Matthew Hale.*

had too little leisure through the week to investigate. He has to read the word of God, with which he might never otherwise become familiar. He has to study himself, by comparison of his tempers and conduct with the law of God, and with the Christian character, as portrayed in the Scriptures. He has to learn from week to week, whether he is retrograding or advancing in the ways of God. He has to listen to the preaching of the Gospel, which is Christ's ordinance, and on which he may therefore expect a blessing. He has to meditate on that which he has read or heard, and then to enlarge his knowledge, or deepen his impressions, by Christian conversation with others. Alone, in his family, and with the Church, he has to ask the blessings, which the experiences of life, with devout meditation, have made him see and feel to be necessary. And then he has to bless God in secret for unnumbered mercies, and to join his praises with those of his fellow-worshippers in the Church.

The same author adds, "It seems desirable that those who desire to consecrate the Sabbath to God, should not be ruined, or even seriously injured in their property, on that account, by the traffic of others on that day, in a country professing Christianity. And the poor man should have his right of the Christian rest of the seventh day secured to him. Still, in a thousand ways, which the law can never touch, may the unprincipled and profane abuse and reject this ordinance of God; and when they do so, the Sabbath, instead of a blessing, is a curse to them, and as far as their influence extends, a mischief to all."

The Sabbath is still continued. It returns at the end of seven days. It is still a memorial of the creation; but the institution is enlarged to commemorate also the work of redemption; for which observance the first day of the week was most suitable, after the resurrection of Christ. The duty and blessing are stated in the fourth commandment to apply not to the *seventh*, but the *Sabbath* day. The 118th Psalm has been considered to contain a direct prediction, that the day of Christ's resurrection was to be the day on which the Sabbath should be holden under the Gospel. We have sufficient evidence from the New Testament, that the first day of the week was observed as the Christian Sabbath by the apostles. The peculiar blessings which have resulted to millions of souls, from the observance of the Lord's day as the Sabbath, are too manifest for us to hesitate as to the will of God on the subject.

For the Herald of Truth.

MARRIAGE.

The subject of marriage is one of the greatest, the most important, and really one of the most solemn subjects that

presents itself to our consideration, and it is especially solemn and important to the young man and the young woman just entering upon the solemn duties of real life. The subject is often very lightly treated; persons laugh, and joke and speak lightly, and sometimes very foolishly, over this subject, and never think of the solemn, serious consequences that are connected with it.

The marriage relation was instituted by God in Eden, perpetrated under his sanction, preserved from abuse by his own wise and wholesome laws, and confirmed in its original and purest form by our Savior, and such it should be looked upon and regarded by all men, and when men thus regard it, and with this regard enter its sacred relations, with prayer and in the fear of the Lord, it is indeed a happy relation. The very highest degree of human enjoyment and blessedness in this world may be attained under this relation. One of the most pleasing and beautiful scenes this world can present, is that of a peaceful, pious, christian family, where husband and wife are united in the bonds of a pure love and a proper respect for each other's rights and feelings, and where they seek to administer to each other's comfort and happiness by words of love and deeds of kindness, and where their children, taught by the words and example of their parents, show their love and respect for them, by a faithful obedience to their requirements and a kind and endearing respect for one another.

"Little deeds of kindness,
Little words of love,
Make our earth an Eden
Like the world above."

But how often we see and hear of a different state of affairs! Instead of love there is hatred; instead of peace there are quarrels; instead of union there is separation; tempers are soured and life is made miserable at every step, and if an entire separation does not follow, the unhappiness in each other's presence is so great that a separation and even death itself would be preferable. What the effect of such a condition of things may be upon the children with which such parents may unfortunately be blessed, is easier to imagine than to describe; and the influence of such things may extend themselves even to future generations, and the sins of the fathers be visited upon the children to the third and fourth generation.

We often see the young woman, clothed in all the freshness of youth and beauty, leaning upon the arm of him to whom she has just plighted her faith and to whom she has given up herself forever; the world is full of bright and joyous hopes to her; the future appears like a pleasant labyrinth of delight, but alas, for human hopes and the expectations of youth! She has launched her frail bark upon a wide and stormy sea; she, with

true woman's trusting devotion, has bade farewell to parents, home and friends, and chosen another protector and guardian; she has given over into the care and keeping of her husband, her earthly happiness—her all; but how soon, sometimes, the sunshine is obscured! Clouds gather, and sorrows cross her pathway; step by step she begins to realize that her love and confidence have been misplaced, that the man to whom she has given her pure, unsullied heart and confided her all, has proved unworthy of the sacred trust; he may be peevish, passionate, cross, dissatisfied, fault-finding, unjust in his demands, given to bad habits, profane language, drunkenness, lust, and a wicked and impure life generally, and the woman whom he has promised to provide for, to protect, love, cherish and keep, has been disappointed and made miserable as long as she lives, or until he, by the grace of God should reform and lead a better life.

Alas! how little does the young woman know when she plights herself to the one whom she loves, what her future lot may be.

But on the other hand, the dangers of the young man in this direction are just as great. How many a fair youth is caught in the trap of a wily, dishonest woman! How many a hard-working, honest mechanic or laborer, whose purpose it is to work and make an honest living, and be respectable in the world, in an unguarded moment misplaces his affections and marries a woman, who, raised at school and in the parlor, has learned French and fashion, read novels, play the piano, parade the streets in the latest styles, attend parties, dance and flirt with young men. She may not be able to mend a garment, sweep the room, cook a breakfast or make a bed. The young man is not able to support her in idleness and extravagance, and she must soil her delicate hands with household duties; so the man becomes a sort of a galley-slave the rest of his days, walking through the world with downcast look deploring the follies of youth and wishing he had been a wise young man, while the woman deplores her poverty and ignorance of the useful arts of house-keeping, and the pleasant ways of administering to the comfort of others, lives as a drone in society, in the perfection of human misery, and both are more to be pitied than censured.

A great deal more might be said on this subject, but we close here with an earnest appeal to all young men and young women, to look upon the matrimonial relation as one of the most important of their lives; think of its responsibilities and dangers; think what you are risking, even if you marry one with whom you are well acquainted; how much greater the danger when you marry one who is a comparative stranger. The old

saying, "Marry in haste and repent at leisure," is applicable still. Do not cast the happiness of a lifetime to the winds for the sake of marrying the young man or the young woman whom you think you would like. Prove them first and see whether they are companions in whose society you may be able to enjoy not only moral worth and goodness, but the comforts and pleasures of religion. Young people could do a great deal to make the world better if they had the courage to do it. Especially would I impress these instructions home upon the hearts of professors. Be careful that you, christian professors, may not suffer shipwreck by a foolish, thoughtless and unholly matrimonial alliance. Ask the Lord to direct your footsteps and preserve you from the snares of sin.

For the Herald of Truth.

HUMILITY.

In God's word we have abundant evidence that to be a true Christian we must walk humbly and uprightly before God. "Humble yourselves in the sight of the Lord, and he shall lift you up." "He that humbleth himself shall be exalted." David says, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." "No good thing will He (the Lord) withhold from them that walk uprightly." "Whoso walketh uprightly shall be saved." "The way of the just is uprightness." These passages are sufficient to show that the humble and upright are the favored of God. How needful that the professors of Christianity guard, with the utmost caution, against vain show, as is so frequently to be seen.

The prophet Isaiah saw that the people would not become humbled, and that their minds were becoming more exalted, and seeing the calamities occasioned by sin, pointed out many of their evil doings in this wise, saying what should occur in the terrible day of the Lord. "Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet; therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon; the chains, and the bracelets, and the mufflers, the bonnets and the ornaments of the legs, and the head bands, and the tablets, and the earrings; and the rings, and the nose-jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the vails."

With these words of warning from so great a prophet of the Lord as Isaiah, is it not well that the professors of the meek and lowly Jesus, who follow the sinful ways of the world, deeply humble themselves, and call upon God in prayer to direct them aright in all these things? The same prophet gives encouragement to the people of God in these words, "Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings." To the wicked he says, "Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him."

May the Lord help us all to be more humble in his sight, and seek more and more to walk in the ways of righteousness and true holiness. J. S.

For the Herald of Truth.

WHAT I BELIEVE.

I believe in a true God, in salvation and in future punishment, and that every person lives either happy or condemned in his own conscience before God. I believe that now, while it is called to-day, is the time to obtain salvation, that we must obtain it in this life, and that every person who will be happy, must seek salvation now, otherwise it would not be said, "To-day." Now is the time—the accepted time, and he who does not improve it will surely meet with the unaccepted time. Now is the day of Salvation. Where there is a day of salvation, there must also be a day of condemnation, and he who does not heed the day of salvation, must of necessity meet the day of condemnation. I believe in a state of blessedness, and in being at peace with God in this world; in a good conscience and an evil conscience. The ungodly curses, the righteous prays. I believe that repentance, prayer, and an upright walk in faith are gifts of God, and are offered to all through Jesus Christ, and that these gifts are worth more than ten thousand worlds; that sin and repentance are opposed to each other, and the soul that experiences repentance, prays, and believes, is much happier than the one that continues in sin, swears, and doubts; therefore, to live in faith is more blessed than to live in unbelief; and to serve God is better than to serve Satan. To repent before God, and to have a pure, peaceable, and quiet conscience, is better than to remain in sin, with an impure, discontented, and disturbed conscience. It is better and more pleasant to live with a holy conscience than with an unholly one; and it is more godly to die in a holy condition than in an unholly one.

Beloved reader, I believe it is very hard to live with an impure conscience, and yet much harder to die with an impure one. Hence, it is much better to serve God in the day of grace, than to live in sin and fall under judgment. Oh,

turn ye all to God,—ye who are not yet converted, ye who yet understand, ye whose consciences accuse you, for ye are of them that are condemned in their hearts; ye are living yet dead; ye dwell in the place of death. Oh, come to the fountain of life and partake of the living waters, without money, and without price, through Jesus Christ, who, himself is the life. It is a sad thought to see so many people squandering the day of grace, and suffering it to pass by unemployed. Be wise, choose life, and that to-day. Behold, the kingdom of heaven is at hand, and whosoever will, may put forth his hand and lay hold of it. Pray God for wisdom, and walk in love and sobriety before him.

It is better to possess Christian charity than hatred. If you have pride in your heart—in your conduct—in your words, pray to God for an humble heart; for humility is better to entertain than pride. And should the lust of the flesh still exist in your heart, strive to eradicate it, and draw near to God in prayer, in which you will find more pleasure than in serving the flesh. Avoid sin in every case; cleave to God as your Father, for God is faithful. It is better to have the true God for your Father than Satan. You were not created to serve sin, but to live a godly life and serve God; therefore it is better to live in God, and be happy in him, than to live and die in sin.

Pekin, Ill. MOSES D. ROPP.

AS HE IS.

The Christ of God was a stranger in the world; the Babe of Bethlehem was unknown to those who were nearest to him. His brethren believed not on him; his disciples sometimes doubted and wondered at the strange manifestation of his power, and said, "What manner of man is this?" Israel rejected him; the priests hated him; the Romans spurned him; Judas betrayed him; Peter denied him, and the disciples all forsook him and fled. None of the princes of the world knew Him, for if they had known Him they would not have crucified the Lord of glory.

They shall see him again! and with what strange surprise. Caiaphas shall behold astonished, the Son of Man "sitting on the right hand of power and coming in the clouds of heaven." Pilate shall see with awful consternation that Just One who stood a silent prisoner at his bar. Judas shall look upon the Christ whom he betrayed, and remember the paltry price he won, and the fatal kiss which sealed his treachery. The Roman soldiers who plied the knotted scourge, platted the thorny crown, drove the cruel nails, and mocked his expiring groans, shall see him again. "Every eye shall see him, and they also which pierced him; and all

kindreds of the earth shall wail because of him."

The disguise of mortality shall be cast aside; the fleshly veil that hid his glory shall be rent in twain; and a brightness like that which beamed upon the astonished gaze of Saul of Tarsus when going to Damascus, shall blaze forth to the amazement of the world, and to the joy of the waiting Church of God. "We shall see him *as he is*." No more reproached, no more despised; not as he was, wearing the seamless garment, and wandering a homeless pilgrim on the earth; but we shall see him "as he is," far above all principalities and powers, above thrones and dominions, and kings and emperors; above every man that is named, in this world and that which is to come. Glorified, exalted, adored, and crowned with eternal honor, he shall manifest himself in all the majesty of his divine nature, the King of kings and Lord of lords. What joy shall be to those who have known him, trusted him, obeyed him, and suffered with him! What sorrow to those who have been ashamed of his cross, who have shrunk from his reproach, and who have violated his commands! "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that *when* He shall appear we shall be like him, for we shall see him as he is. And every man who hath this in Him, purifieth himself even as He is pure."

WHY SHOULD YOU?

"Him that cometh unto me, I will in no wise cast out." John 6: 37.

Sinner, these words are of the Savior. Now with this offer made you, what excuse can you give why you should stay away from Christ?

Do you say, "Because my heart is hard?" This is the reason why it is hard. What an excuse! If you do not move toward Christ until your heart becomes softened, likely you will never come. You acknowledge that you are a sinner; you are sensible that except you come to Jesus you are lost forever. "But, oh!" you reply, "this hard heart of mine! I fear my acceptance." Remember, that Jesus does not say that He will lend a listening ear to none but those whose hearts are soft; but "*him that cometh to Me*." What if the heart be hard? Ask for the mellowing influence of the Holy Spirit, and He "will in no wise cast you out."

Do you say, "I am an old sinner?" It is a pity, shame and sin that it is so. Yet, though the years of childhood, manhood and middle-age have flitted by and wafted your acts of rebellion onward to the bar of God; though your locks have whitened for the grave; though threescore years and ten are numbered; though the silver

cord is just ready to snap, if you will come to Christ He will receive you. He does not say old sinners can have no hearing; but "*Whosoever* will, let him take the water of life *freely*." If the sunshine of your days has been foolishly spent in the neglect of the soul's welfare, come to Jesus in life's evening and He "will in no wise cast you out."

Do you say, "My sins have been aggravating?" No doubt of it. All sins are. But this fact should not keep you away. His blood "cleanseth from *all* sin." "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Though they have taken deep root and towered upward, come to Christ and He "will in no wise cast you out;" for He does not say that He will accept none but those whose sins have not been aggravating; but "*him* that cometh to Me."

Do you say, "I have sinned against great light?" So have all in Christendom. Though born in a Christian land, blessed with pious parents, nurtured in Sabbath-school, warned by the ministry and striven with the Holy Spirit, if you will now come (at this invitation) to Christ, with outstretched arms He will receive you; for the words are, "Him that cometh to me, I will in no wise cast out."

Do you say, "I have no good thing to recommend me?" I am glad you feel so; for if you felt differently, you would not be received at all. Come just as you are, with all your sinfulness. He came not to call the *righteous*, but *sinners* to repentance. It was for just such sinners as you are that the fountain was opened. The dear Lord had His eye on just such sinful and polluted characters as you are when He made this blessed, soul-saving offer. Then stay away no longer; but "come, for all things are ready."—*Christian Press*.

ENCOURAGEMENT.

Climb high, Christian. Be not discouraged by the difficulties of the ascent, the toil and the weariness of the journey before you reach the summit. Above the tempest and the storm of life is the clear shining of the Sun of Righteousness. Above the darkness and the clouds is the light everlasting. Above the pain and the restlessness is the rest and "peace of God which passeth all understanding." Climb high, Christian, and at last your feet shall stand upon the eternal mount of God, and your eyes shall behold him in his glory.

It is not the length, but the strength of prayer, that is required; not the labor of life, but the travail of the heart, that prevails with God.

WORSHIP GOD.

I worship Thee, sweet will of God,
And all Thy ways adore;
And every day I live, I seem
To love Thee more and more.

When obstacles and trials seem
Like prison-walls to be,
I do the little I can do,
And leave the rest to Thee.

I have no cares, O blessed Will!
For all my cares are Thine;
I live in triumph, Lord, for Thou
Hast made Thy triumph mine.

He always wins who sides with God:
To him no chance is lost;
God's will is sweetest to him when
It triumphs at his cost.

Ill that He blesses is our good,
And unblest good is ill;
And all is right that seems most wrong,
If it be His sweet will.

For the Herald of Truth.

TRUE HUMILITY.

Men of the most eminent piety are slow to claim for themselves that degree of excellence and perfection which God's word requires, and the more men progress in the divine life, the less claims of this character they are willing to make, while men possessing very little piety often make much greater claims. True humility is true modesty, while pride is haughty, unbearing and self-righteous. Paul himself makes a confession, in every sense, worthy of the degree of the piety to which he had attained, and which should put to utter shame hundreds of self-conceited, self-constituted and self-righteous blind leaders of the blind who pass themselves under the name of Christian ministers. He says, "Not as though I had already attained; either were already perfect, but I follow after, if that I may apprehend that for which also I am apprehended of Jesus Christ. Brethren, I count not myself to have apprehended: but this one thing I do: forgetting those things which are behind and reaching forth unto those things which are before. I press toward the mark, for the prize of the high calling of God in Christ Jesus." Phil. 3: 12—14. This should be the aim of every Christian minister, and such a course would gain him the double honor of which he should be worthy.

J. F. F.

For the Herald of Truth.

HUMAN PERFECTIONS.

Jesus is the great pattern of perfection; he is our teacher and our example. If we could outgrow or excel our pattern or our teacher, then our growth in grace, virtue and purity would be limited; that is we could reach a degree of excellence, beyond which we could not go with the assurance that we were right. We would then be just in the same condition as the man

lost in the woods, or on the plain, or the ship, without chart or compass on the boundless sea; and we must necessarily stay our progress, or if we did proceed, our progress would be just as likely to be in a wrong direction as a right one, and more so. But now we have a pattern, a point of excellence, a degree of perfection set before us, towards which we can approximate, but never finally attain, never exceed, never go beyond. But when by the grace of God the soul, in the perfections of Jesus, shall rise above the transitory things of earth, and be joined to the multitude of the saints in heaven, then in the triumphs of the saints above, she shall rise, ascend in triumphant and eternal perfection.

J. F. F.

TO-DAY THOU LIVEST YET.

A young student of Law had settled himself in lodgings in Berlin. He fell ill; and a friend of his own, a young doctor, attended him, and watched over him with much self-denying love and patience. Both of them were far from God and strangers to his promises of grace.

As the young student's illness increased, the doctor ordered his bed to be moved as far as possible from the window, that the strong light might not hurt him. So the sick man lay in a corner of his room, close to a very thin partition which divided his room from that of the master of the house. His bed had not long been removed before he heard, first in a low voice, then more distinctly, these words:—

"To-day thou livest yet;
To-day turn thee to God;
For ere to-morrow comes,
Thou mayest be with the dead."

These words were repeated again and again. He heard others too, but they did not fix themselves in his memory as these did. He could not get rid of them; it seems as if they had been written on his heart in letters of fire, that could not be extinguished.

When his friend, the doctor, next came to see him, he took his hand, felt his pulse, and asked him kindly how he felt. But the sick man only fixed a piercing look on his face, and answered every question with nothing but—

"To-day thou livest yet;
To-day turn thee to God;
For ere to-morrow comes,
Thou mayest be with the dead."

"What is the matter with you?" said the doctor; "what has come over you? you are quite changed; what is the meaning of it? Were it not that the fever has abated, and your pulse is much quieter, I should say that your mind was wandering, and you were raving."

The only answer that he got, was:

"To-day thou livest yet;
To-day turn thee to God."

The doctor left him unwillingly; but on

his way home he could not get the look and the voice of his friend out of his memory.

When he visited him again the next day, he found him much better, and calmer, but changed; grave, and earnest, Bible in hand, his carelessness all gone. The work of grace had begun in his heart. And the doctor, too, opened his heart willingly to the Holy Spirit, who by the mouth of his friend had first spoken to him, and now strove for an entrance to his soul.

What a marvel of grace! It had so happened that, on the day that the sick man's bed was moved, the son of the master of the house had not learned his lesson at school. It was a lesson from the hymn book, and consisted of the hymn, some words of which we have given. The father put the boy in the corner to learn his lesson there; and that was the very corner beside which the fever-patient had that morning been placed. The rooms were only divided by a very thin partition, through which the words of the boy's lesson reached the sick man's ears, and by God's grace pierced his heart.—*From the German*.

YOU DON'T PRAY.

A Christian brother, who had fallen into darkness and discouragement, was staying at the same house with Dr. Finney over night. He was lamenting his condition, and Finney, after listening to his narrative, turned to him with his peculiar, earnest look, and with a voice that sent a thrill through his soul, said: "*You don't pray*;" that is what is the matter with you. Pray—pray four times as much as ever you did in your life, and you will come out."

He immediately went down to the parlor, and taking the Bible, he made a serious business of it, stirring up his soul to seek God as did Daniel, and thus he spent the night. It was not in vain. As the morning dawned he felt the light of the Sun of Righteousness shine upon his soul. His captivity was broken; and ever since, he has felt that the greatest difficulty in the way of men's being emancipated from their bondage is, that they "don't pray." "Pray without ceasing." "Men ought always to pray and not to faint."—*Set.*

We see with much pain how frequently a husband or wife is quick-sighted to see faults or mistakes in one another which would not be noticed in a friend or acquaintance.—This ought not so to be. Those who are to walk through life together, should be slow to find faults, but always appreciate a deed well done, however simple, for love's sake, and also for the good such examples can do the young under their care, who are so easily influenced while in their tender years.—

Death among Ministers.—Death is not idle, while many joyous events have crowned the year that is passing away, many hearts too have been called to mourn, and death has borne away the Love and Light of many a household. Death has been especially busy among the ministry of late.

On the 4th of Oct., Bishop Henry Shantz, of Waterloo County, Ontario, died in his 73rd year.

On the 12th of October, Bishop Joseph Miller of the Amish Church, departed this life, as noticed in the November Herald. He was the first Amish preacher in this vicinity.

On the 18th of October, the aged Bishop, Abraham Wismer, of Skipack Church was taken to his reward, bowed down with the weight of years and the infirmity of old age.

On the 28th of October, Bro. Samuel Zimmerman, of Cumberland Co., Pa., completed his earthly pilgrimage and was called from the sufferings of earth to a better and brighter world, we trust. Little did we think that he was so near his end, when we spent a Sabbath with him last July. On the 2nd of November, another aged bishop, Samuel Blough, of Somerset Co., Pa., ripe in experience and full of years, went to his eternal home at the age of 78. So on the same day, Bro. Martin E. Kreider, of Elkhart Co., at the age of 29, was called to leave his earthly labors and rest from his work on earth; and now again, just as we are finishing up these articles, we receive information of the death of Joseph J. Schwartzentruber, bishop of the Amish Church, in Johnson County, Iowa.

So there are also others who have gone the way of all the earth. May this make us all more earnest and zealous, knowing that the time is short, and that we soon will lay aside this earthly tabernacle—O, may we then have a building of God, a house not made with hands, eternal in the heavens.

Bro. Jacob Buzzard and wife, and Sister Susanna Smith, of Elkhart County, Ind., who were together on a visit to Canada, returned safely and in the enjoyment of good health, on the 16th of November. Bro. John B. Hunsberger of Montgomery County, Pa., was in Canada at the same time. We had expected to see Bro. Hunsberger extend his trip as far as Elkhart, but it seems he was unable to reach us this time. Our brethren from the East do not visit us as frequently as we could desire. We can assure them that they are always welcome. Do not pass us by brethren.

The Communion of the Lord's Supper was held at Clear Spring, in Washington Co. Md., on Sunday, Nov. 4th, where a large concourse of people were present. The audience was very attentive and often moved to tears as the sufferings of the Savior were portrayed to them by the brethren who spoke to them. The Brethren Shenk and Heatwole from Virginia, and Bro. Baer from Maryland were present. On Saturday, Nov. 3rd, two persons were added to the Church by baptism.

Russian Emigrants.—"The Brethren at Work" of Nov. 22nd, says, 300 Mennonites from Russia left Berlin on the 9th of November for the United States. We hope the information is correct, as since the commencement of the Russian war with Turkey, none that we have heard of have been able to get away.

At Deep Run, in Bucks Co., Pa., twenty-two persons were baptized and received into the Church on Sunday, Oct. 2nd.

The Close of the Year.—December has come again, and we are writing up the last articles of our paper for the fourteenth volume. We feel thankful to God for his goodness and mercy towards us; for the measure of success and prosperity which he has bestowed upon us in our labors; we feel thankful to the brotherhood and our patrons for their earnest support and aid, both financially and in supplying us constantly with reading matter for our columns. Fourteen years we have now held these pleasant relations with each other and the Lord has blessed us with good. May we be able to enjoy also his rich blessings in the future.

With this number, the term of subscription with many of our patrons expires; we hope they may have been sufficiently interested and pleased with the paper to continue their support. We do not wish to lose a single subscriber, but hope to gain many new ones in addition to those we already have. We know that the times are close and many are cramped for means, and we sympathize with all who are in this condition, but notwithstanding, we believe that no one will be any the worse off for paying out so small an amount for a good religious paper.

We also ask all our friends to aid us in extending our circulation. Ask your neighbors and friends to subscribe for it. A little effort on your part, kind reader, in this direction, will be no loss to you, and to us it will be a great help. There are a great many families who do not yet take it, and it would be a great benefit for them. We hope to make the paper each year more interesting. For terms, &c., see Prospectus in another column.

For the Herald of Truth.

A TRIP TO MORGAN CO., MO.

It has been my desire, through the assistance of God, to visit the brethren in Morgan County. Accordingly I took the cars, the 25th of September, at Hopkin's, for Tipton via Kansas City. On my arrival at Tipton the 26th, I met Bro. D. Driver, who conveyed me twelve miles south to my nephew, Joel Good. The following day I went to Pre. David Kauffman's. On Friday, the 28th, we met at the Mt. Zion Church, the place appointed for the annual Conference of Missouri. The business of the conference was discharged in a pleasant manner. Love, peace and harmony prevailed. On Saturday, services were held at the same place. On Sunday, 30th, we met to commemorate the sufferings and death of our blessed

Redeemer, of which a goodly number of brethren and sisters partook.

Monday evening, October first, we held our last service here. These meetings were very pleasant and edifying; and I hope the blessing of God may rest upon this congregation, that it may prosper in God's work; and that many who are yet walking in the ways of darkness, may become awakened, repent of their sins and become the children of the Lord Jesus Christ.

I spent a portion of the next day with Bro. Jacob Shenk, who took me to Tipton in the afternoon, where I took the train for home, and I arrived safely there next day. Thanks be to God for his protection over us while absent.

May God bless you, dear brethren and sisters for your manifestations of love. Go on in the good work. Live so that the world may know that you are the children of God. Amen.

JOHN S. GOOD.

Nodaway Mills, Page Co., Iowa.

For the Herald of Truth.

FROM KENT CO., MICH.

Beloved Brother J. F. Funk:

I will give you a brief account of three Russian families who came from Kansas, with three teams, and were on their way to Potoskey in the northern part of Michigan. They arrived here on a Friday evening in the beginning of September, and continued their journey the following Monday; since which time we have heard nothing from them, notwithstanding they promised to write to me as soon as they arrived at their destination. Hence, I thought I could get some information through the *Herald of Truth*, as they are also readers of it. I am anxious to know where they are and how they are getting on, as the winter is nearly at hand, and they perhaps are unprepared for it.

If any person knows anything of them I would be very thankful to them to inform me where they are at once. Perhaps some persons may desire to know why they left Kansas for Michigan. They say that they could not raise scarcely anything there, everything was very inconvenient, that they were accustomed to timber in the old country, and there was none in Kansas where they lived. The grasshoppers also did them much injury.

They were eight weeks on their way from Kansas to this place. They camped by the road side, slept in their wagons, or under them, which were well covered. They had a cook stove, and they were all in good spirits. One of them was a preacher, his name is Abraham Siebert, with his father, aged 81 years, and his brother-in-law, with three families. To me it appeared hard to see the aged grand-father take his departure, and it was so to him, for the tears ran down his

cheeks as we gave the hand and kiss. I was led to think that he would not see many pleasant days here in this vale of tears. May the Lord strengthen him that when his earthly pilgrimage is ended, he may enter the promised land where God will wipe all tears away from his eyes.

Bro. Siebert preached in our meeting-house. Bro. Bauman, preacher from Canada, was also present. Let us be earnest in prayer for one another. The effectual, fervent prayer of a righteous man availeth much. HENRY EYMAN.

Hammond, Kent Co., Mich.

For the Herald of Truth.

ACCOUNT OF THE MENNONITES IN MANITOBA.

In the month of September, Samuel Reeser and wife, and myself and wife, visited the Mennonites in Manitoba; and as I believe, it will interest many of the readers of the *Herald of Truth* to learn something of the situation and success which the brethren there have experienced. I send these lines for the columns of the *Herald*.

We left home the 7th, and arrived safely at Winnipeg, Manitoba, the 16th. On the 19th, we went to the Red River Settlement, on the east side of Red River, and thirty miles eastward from Winnipeg, where we visited the brethren in many villages, and had the pleasure of meeting them well, and satisfied, which is a great blessing from God, and for which they are very thankful.

Their harvest, in general, was good; on the upland it was very good. On the low-land, the grain suffered by the unusually heavy rains in June and the early part of July. The injury, however, was only in several villages.

The settlement consists of thirty-eight villages, of from ten to thirty-four families in a village. In all 700 families. The smaller villages will yet be enlarged since there are a number of families living together who have no oxen or plows. The size of the villages is in proportion of surrounding land, as they divide their land to each village so that each may have an equal share of bottom land, as also pasture for their stock. In this way all the land becomes available, so that none lays vacant between. They prefer to live in villages for convenience of assisting their poor, as there are a number who have no oxen, and those who have can assist them so that they also may sow and plant, and obtain land for themselves. Those who have some means, all so assist those who have nothing, so that they, as much as possible, can borrow without paying interest. In one sense, they are all poor; yet it can be said that in the few years since their first settlement here, they have accomplished much. The larger portion of them have warm houses and stables, and several also have barns.

In this settlement there are three wind-mills for grinding, which are very simple in arrangement, yet they serve their purpose. They have also a steam-mill in process of construction.

The settlement on the west side of Red River, called "Pembina Settlement," has twenty-five villages, with 485 families,* of which 303 families settled in 1875, 147 in 1876, and 35 families in the past summer.

On account of no timber being near, the houses built the first year were mostly dug one-half in the earth, and also covered with earth, in which houses a number yet live. However, the majority of them now have durable, warm, handsome houses and stables, built of oak logs, and covered with long prairie grass from six to eight inches thick, which makes an excellent roof. This colony have their timber to draw from ten to twenty miles.

In the last named colony, they report harvesting this year, 37,746 bushels of wheat, 8,969 bushels of barley, 2,782 of oats, 264 of millet, 63 of rye, 163 of flaxseed, and 16,246 bushels of potatoes. There are in this colony about fifty families who have no oxen, and are assisted by the Church in cultivating their land, as well as to provisions. Nearly all have taken land, and live in the villages as the others, and are land owners, so that thereby they can hereafter pay back that which they have borrowed.

THE PLAN OF THE VILLAGES.

The houses are generally built on both sides of the streets, about one hundred feet back from the street, giving ample space for trees, flowers, etc., between the houses and streets. The houses are built on a line with the street, about two hundred feet apart, and all with the gable-end toward the street, giving them a regular and handsome appearance. In this colony they have erected a building for a steam-mill, and expect to have it all completed yet this fall, with two run of stones. This mill is situated within two miles of the timber.

The little settlement on Scratching River consists of thirty-two families, who located here three years ago. We did not visit this colony, but learned that their harvest was good, and that circumstances with them were favorable.

JACOB Y. SCHANTZ.

Berlin, Ontario.

THOSE HUNDRED TALENTS.

AMAZIAH, King of Judah, was in the main a good man; and yet, like other

*In an article in the November Herald, concerning the management of this colony, on page 176, in referring to this number it is stated, "about 500 inhabitants," which is an error, and should have been "about 500 families."

good men, not faultless. On one occasion, when about to go forth to war, he hired a hundred thousand mighty men of valor out of Israel for a hundred talents of silver. This was displeasing to God, who sent a messenger to him, saying, "O King, let not the army of Israel go with thee; for the Lord is not with Israel, to wit, with all the children of Ephraim." Amaziah was thus brought into a strait. He well knew that he could not succeed without the favor of God. And yet he had already paid a hundred talents of silver as advance-money to the army of Israel. He wanted God to go forth with him to war, and he knew not how to lose so much money. He was in a puzzle. He said unto the man of God, "What shall I do for the hundred talents which I have given to the army of Israel?" And the man of God answered, "The Lord is able to give thee much more than this." The consideration prevailed, and he dismissed the hundred thousand disapproved mercenaries.

And he acted a wise part in so doing. A man is always unwise when he goes contrary to the known will of God. In the end, he always loses more than he gains. The favor of God is more essential to him than all things else. If God be for us, who can be against us? And if he be against us, who can be for us? We never lose anything by backing out of a bad cause. It may not seem so to the eye of sight. It seemed to Amaziah that, by dismissing the Israelites from his army, those hundred talents would be a dead loss. It would be so much money, some two hundred thousand dollars of our currency, spent for naught. And not a few in our day, who have embarked in some questionable enterprise, reason in like manner. Thus it is with men engaged in the rum-traffic, and in the tobacco business, and in Sabbath-breaking corporations, and in other doubtful methods of gain. Their consciences often trouble them for these things. They know that God disapproves of their course. They know that he cannot favor their doings, and at times they are half-inclined to back down and to back out, and to wash their hands of their iniquity. But then those hundred talents, more or less invested, occur to them, and they say, "What shall we do for these?" Do for these? Let them go. Mind them not. Do right, at whatever cost, and trust God. The Lord is able to give you much more than this. And he will give you much more than this if you shall conscientiously seek to do as you know he would have you. He will give it to you in his own time and in his own way. It may be in the same coin, and in this world. Or it may be in something infinitely better, and in the world to come. Or it may be in both. As regards that matter, it is no concern of yours. Yours is to do right, and to leave the results with God.

Children's Department.

BEAUTIFUL CHRISTMAS MORNING.

We wish you all a happy day,
This beautiful Christmas morning:
So brightly shines the sun's clear ray.
This beautiful Christmas morning:
For this was the morn when the day-star rose,
To light the way from all our woes,
And heavenly light and joy disclose,
One beautiful Christmas morning.
A merry Christmas to you all.
This beautiful Christmas morning,
"Good will to men" the angels called,
One beautiful Christmas morning,
And who should be merry and glad to-day,
But those whose guilt is washed away?
With pleasure thy guilt is washed away.
O beautiful Christmas morning!

On Bethlehem's plains the shepherds watched,
One beautiful Christmas morning,
Where silent lay the slumbering flock,
That beautiful Christmas morning.
When suddenly all the angelic throng,
Sang in the sky their Christmas song,
Sang, "Glory to God, good-will to men!"
That beautiful Christmas morning.

For the Herald of Truth.

THE RETURN OF WINTER.

The summer days are now gone and the winter is again at hand; the beautiful plants have now been removed from outdoors to inside, by the windows, where they all seem to turn their tender branches and buds to obtain the light, and the warm rays of the sun to make them grow, and in turn they will make home pleasant.

Dear children, you may be compared to tender plants and rose buds, just ready to bloom. You might learn a lesson from the beautiful plants. God created them as well as human beings. Turn your outward thoughts, that is, bad and wicked thoughts into your hearts, and think good things—how God loves you, and has protected you, and provided you with food and clothing.

Christmas is fast approaching. Let us all try to improve our time in as useful a way as we can. All seem to be glad when Christmas comes, especially the children, and it is a praise-worthy day, for we keep it as the day on which Jesus Christ was born. He came to redeem mankind from a lost and sinful state.

Dear children, I hope you will all spend Christmas in serving the dear Jesus. Then you will be rewarded in heaven if you live as he has commanded you. Present your tender hearts to Jesus, and ask him to keep you and lead you safely through this wicked world.

Children are very much inclined to present each other with toys and other gifts, but would it not be better to present each other with kind and cheering words. It would be more acceptable to God. Come now and worship Jesus, and present your gifts unto Him. FANNIE M. WENGER.

BIBLE STORIES.

THE BIRTH OF JESUS.

This is the month in which Christmas comes. Christmas denotes the birth of our Savior. One night, a long, long time ago, and in another part of the world, some shepherds were taking care of their sheep out in the fields. Their day's work was done, but they were not asleep, though everything was still, and quiet, and dark. All at once, in the darkness, they saw a great light in the sky, and a glorious being in the midst of it, whom they knew to be one of God's angels.

They were frightened when they saw it. But the angel told them not to be afraid, for he had brought them good news; and that was, that the Lord Jesus Christ, our blessed Savior, was just then born in Bethlehem, near at hand; and if they would go there they should see Him.

When the angel had said this, a great number of other angels joined him, and the "glory of the Lord shining brightly all around, they sang joyfully together, praising God for His great goodness in sending His beloved Son into the world to die for us, that He might save from our sins. Then the angels went back again to heaven.

When they were gone, the shepherds went to Bethlehem, and found the Heavenly Child, laid in a manger; for the inn was so full, that there was no room for his mother there.

The shepherds told every body the good news that Jesus Christ was born at last. For God had promised to send His Son, and people had for a long time hoped that He would come, because He was to make them good and happy.

Afterwards some very great and wise men came to Jerusalem from another country, a long way off, to ask if any one could tell them where Jesus Christ was born. For they had seen a strange star in the sky, in their own country, where people believed that when He was born they should see some such star.

Then King Herod, who was at Jerusalem, got all the wise men together to tell him where Christ was born. They told him, at Bethlehem. He then told them to go and search for Him, and when they had found Him, to bring him word again, that he might go and worship Him also. In this, King Herod told an untruth, for he wanted to have Jesus killed.

But God, who knows all things, told the parents of Jesus to take Him to another country. Thus Jesus was saved at this time, for He had a great deal of good to do yet to the people, to make them know that He was the Christ. Everybody should love Jesus, and do all that he has told us, that we may go to heaven when we die, and be happy with this dear Savior, and all good people forever.

CATECHISM FOR CHILDREN.

Q. Can you tell me, child, who made you?

A. The great God who made heaven and earth.

Q. What does God do for you?

A. He keeps me from harm by night and by day and is always doing me good.

Q. And what must you do for this great God who is so good to you?

A. I must first learn to know Him, and then do everything to please Him.

Q. Where does God teach us to know and to love Him?

A. In His holy word, which is contained in the Bible.

Q. Have you learned to know who God is?

A. God is a Spirit; and though we cannot see Him, yet He sees and knows all things.

Q. What must you do to please Him?

A. I must do my duty both towards God and towards man.

Q. What is your duty to God?

A. My duty to God is to fear and honor Him, and to love and serve Him, to pray to Him, and to praise Him.

Q. What is your duty to man?

A. My duty to man is, to obey my parents, to speak the truth always, and to be honest and kind to all.

Q. What good do you hope by seeking to please God?

A. Then I shall be a child of God, and have God for my Father and Friend forever.

THE SABBATH is a blessed day, for God has blessed it. He expects us to bless him on it, and we may expect him to bless us. He does bless it. From the beginning of the world until now his people have found it good for them to wait upon God. His service is perfect freedom. His ways are full of pleasantness. This is the day which the Lord hath made: we will be glad and rejoice therein.—Burder.

BIBLICAL ENIGMA NO. 3.

Composed of fifteen letters:—

My 15, 6, 3, 10, was used as a burnt offering.

My 1, 2, 8, was a nephew of Abraham.

My 4, 5, 15, 12, 13, was a city of Manassah.

My 7, 13, 12, 11, is an old word for "think."

My 9, 6, 13, is the mountain on which Aaron died.

My whole is a word of counsel from the beloved disciple.

ANSWER to Puzzle in Nov. Herald:—

"A cursed fiend wrought death, disease and pain,
A blessed friend brought breath and ease again."

Correct answers have been received from J. U. Metz, and John M. Strickler.

Miscellany.

"Nothing to do?" and thy Savior said,
"Follow thou me in the path I tread."
Lord, lend thy help the journey through,
Lest, faint, we cry, "So much to do."

THE MENNONITES IN NEBRASKA.

[Professor Butler of Wisconsin, who accompanied us while traveling with the Mennonite Deputation from Russia, over the Burlington & Missouri River Railroad, in 1873, has recently visited the settlements of these people, made since that time, and gives the following excellent account of them.—Ed.]

THE RUSSIAN EXILES IN NEBRASKA, THEIR METHODS OF FARMING, PERSONAL CHARACTERISTICS, ETC.

MADISON, Wis., Oct. 12.—Nothing rejuvenates one so much as a ramble through a new country,—unless perhaps through an old one. Accordingly I dedicated last month to Nebraska. Between the Platte and Republican Rivers, where six years ago I surveyed the hunting-ground of the antelopes, elks, and buffaloes, I now see the dwellings of a hundred thousand settlers.

Leaving the beaten railroad track I made excursions,—each of a day or more from Lincoln, Crete, Seward, York, Howard, Friendville, Hastings, etc. But none of my tours gave me more of surprise and of pleasure as well,—than those about Beatrice and Sutton. Near each of these places there is a colony of five hundred Mennonites. These people, like Quakers, hold it wrong to serve as soldiers. Their ancestors who were of German stock, four-score years ago immigrated to the north shore of the Black sea, with the promise of exemption from military services. Being now denied that exemption they have sought new homes. They bring with them some money,—though sheared and fleeced, before they escape Russian masters. But they bring what is better than money alone for building up a country,—skill in tillage, in stock-raising, in mechanic wits,—frugality which buys nothing it can do without, judgment how to buy as well as an industry which never wastes a minute. They will burden Nebraska with no pauper, no drunkard, no criminal. Suicidal is the policy which expels them, and happy is the state where most of them shall fix their abode.

Before them the wilderness literally blossoms, for they all have flower gardens, and feel that while grain is God's bounty, flowers are his smiles. One of them led me to the first peach ripening on a tree he had set out only two years before. Another measured for me a cotton-wood of equal age. At four feet from

the ground its girth was fifteen and half inches. It must have been growing a year or two before it was replanted. I am glad to learn that their average wheat crop here is twice as great as they harvested in Russia. It proves that we can undersell Russians in the British market.

In Jefferson county, one of these exiles for conscience' sake has tried his prentice hand on twenty-three hundred sheep. His feeding was criticised by a principal sheep raiser of Seward. But the fleeces of the Mennonite turned out heavier than his critic's. Let him laugh who wins.

The Russian Quakers often quote the text: "Prove all things: hold fast that which is good." When I visited their principal sheep ranch, its chief manager had gone to Wisconsin for a still finer class of bucks. Our plows, harness, horses, and wagon-brakes they admit to be superior to theirs. The Yankee who shall introduce into Russia our wind-mills for raising water, they say, will become a millionaire.

Nevertheless in some things we may learn of them. One of them in quest of a water privilege was told at York that there was none there, though one had been much sought for in that place, as there was no mill within eighteen miles. The poor outcast knew better. He perceived that Beaver creek was just like one near the Cuban river, where he had once built a mill himself. He dared to act on his convictions, and his mill-stones have already turned out flour for half a year. This mill-wright is aged—but his sons have learned his cunning, and while adding a much desiderated element to the prosperity of York, they will do a more lucrative business for themselves than in slaughtering Turks. I hope they have learned the couplet

How happy is the man who lives in the mill;
The mill turns round, he takes what he will, etc.

Sure am I that they will feast on western turkeys, while but for emigration they would be suffering in the field.

But our greatest economical debt to Russian refugees is for fuel. How much time, talent, and money have been expended in search of a Nebraska coal mine—a finding that is still in the future. But something as good was detected by the Mennonites at a glance. It was my fortune four years ago to travel with the deputies who first examined Adams and Webster counties. I endeavored to apologize for the treelessness, and said that timber would grow; that coal was not dear, etc. My labor, as I soon discovered, was needless. "Here is plenty of fuel," said they, pointing to prairie grass and straw-heaps. "With this," they said, "we have always cooked, warmed our houses, and even burnt brick." Their words I remembered, but their truthfulness was rather beyond belief. Of late, however,

I have eaten a dinner cooked by grass, as well as examined straw-furnaces in the houses of Bishop Peters and scores of his flock. There has been no freezing in his house (48x26) during the two years since it was built. Yet his only winter fuel has been straw, and his furnace—the iron work of which cost \$5.—is heated only three times a day. What Nebraska had wasted now warms a thousand Muscovites. Russian furnaces, I notice, are already set up in the houses of Yankees, who see that if their fuel shall be henceforth costly or their dwellings cold, the fault will be all their own.

Near Sutton, I entered the home of another Russian exile. A thresher was at work on stacks which would turn out twelve hundred bushels. He has twelve children, the youngest 7 years old, and all were at work about the place. The mother, not only of this dozen but of three others, seems still in her best years. Her eight boys will each inherit a forty-acre lot. Providence thought it too bad for them to bleed under the Turkish cimeters.

Prof. J. D. Butler.

WINTER IS COMING.

Melancholy indeed are the words—*Winter is coming*. Yes, winter is coming with its long nights and gloomy days, with its clouds and blasts, its ice and snow; with all these, however, it can be made cheerful. It may be passed in such a manner that we will be surprised to see how soon the warm sun and gentle showers of Spring will be upon us again. If we go to work in a proper spirit we can make the winter short. Let every one strive to do so. Look around you and behold the poor and needy, many who are suffering for want of clothing or food to keep them warm, or are in want of provisions to stay the bitings of hunger.

Many have abundance and to spare. Now, friends, you whom the Lord have prospered with this world's goods, can make yourselves happy, and many other hearts too, by distributing to the necessities of the poor, a little here and a little there, thus making many hearts glad. "Ye have the poor with you always, and whenever ye will ye may do them good." John says, "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion against him, how dwelleth the love of God in him?" Remember, He that hath pity upon the poor lendeth unto the Lord. There are many who by negligence and idleness bring want upon themselves; this, however, should not prevent any from relieving their immediate wants. Relief does not depend so much on the amount given, as to be given at the proper time.

J. S.

THE NUMBER of native Christians in China is from 12,000 to 13,000.

A CALL TO WORKERS.

Come my comrades, let us labor:
Work while it is day—
Christ will hear our supplications;
Christ still bids us pray.

CHORUS—"In My vineyard go and labor,"
Jesus bids us still;
Wave the answer to your Captain
"By Thy Grace we will."

In Christ's name lift up your banner,
For the foe is near;
Trusting in a Savior's promise,
You should never fear.—CHOR.

Cheer up comrades, take fresh courage
See your Helper near;
You shall surely win the victory,
Cheer, my comrades, cheer!—CHOR.

WAR.

The Russians acknowledge the loss of over 50,000 men up to October 1st, in this war, and the Turks, doubtless, lost as many more—100,000 men cut down in the prime of life and sent, many of them, unprepared to the bar of God. Then what suffering to some it produces far and wide. How many thousand families mourn the loss of a son? How many mothers sigh over buried hopes, and worse still, how many widows and orphans weep with broken hearts, because no husband and father will ever return to bless them with his presence, and to provide for their temporal wants? As they look to the future, dark clouds surround them on every hand, hopeless poverty will press on many of them until death comes to their relief. When will the time come when men will "beat their swords into plow-shares, and their spears into pruning-hooks? May the Lord hasten the day.

THE ROSE is very sick, and his end is drawing nigh. His members are already without life, and his death is expected hourly.

AN EARTHQUAKE IN THE WEST.

Iowa City, Ia., Nov. 15.—At 12.30 p. m. to-day several earthquake shocks were felt here.

Council Bluffs, Ia., Nov. 15.—A number of quick successive earthquake shocks were felt here to day about 12.15 o'clock, with a movement apparently east to west, and lasted about two minutes. No damage resulted, although for a time the destruction of some high brick buildings was threatened. At the High School there was a slight panic. Despatches from western Iowa say no serious damage resulted, although the shock has been generally felt.

Omaha, Neb. Nov. 15.—Three distinct earthquake shocks, lasting about ten seconds, were plainly perceptible here twenty minutes before noon to-day, especially in upper stories of brick and stone buildings. In Columbus bells in public

buildings sounded. In North Platte cases in printing offices were overturned. The weather was very unpleasant.

THERE ARE MANY who are seeking rest from the burden of their sins; there are many who are saying, "Who will show us any good?"—many inquirers who do not know what they are inquiring for;—who are looking for peace and consolation, and know not where to find it. If they could only see in us that which they desire in themselves; if they could see it in the glow of the glad countenance, in the gleam of the joyful eye, in the hallowed, earnest, loving lives of Christian men and women, I doubt not they would come to us oftener than they do to ask the way of life, and we should go to them much oftener than we do, to turn their feet from the path that leads to death.

IF WE COULD be thoroughly persuaded that we are indebted to Christ for our life, and its preservation from a thousand dangers every day, all the rest of our sojourn here would be a song of praise to Him; every thought would be the waking of a sweet melody to the name of Jesus; and every step would be the starting of a stately psalm to our exalted Head, who made us, and who has given his angels charge over us in all our ways, to bear us up in their arms, lest at any time we dash our foot against a stone.

WHEN WE PRAY in the name of Jesus, we go to God, conscious of the fact that we deserve nothing on our own account, that we have no personal worthiness to plead, that our applications for the sake of anything in us, or anything done by us, would be utterly unavailing; but equally conscious of the blessed fact that through infinite riches of grace we are one with Christ.

WHEN THE Queen of Madagascar issued her proclamation abolishing slavery in her dominions, 50,000 subjects assembled to hear the reading of it. The Queen is a thorough temperance woman, and friend of missions.

A MEMBER of the Committee of the British and Foreign Bible Society states that more than 60,000 Bibles have been bought by the Russian soldiers since they crossed the Pruth.

FROM STEPHENSON CO., ILL.

On Friday, Oct. 26th, we buried our beloved brother, SAMUEL LAPP, aged 74 years, 6 mos., and 29 days. He leaves a deeply bereaved wife and eleven children to mourn their loss. Two of his children were in eternity before him. His remaining children are all married except one daughter. Funeral services were conducted by Christian Snavely and Mathias Eby in German, and Joseph Sherk in English, from Phil. 1: 21.

Bro. Lapp had a stroke of palsy two years

ago, by which his mind was somewhat affected. However, he visited the church, and remained with his children to the end. His death was caused by constipation. Samuel Lapp and Bro. Martin Lapp, who died about two years ago, were the founders of our church here at Freeport.

Sunday, the 21st of October, I visited Bro. Lapp. He complained of his poverty and frailness, and thought, he found himself still behind the measure after which Paul strove. I admonished and comforted him with the consoling words of God, and endeavored to strengthen him in his last conflict. At my departure, he said, with tears in his eyes, "You are now preparing for your journey home, and I find I too am on mine." Thereupon he desired the grace and mercy of God, and prayed for a happy end in Jesus Christ. Amen. MATHIAS EBY.

Married.

Nov. 8th, at the residence of the bride's father: Daniel Hoover, of Pickering, Ontario, by J. B. Moore, Bro. ABRAHAM B. RAMER of Markham, and Sister ELISABETH NEUSWANDER.

Nov. 16th, at the residence of Jacob N. Brubaker, Bro. JOHN W. BURKHOLDER, of Cumberland Co., and Sister FANNY E. LONGENECKER, of Lancaster Co., Pa.

Oct. 16th, by Samuel Yoder, JACOB I. KAUFFMAN, of Somerset Co., and CATHERINE KAUFFMAN, of Midlin Co., Pa.

Died.

Oct. 19th, near White Oak Mills, Lancaster co., Pa. instantly, LIZZIE, infant of Anthony and Anna FAUSER, aged one month and 22 days. Funeral on the 21st. Text: Psalm 16: 6.

Oct. 18th, near Sporting Hill, Lancaster co., Pa. Sister SARAH ANN ERISMAN, aged 28 years, 10 months and 26 days. Funeral, 22nd; text: Jer. 31: 3. Buried at Erisman's Meeting-house. Many relatives and friends gathered together to pay the last tribute of respect.

Oct. 28th, near Shiremanstown, Cumberland co., Pa., of typhoid fever, Pre. SAMUEL ZIMMERMAN, aged 67 years, 3 months and 14 days. Funeral on Nov. 1st. Text: Heb. 13: 7. Buried at Slate Hill. A large number of friends and relatives assembled to attest their esteem for the beloved brother and minister. Bro. Zimmerman was a zealous laborer in God's heritage.

Oct. 28th, near Junction, Lancaster co., Pa., of apoplexy, JACOB SHERK, aged 61 years, 9 months and 5 days. Funeral on the 31st. Text: Psa. 50: 1-6.

Nov. 8th, near Manheim, Lancaster Co., Pa., of typhoid fever, Sister FANNY, wife of Bro. Joseph B. BOMBERGER, aged 46 years, 3 months and 22 days. Funeral on the 12th. Text: 1 Thess. 4: 13-18. Buried at Hernly's Meeting-house. A large circle of friends and relatives gathered together to pay the last tribute of respect. Sister Bomberger was a bright, shining light.

On the 2nd of November, in Elkhart co., Ind., of typhoid fever, Preacher MARTIN E. KREIDER, aged 38 years, 11 months and 13 days. He was buried on Sunday, Nov. 4th, at Yellow Creek Meeting-house, followed by a very large number of relatives, neighbors and friends to his last resting place. Services were conducted by J. M. Christophel, John F. Funk and others. Bro. Kreider had intended to accompany Bro. Buzard

on a trip to Canada. A few days before they were ready to start, he sent word that unless he felt better, he would not be able to go, that Bro. Buzard should not wait for him, but if his health improved, in a few days he would follow. But he grew worse from day to day till death ended his sufferings. He remarked not long before he took sick that he felt as though his time in this world was short. He was a very zealous laborer in the vineyard, and a very earnest preacher. His time in the ministry was short, and his years were few, but we must all bear testimony that he gave us the best evidence of faithfulness, and though he is taken from us in his best years, we mourn not as those who have no hope. He, himself, selected his funeral text from Luke 23: 28, "Weep not for me, but weep for yourselves and for your children."

Nov. 2nd, in Cosmograph Twp., Somerset co., Pa., very suddenly, Bishop SAMUEL BLOUGH, aged 74 years, 6 months and 11 days. Bro. Blough was a faithful servant of the Lord, and bishop in the Mennonite Church. He was born in 1803, in the same county in which he died. In 1843 he was chosen to the ministry, and in 1850 or 51 he was ordained a bishop, which office he faithfully filled in preaching, exhortation, in ordaining ministers and deacons. The 28th of October—only five days previous to his death, in good health, he preached the last time, from Titus 2: 11, 12. The last three days he went with his wife visiting. The evening before his death he was engaged in reading until late. At 4 o'clock in the morning he arose, made the fire and returned to bed, and shortly after, before his aged wife could render any assistance he was still in death. Buried the 4th, attended by many brethren and sisters, relatives and friends, who mourn his loss, but mourn not as those who have no hope. He lived with his wife over 62 years. He leaves a wife and 5 children. Funeral sermon by Peter A. Blough from Phil. 1: 21, and an exhortation by the aged minister Jacob Blough, and Samuel Blough. Peace to his remains.

"He's gone! the spotless soul is gone,
Triumphant, to his place above;
The prison walls are broken down;
The angels speed his swift remove,
And, shouting on their wings he flies,
And gains his rest in paradise.

On Oct. 13th, in Montgomery co., Pa., Bishop ABRAHAM WISMER, of Skipack Church, aged about 80 years. He was a faithful laborer in the vineyard of the Lord, and was diligent in his calling as long as he was able. Some years ago when the writer visited him, he said, "My only care now is to labor for the salvation of sinners." May his example inspire us all to zeal and faithfulness in our calling.

May 13th, in Holmes co., Ohio, BENJAMIN J. MILLER, aged 64 years and 15 days.

May 22nd, same place, FANNY, wife of Daniel SCHWARTZTRUBER, aged 32 years, 7 months and 18 days.

May 29th, same place, HENRY HARSHBERGER, aged 64 years, 10 months and 23 days.

Oct. 25th, in Rice co., Kans., JANE, daughter of Daniel and Anna KUTSCHWANDER, aged 3 years, 7 months and 19 days.

Oct. 27th, in Fulton co., Ohio, of nerve fever, PETER YOST. Buried the 29th, in the Amish Mennonite burying-ground. He came from Russia two years ago. He leaves a poor widow with two small children, and had no other kindred here. Services by ——— Drill and E. Frey-inberg, from 39th Psalm.

Sept. 16th, near McAllisterville, Juniata co., Pa., ANNA M., aged 9 years, 8 mos. and 9 days. Sept. 21, ISAAC, aged 9 yrs. 8 mos. and 9 days. Sept. 29th, CHARLES, aged 7 years, 6 mos. and 12 days. Children of George and Lizzie MARTIN, all died of diphtheria. Services by Wm. Graybill from Jer. 9: 20.

JOSEPH SNYDER, aged 23 years, 11 months and 15 days. He came to his death by falling under the cars. He was a brakeman, and the accident occurred near Lewisstown, Millis co. He was taken to the home of his parents near McAllisterville, Juniata co., Pa., the 6th of November, and buried the 8th. Services by Wm. Graybill, from Mark. 13: 37.

Oct. 20th, near Wakarusa, Elkhart co., Ind., Sister ANNA BROWN, aged 33 years and 22 days. She was sick several weeks, and during her affliction, she became concerned for the salvation of her soul. About a year ago she was convicted, but like many others, she put it off until laid on a bed of affliction, when she began to pray, and called upon her friends and neighbors to pray for her. While visiting her, she said, she had found peace with God, and desired to be numbered with his children, and she was received into the Church. She admonished the family, comprising husband and six children, to meet her in the spirit world, where two of her children had gone. We sympathize with the afflicted family, but their loss we hope is her eternal gain. Buried on the 22nd at Shaum's. Services by Jacob A. Beutler and J. M. Culbertson, from Rom. 6: 22.

Oct. 26th, in Chester co., Pa., suddenly, JOHN FOWK, aged 77 yrs., 3 mos. and 14 days. The day previous to his death, he went with his son to Pottstown. Funeral, the 29th; was largely attended. Services by Jacob Mensch, Henry Bowler and David Burkholder, at the Coventry Meeting-house.

Nov. 3rd, near Mt. Sidney, Augusta co., Va., JOSEPH FRY, aged 73 years, 8 months and 29 days. He was a beloved brother in the Church about 45 years. He was a kind father, and leaves two children to mourn his departure. Services by Jacob Hildebrand, from John 5: 24-30.

Dearest father, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that has bereft us,
He can all our sorrows heal.

Oct. 25th, in Augusta co., Va., of consumption, Sister CATHARINE GARNER. She suffered greatly the last few weeks of her life, but she was fully resigned to the will of God, and greatly desired to depart and go to Jesus. The writer enjoyed the privilege to be with her often, to read and pray with her, and comfort her in her affliction. She leaves a bereaved husband, parents, brothers and sisters, to mourn her departure. Services at the house of her father by Jacob R. and Jacob Hildebrand, from 1 Thess. 4: 13, and at the Brick Church, by Jacob Drivor, from Job 14: 14. "If a man die, shall he live again?"

Sept. 17th, near Wakarusa, Elkhart co., Ind., ALVIN W., son of Isaac and Margaret LUTZ, aged 12 years, 7 months and 3 days. His death was caused by falling from a hickory tree while gathering nuts. Buried at Shaum's the 19th. Services by J. M. Culbertson. Text: 1 Peter 1: 2-4.

Oct. 23rd, in Holmes co., Ohio, of inflammation of the bowels, MAGDALENA, daughter of Joseph and Barbara GUESNARD. Buried the 24th. Grieved by many persons to pay the last tribute of respect. She was a virtuous and faithful child to her parents, and did whatever was desired by them. She loved the truth, and to live and die in Christ. She bore her affliction with patience. A touching sermon was delivered by Moses J. Miller.

Nov. 8th, in Hallomand co., Ontario, of consumption, SALOME, wife of Freeman RITTENHOUSE, aged 23 years, 3 months and 21 days. Buried the 10th. Service by the brethren, Bernard Werner, Abraham High and Leonard Hoover.

Nov. 10th, at the same place, of consumption, Bro. SOLOMON HUSSBERGER, aged 25 years, 8 months and 26 days. Buried the 10th. Service by Bernard Werner, Abraham High, and Leonard Hoover.

Nov. 14th, in Johnson co., Iowa, Bishop J. SCHWARTZTRUBER, of the Amish Church, aged 56 years, 4 months and 1 day. His death was

caused by a cow pressing him against the trough very hard; as he had loosed most of them, one of them turned round and horned the cow he was loosening—with the above result. He was alone, but went to the house, and for a time was unable to speak. A physician was sent for, who found no bones broken, but inwardly very much injured. He lay in great pain until the 9th day, when the Lord released him from pain. He bore his affliction with great patience, and during the time, he admonished his family and friends with great earnestness. He was a son of Jacob Schwartztruber, who was the first minister and bishop of the Church in Johnson county, and filled his office with fidelity until his end. Joseph was zealous in his duties, and filled his office with earnestness as did his father. He was buried the 15th, in the presence of a large assemblage of relatives and friends, at which opportunity, appropriate remarks were made by Peter Brenneman and Abner Yoder. He leaves a wife and nine children to mourn their loss.

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last."

Oct. 18th, in Somerset co., Pa., MAGDALENA KAUFMAN, wife of Solomon Kaufman, aged 81 years and 23 days. Sermon by M. B. Miller and Jonathan Hersberger, from John 5: 24-30.

Nov. 7th, same place, very suddenly, CHRISTIAN SCHOTTER, aged 73 years, 3 months and 20 days. Forty-six years ago he with his father and mother, and sister, arrived at Baltimore, from Germany. One year thereafter, he married, and now leaves his wife and children to mourn their loss. He had been afflicted with heart disease for over a year, but had been reasonably well for some time. After retiring, he felt unwell, but not so as to alarm the family; still his wife did not intend to sleep, but as he was quiet, she fell asleep, and upon awaking at two o'clock he was dead. He was buried in the family grave-yard on the 9th. Sermon by M. B. Miller and Jon. Harshberger. Text: 2 Cor. 5: 1-4.

June 25th, in Wood co., Ohio, Sister FANNY LEONOR, wife of John Legron, aged 74 years, 2 months and 23 days. Funeral services in German by Jacob Kempher, and by George Tyson in English, from Rev. 14: 13.

Nov. 17th, same place, Bro. JOHN LEONOR, aged 82 years, 2 months and 27 days. Buried the 18th. He leaves 7 children to mourn their loss. Services by Jacob Kempher and George Tyson, from Rev. 14: 13.

May 11th, in Waterloo co., Ontario, of dropsy, Bro. ANDREW GROSS, aged 84 yrs., and 23 days. Buried the 13th in Martin's burying-ground.

June 23rd, in Berlin, Ontario, suddenly from the kick of a horse, WILLIAM MOYER, aged 67 years, 7 months and 26 days. Buried the 26th, in Eby's burying-ground.

Sept. 24th, in Waterloo co., Ontario, of cancer, Sister LOUISA, wife of Jacob B. EBY, aged 47 years, 8 months and — days. Buried at Eby's burying-ground.

Sept. 17th, same place, of consumption, Bro. DAVID WEBER, aged 66 years, 2 months and — days. Buried at Eby's the 20th.

Nov. 18th, same place, of dropsy of the heart, Bishop HENRY SCHAUZ, aged 72 years, 11 months and one day. Bro. Schauz served as minister four years, when he was ordained a bishop, which office he filled thirty-five years. Interred in Detweiler's grave-yard the 7th.

Nov. 18th, same place, ANNA CLEMMER, aged 29 years, 4 months and 23 days. Buried the 20th at Martin's.

Oct. 9th, in Bridgeport, Waterloo co., Ontario, Sister ANNA, wife of Bro. Elias EBY, aged 68 years, 2 months and 23 days. Buried the 11th, at Eby's.

Nov. 11th, in Woolwich, Ont., LUDIA, wife of J. B. BAUMAN, aged 69 yrs. Buried at Martin's the 13th.

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No. 5, Pacific Express.....	4.40 "
No. 71, Way Freight.....	6.50 "
No. 9, Accommodation.....	7.30 "
No. 43, Way Freight.....	2.30 P. M.
No. 1, Special Chicago Express.....	4.10 "

GOING EAST—MAIN LINE.	
No. 8, Night Express.....	3.05 A. M.
No. 52, Way Freight.....	12.15 "
Grand Rapids Express.....	5.00 "
No. 2, Mail.....	12.01 P. M.
Grand Rapids Express.....	2.45 "
No. 50, Way Freight.....	7.00 "

GOING EAST—AIR LINE.	
No. 74, Way Freight.....	5.00 A. M.
No. 4, Special New York Express.....	1.10 P. M.
Grand Rapids & Indianapolis Express	1.40 "
No. 6, Atlantic Express.....	9.50 "
No. 60, Way Freight.....	6.00 "

TRAINS ARRIVE—MAIN LINE.	
Grand Rapids Express.....	1.35 P. M.
".....	9.25 "
No. 7, Special Michigan Express.....	4.05 "

TRAINS ARRIVE—AIR LINE.	
Indianapolis Express.....	2.35 "
No. 11, Toledo Accommodation.....	10.00 "

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